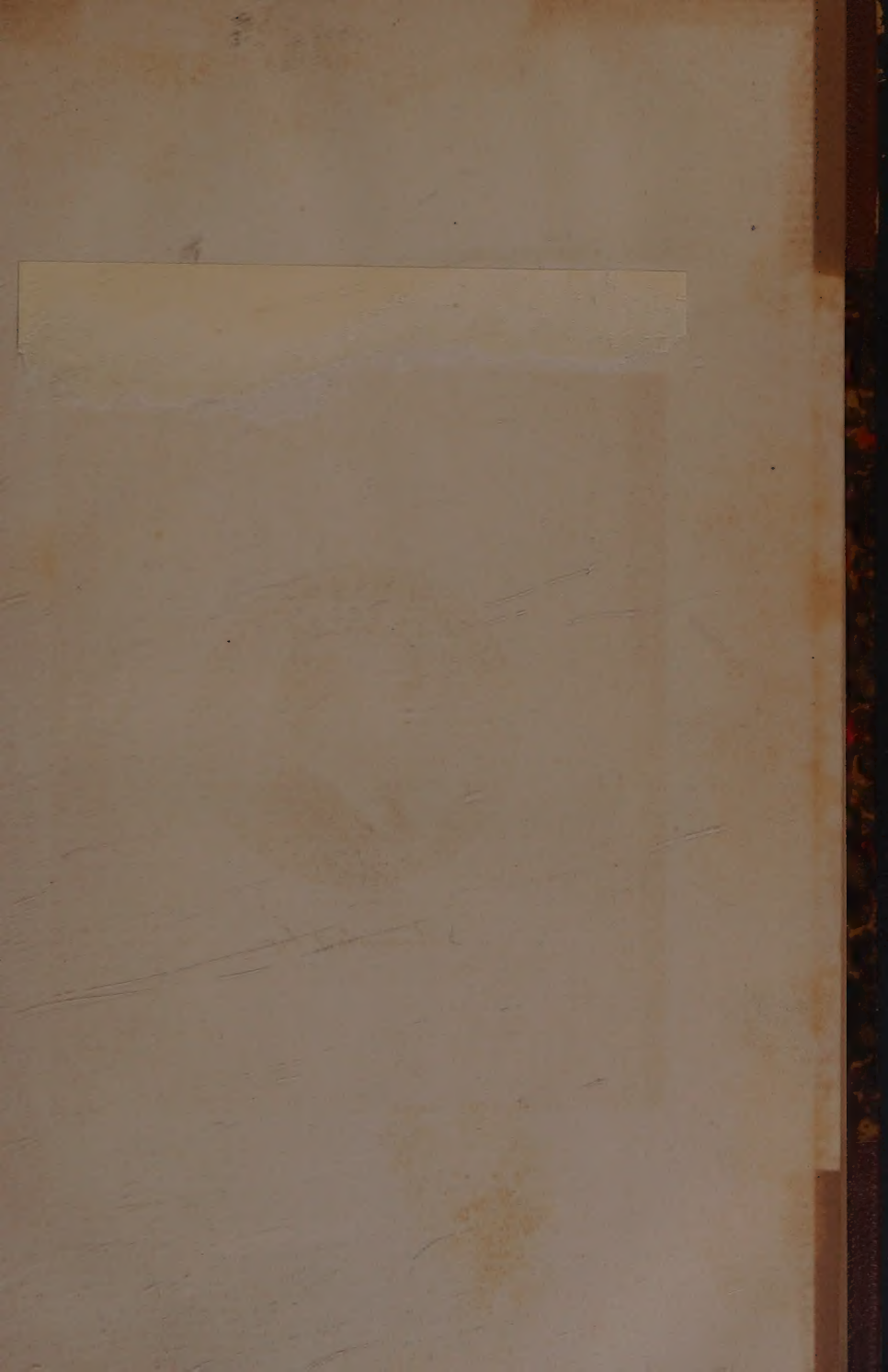


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THE
HOME MISSIONARY;

PUBLISHED BY THE
EXECUTIVE COMMITTEE OF THE AMERICAN HOME MISSIONARY SOCIETY.

Go, PREACH THE GOSPEL.—*Mark* xvi. 15.
How shall they PREACH, except they be sent?—*Rom.* x. 15.

VOL. XXIV.

FOR THE YEAR ENDING APRIL, 1852.

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark xvi. 15.*

How shall they preach except they be SENT? *Rom. x. 15.*

VOL. XXIV.

MAY, 1851.

No. 1.

“My Spirit remaineth with you, fear ye not.”

SUCH was the inspiring language with which Jehovah roused his people, in a time of general discouragement, to a courageous prosecution of religious enterprise. Whoever might be against them, God was for them; and that was enough. However dilapidated their temple and imperfect its observances; however humble, in comparison with the former glory, were the sanctuary and the vessels and instruments of sacrifice, yet the power of the world to come was in the worship. God's Spirit kindled a holy fire on the altar of the heart; and this alone was a guaranty for the bestowment of all other blessings, and for the preparation of their hearts to receive them.

The friends of HOME MISSIONS have a similar ground of encouragement with reference to their work. The Spirit of God is in it; he is moving on the hearts of his people, and stirring up their zeal for the propagation of the Gospel throughout our expanding borders. He descends in reviving showers on the missionary fields; and multitudes, who before were cumberers of the ground, become fruitful trees in the garden of God. Let us welcome this presence of the Holy Spirit as a gracious pledge that our enterprise is accepted of Heaven, and a virtual command to press forward to attempt and to expect still greater things hereafter.

There are many things in the condition of our country which may well discourage us, if we walk by sight and do not look up in faith to the throne of God. The very *immensity* of the Home Missionary work is appalling. So many hundred thousand miles of territory which we have but just touched with our missions; and so many more upon which the messengers of peace have not yet even set their feet! so many immigrants crowding in, and so degraded, unapproachable and indocile! And then, the piety, intelligence and public spirit which have made the East what it is—and on which we mainly rely for leavening the growing masses of the remoter sections—become too widely diffused when sent out into those interminable fields. Will our evangelism, then, be able to overcome those antagonist influences, and to do at the West, under so many disadvantages, what it did when concentrated at home, in building schools and churches and founding all other wholesome social institutions? If in answering this question we must proceed on merely human principles, we shall be obliged to give a disheartening reply. But we are not abandoned to such a conclusion. “MY SPIRIT,” saith the Lord, “REMAINETH WITH YOU, FEAR YE NOT.” We look abroad over fields, which, ten years ago, seemed as for-

bidding as any that now remain—as rife with error, as beset with repulsive circumstances—but now evidently subjugated to intelligence, temperance and order by the preached Gospel, made effective by the silent and pervading influence of the Holy Spirit. And the renewal of revival influences, from year to year, assures us that thus it shall be in still more copious and powerful measures in time to come.

Again—many hearts are filled with apprehension by the changes which the increasing facilities of intercourse and the expansion of trade are producing. These multiply temptations and intensify their power. Success in business formerly depended mainly on industry and integrity; now, on enterprise and keen attention, and of course is attended with great excitement. Men will not now pause on the great thoroughfares to keep God's holy day, when the car or the steamboat promises to place them two or three hundred miles further on their journey by Monday morning. A larger number of the people than formerly are away from home—rolling on wheels or floating by steam; they are less under domestic restraint, and more beset by the thousand allurements spread for the traveler. Fireside regularity and sweet family influences, the watchful eyes of neighbors, the church, the prayer meeting, the communion table—are things that do not travel; but every ministry of sin and death—the baits of intemperance, the temptations of the gambler, the nameless dissipations of large towns, thoroughfares and taverns, the corrupting intercourse of godless associates—these are all abroad; their malign effects are felt in every conveyance and at every station and landing place. Will our increasing thousands of migratory population be able to bear such an ordeal without injury? Will there not by their means be a rapid deterioration of morals even in the more retired towns and hamlets of the land? Here, again, our apprehensions are met by the same confidence, that an overruling God can make these very agencies of intercourse and enterprise bear with them the antidote to their own evil. It is probable that moral influences have advanced more rapidly and triumphantly along the rail roads and rivers of our land than in any other portions; and that, although as a first effect many things may change for the worse, in consequence of increasing intercourse, those sections are on the whole in a more hopeful moral condition than they otherwise would have been. And the reason is, the God of the Gospel is also the God of providence. He builds those national highways, and bridges our lakes, and binds the East and the West together with bands of iron; and we may depend upon it, that he has his own ends in view—ends which shall not fail of accomplishment for want of power. And when, on these railways and steamers, many are running to and fro, and knowledge is rapidly increased; and when, also, hundreds of temples are annually rising to his praise, and revivals are multiplied all over the country, we cannot but hear in these results the animating word, “MY SPIRIT REMAINETH WITH YOU, FEAR YE NOT.”

But there are other sources of discouragement within the church herself, which are more afflictive to the people of God than any external circumstances. Evils, sanctioned by time and defended by law, lie in the way of the world's conversion. Divisions seem to grow wider; questions of reform are discussed with increasing conviction to all parties that they are severally right, and the others wickedly wrong. A difference in the measures to attain an end is treated as if it were hostility to the end itself. Sectarianism is honeyed over with the name of a proper denominationalism; and the talent and energy that should be spent by the subdivisions of the Lord's host upon the great common enemy of Christ and souls, is worse than wasted upon each other. This, above all things, is adapted to cause the heart of the Christian to fail him, for fear that the Spirit will be grieved away.

Doubtless, he is grieved—not at the imperfection of men's judgments, by which they fail to hold the same views of truth and duty; but by their exclusiveness and want of holy charity. But here, again, he does not deal with us after our sins, nor reward us according to our iniquities; for as the heaven is high above the earth, so far do God's patience and mercy transcend what we might expect. The blessing descends, in a greater or less degree, upon these various tribes of Israel. Notwithstanding their strife with each other, they follow the same pillar of cloud, and the heavenly manna is sent down to them all. Bad as are the internal evils of the church, they might be worse. God does not forsake her; therefore, let us not fear. Instead of being disheartened, because there are diversities of operations, let us be animated by the abundant evidence that there is still one Spirit—the Spirit which is able and has undertaken to work out a victory of truth and love over darkness and sin.

Such cheering conclusions find confirmation in the notices which we group on the following pages, gathered from reports which come to us from different parts of the missionary field. These tokens of God's remembrance sent down from heaven, assure us that the work of evangelization is not ours alone, but eminently his—dear to his heart, guaranteed by his promises and sustained by his power. In this we rejoice, yea, and we will rejoice. Not all the greatness and difficulties of the work, nor the unfitness of the instruments, shall impair our confidence in its accomplishment, so long as, high and clear above the dust of worldly activity and the din of controversy, we can hear the inspiring note, "MY SPIRIT REMAINETH WITH YOU, FEAR YE NOT!"

Revivals of Religion.

IOWA.

From Rev. Williston Jones, Cedar Rapids, Linn Co.

We have enjoyed three seasons of refreshing from the presence of the Lord; one, last spring, in a neighborhood a few miles from our village; another, commencing the last of November in another neighborhood; and the third in this place, commencing with the dedication of our house of worship, at which time we began a series of meetings that continued for two weeks. These resulted in the hopeful conversion of about 30 souls; the other two seasons of interest were attended by the hopeful change of some 35 or 40.

Three young men, connected with our church, have the ministry in view. One of them is a German, not yet two years from his fatherland.

During this winter there has been a revival among the *Germans* in this vicinity, which has resulted in the hopeful conversion of some 10 or 15. It appears to be a genuine work.

Twenty family altars have been erected the past year, in connection with the labors of your missionary, and more than *thirty* in the field which he occupies.

Our house of worship is completed in the midst of deep poverty and great discouragements. We have fought and won a great battle in respect to *temperance*; and liquor is now retailed only by stealth.

What a prodigious alteration must ensue, and what advantages must follow to the community in which sixty or seventy souls, in the judgment of charity, are born anew from above, thirty new family altars set up, the house of God erected, and the life-blood of intemperance no more allowed free circulation! Surely, such results ought to make the year in which they have been granted, a *jubilee* in the grateful recollections of that people; for, without doubt, in these events is involved the eternal destiny of multitudes, not of the present generation alone, but of those who shall come after, and who will thus receive a training in the right ways of the Lord.

*From Rev. Alfred Wright, Anamosa,
Jones Co.*

Meetings continued for several days were held by the Methodists and the United Brethren; after which, Mr. W. informs us,—

Our own church followed up this effort by a protracted meeting of one week, in which there were several marked conversions. We then united with the Methodists and continued our meetings two weeks longer. During this time, there have been, as we suppose, thirty conversions. Eleven of these have offered themselves to this church. Fourteen have offered themselves to the Methodists. Others are undecided as to their church relations. The United Brethren and the Baptists will doubtless share in the fruits of this work.

*From Rev. S. J. Francis, Lyons,
Clinton Co.*

Speaking of the religious efforts made in this congregation in February last, Mr. F. writes,—

It is with feelings of love and thankfulness to God, and of gratitude to you and the patrons of the Society who have sustained us here to the present time, that I now sit down to communicate the results of our efforts here.

On the 17th of February last we commenced holding daily meetings. We visited through the day till 2½ P. M., at which time we had meetings for conference and prayer, and meetings in the evening for prayer and preaching. Our house was crowded with anxious hearers. The meetings continued thirteen days, and then the cold weather compelled us to stop. We may say that it was the best meeting that has ever been held in Lyons.

Of the results, the following particulars are given:—

The church was greatly quickened. The members prayed, and felt, as they never did before, the power of truth. The Spirit of God went through the community to such a degree that sinners wept, and passed sleepless nights, and, as we trust, gave their hearts to the Saviour. Dead professors were revived. Hardened and bitter enemies quarrelled with

themselves, with those conducting the meeting, and with God; and were ill at ease. People generally felt that God was here. There will be fifteen or twenty brought into the churches. Heads of families are learning to pray. One intelligent husband and father told me, when he was rejoicing in the Saviour's love, that had it not been for the disgrace upon his family, he would, with his own hand, have put an end to his life; he felt so miserable.

It was good to be here, and so thought the members of the church, and those brethren who were with us, and preached for us. We think that the people in Lyons will not soon forget that meeting. It has given us vantage ground, and we can now prosecute our work with stronger hope of success.

Conversion of a Lady and her Daughter.

The following cases of unusual interest are mentioned in the report of a revival in this state:

Mrs. — is a woman of more than ordinary abilities. Peculiarly German in her habits of thought, from a German family in Pennsylvania. Owing to the difficulty of getting board, I applied to her family for a home. They had no wish to take a boarder, but to accommodate me they generously offered me a home for a time. Thus, by a kind of particular providence, which neither they nor I shall ever forget, I was introduced into a family where prayer was never offered upon a family altar, whose head and heaven-appointed priest never prayed, or mentioned the name of God to his children; whose mother had never heard a prayer except a *public* one, till she was thirty years of age. Yet her mind was by no means at rest. She told me that the first moment she saw me, she had a kind of strange, secret impression that I was to be the instrument of a blessing to her soul—that she was the more anxious that I should come to her house to live, that I might exert a greater and more direct influence upon her religious nature.

She had, for a long time, and even always, more or less, a deep inward longing for something she did not possess. Having about her the evidences of a disease which generally terminates in a very sudden death, she felt fearful. In the night she thought of her situation, and would say to her husband, "Oh, I wish I could pray; but I cannot pray.

The words sink back into my soul. God does not hear me." He would coldly turn her off by saying that "it was all nonsense—that she was under hysterical excitement;" and with such like talk.

She told me freely her feelings while tears flowed down her cheeks. She had been a neglecter of religion; had for months stayed away from the house of God; had been a great novel reader; also had read many infidel works. Now she regretted, with bitter tears, what she had read. She would not have her daughter read the same for all the world. They had never satisfied her mind, but only filled it with gloomy and ever-intruding *doubts*. She admired the simplicity of the Christian's faith; she wished she could believe, but could not. This was the state of her mind and she wished to be rid of these doubts and fears. She had with such confidence committed these religious feelings to me, and also her hopes that I should do her some good, that I felt for a long time a deepening anxiety for her soul. At length I became burdened with a longing for her salvation. Had God committed this soul to me for naught? Will not God hear my prayer and convert her? I fasted and prayed; my bed held me awake. At length she perceived that I was much cast down, and inquired the cause. I frankly told her that it was anxiety for her soul. She seemed much affected. I urged her to give her heart to God at once; told her she must give up *all*; asked her what held her back. She referred to the opposition she should receive from her husband; told her she must be willing to encounter that and everything else. Her anxieties deepened to a heavy burden. Finally, while reading a sermon *on faith*, which a kind friend had loaned her, light broke in upon her mind. It was the precious light of Jesus discovered by faith and love.

The opposition and ridicule she had anticipated from her husband was all realized. He persecuted her as much as his own sense of decency and the light of the nineteenth century would allow him. He said it was all priestcraft and morbid excitement; he cursed the day I ever entered his house, and would have gladly turned me away. He said I had spoiled his home.

The daughter (the only one at home) at first felt the same opposition. They both walked as if they were "kicking against the pricks." Their eyes threw daggers at me. At length her mother told the daughter all her experience. It

melted her. Yet she said, "If I do become good, Mr. — shall not know it." But she became deeply convicted; her conduct in opposing her mother oppressed her conscience. "What shall I do? Cannot Mr. — come and talk and pray for me?" He did so, and soon had the pleasure of sharing with her the joys of one who has found the Saviour. Her love is as great as was her hatred before.

The Lord preserve them and make them instruments in the salvation of others! The joy I have shared with these in their fresh and glowing love to Christ, would more than pay me for many journeys to the West.

From Rev. D. Lane, Keosauqua, Van Buren Co.

There is now an interesting work of grace in this town. Three individuals, two of whom have been noted for their unbelief, have renounced all their former erroneous views, and have publicly expressed their belief in the great doctrines of Christianity.

Numbers of our citizens are awakened to the great interests of religion; some are enquiring what they must do to be saved,—I do not know how many.

From Rev. B. Roberts, Marion, Linn Co., we learn that some forty or fifty cases of hopeful renewing have taken place there. Fourteen have been added to the church, and others were expected at the next communion. The Methodists, Baptists, and Old School Presbyterians likewise shared in the results of the work.

Revival in Keokuk.

Rev. T. Lyman writes from *Fort Madison* as follows:

I have been absent for more than two weeks in Keokuk, where I have been assisting Rev. Mr. Williams in a very interesting revival in that place. You will be glad to learn that that church of your patronage is thus blessed.

The work goes on, like all the other great works of God, with little noise. Still, silent, deep conviction, with little or no excitement, but such as is consonant with such conviction, is the characteristic of the work. Many old back-

sliders are reclaimed; some are converted from the world. Especially, a feeling of love and confidence is established among church members. This last mentioned is one of the best fruits of a revival in the West. It is so everywhere, but in a peculiar sense in the West, where all come together as strangers, and no one knows the historical character of his brother. These protracted meetings have a very good tendency to unite these stranger elements together.

MISSOURI.

*From Rev. H. H. Hayes, Houston,
Marion Co.*

To the church in Newark 15 have been added on profession of faith. At a protracted meeting held there in September, the Spirit of God was manifest, and deep feeling in saints and sinners gave such solemnity to the meeting, as had not been experienced there for years. We worship in a log school-house that will seat 100; but for the sake of more room we moved to a carpenter's shop. On the Sabbath this did not hold more than half the people. Twenty professed hope in Christ. A few of these joined the Baptist and some the Methodist Societies. Newark is an important point. The country about there is filling up, and people come in to church for ten miles around. After our meeting, an effort was made to build a church. Bricks were burnt and the foundation laid, but cold weather set in and stopped the work. It will go on in the spring.

A Sunday School in the Woods.

There has never been a school at Newark till last summer. The good people thought they were too much scattered. An effort was made and \$25 raised at once for a library, and to the astonishment of everybody, between 80 and 90 scholars came forward to join the classes. Our house would not hold them and leave room for teachers to move about. So the boys took to the woods. Each teacher went to a fallen tree and arranged his class upon it. These classes were scattered about out of sight of each other. I have never seen a more interesting school, and what makes it so is, that teachers and scholars take so much interest in it. Some come six or seven miles.

*From Rev. W. H. Smith, Cross Timbers,
Hickory Co.*

Speaking of the results of the last year, our missionary says—

God has poured out his Spirit. His people here have been refreshed, sinners have been converted; and great good has been done, whereof we are glad. Christ has been made to several the "wisdom of God and the power of God unto salvation." This has given me renewed zeal in the cause of my Master. Some are yet serious, and I hope rich blessings are in store for them.

WISCONSIN.

*From Rev. Chas. Morgan, East Troy,
Walworth Co.*

Near the last of January, the church began to feel, and expressed the desire for special and protracted efforts for the salvation of souls. We resolved to commence by several successive meetings for prayer and humiliation before God, and family visitation.

On our coming together, it was manifest that God was with us. The hearts of Christians were broken in view of their unfaithfulness; and for days their earnest prayers went up for the pouring forth of the Spirit upon the multitude of impenitent around us. In view of my poor health, and the increasing desire for preaching, it was thought best, if possible, to procure aid from abroad. A neighboring pastor, Rev. L. Foote, of Delavan, labored with us for several weeks with great acceptance and success. There soon appeared to prevail a general seriousness and disposition to investigate the subject of religion; and several prominent individuals, hitherto exceedingly sceptical, were brought to the knowledge of the truth. Now was heard, on every side, the anxious inquiry, "What must I do to be saved?" and many rejoicing in the hope of life. Never before, it is said, has East Troy enjoyed such a work of grace—so sweet and precious—so marked, as conceded by all, as the work of the Holy Spirit, with little excitement, and scarcely any opposition.

A peculiar and most interesting feature of this work is, that it has taken hold of quite a number of the most influential men in this community—men well known as Sceptics and Deists, and averse to religion. One of this number, when sit-

ting at the feet of Jesus, clothed and in his right mind, said, "I have been for twenty years on board of the piratical ship of Deism, and my prayer to God now is, that I may do as much *for* Christ and his cause, as I have done to oppose him." Another infidel of talent and respectability, under the power of the truth, bowed upon his knees, and cried in agony: "*God of my mother, have mercy on me!*" His mother is a devoted Christian in the state of New York.

"God of my Mother!" How much is revealed in that single exclamation; how conclusively it proves that this man had a mother, whose faithfulness left its impress on his soul too deep to be obliterated by time and sin; and how eloquently it pleads with other christian mothers to be diligent in inculcating the religion of Jesus, and encourages them to expect the quickening of the seed which they sow, though it lie buried long.

Of those indulging hope and giving, so far as we can judge, good evidence, there are between forty and forty-five. Of these about twenty-five are *heads of families*, many of whom have already erected an altar to God in their households, from which ascends the morning and evening sacrifice. The work seems mostly to be confined to our society and congregation. The interest continues, and there are numbers deeply anxious for the salvation of their souls.

This revival will change the face of things very much in this community; and I trust will add somewhat to the strength and moral influence of our little church.

From Rev. M. P. Kinney, Whitewater.

An Extensive and Precious Revival.

The last quarter of my missionary year has been a season of labor, exhausting to my physical energies, but refreshing to my soul. I have found it sweet, indeed, to be called upon to answer the most important question ever propounded by human lips—to feel that souls, immortal in their destiny, were earnestly inquiring after the way of salvation.

How the Work was begun.

The revival commenced with the church of which I am pastor, and I may say with the pastor himself. My own

unworthiness, and a sense of the responsibility resting upon me as a watchman on Zion's walls, came home to my heart with crushing weight. I sought relief in communion with my Saviour, and tried to cast the burden upon his willing hands. The ear of God seemed open to my earnest, importunate prayer, and I renewed my consecration to him, and labored with the expectation of meeting a happy result. The brethren and sisters began to feel their responsibility, and to come up to the help of the Lord. Sinners were pricked in their hearts, and cried for mercy. Other christian denominations joined us, and the work moved steadily forward. I cannot, as yet, state the result with any degree of accuracy. Many are still serious. Twenty-five have united with us, and others are expecting to at the next communion season. Fifteen with the Methodists, and some thirty with the Baptists. I think at least one hundred have passed from death unto life.

We took possession of our new church edifice last spring, and during this winter God has been pleased to make it the birthplace of many souls. We have enjoyed a most precious refreshing from the presence of the Lord. Never has this place and surrounding country been so thoroughly moved by the Spirit of God. The ordinary means of grace were used and multiplied to meet the demand. Stillness, thoughtfulness and solemnity characterized our meetings, while sinners trembled before the truth and submitted unto God. The middle aged and the youth together wept over their sins, and sought and trusted in the Saviour. Zion here has been made to rejoice at the triumphs of the Redeemer's cross. I can say truly "My soul doth magnify the Lord."

As a consequence of the spiritual strength thus received, it is expected that

Further Aid will not be needed.

This quarter closes my engagement with the American Home Missionary Society. It is my conviction that this church and society should now support their own pastor; and I shall try to urge them to bear the burden. I shall, therefore, take leave of you, expressing for myself, and in behalf of the church, our grateful acknowledgments for the aid which we have received from the churches through your hands. I trust it will appear in the judgment, that the means thus given have done much good.

*From Rev. S. W. Eaton, Lancaster,
Grant Co.*

The Congregational and Methodist churches of this place were simultaneously visited with an increase of spiritual influences, the results of which were about equally shared by the two denominations.

I co-operated with the Methodists as far as I could, and also held separate meetings for prayer and inquiry, some of which were intensely interesting. In one instance, when many both of Christians and the impenitent were assembled, the Spirit was so manifestly present, and with such power, as to make it a truly memorable occasion. The supernatural influence was felt by every one, and all seemed equally overpowered by it. Strong men, whose eyes were unused to tears, bowed and wept like children.

The result of the whole effort is, that about forty persons give evidence of having been converted. Some of them are to be received as members of the Congregational church next Sabbath.

*From Rev. Dana' Lamb, Alto, Fond du
Lac Co.*

Mr. Lamb preaches also at Springvale, where he resides. Of the work at Alto, he says :

A revival prevailed, principally among heads of families. Some fourteen family altars have been established, either for the first time, or where they had been discontinued. Of those who had relinquished their hope, or were hopefully converted, there are about twenty. We feel that we have great cause of gratitude for what the Lord has done for us the year past.

*From Rev. John Lewis, Platteville,
Grant Co.*

I noticed in my pastoral visits, during the last of the fall and the first of the winter, a special sense of spiritual desolation. Complaints of unwonted darkness were frequent in our social meetings. These were not cold, heartless, self satisfying complaints, uttered as a matter of course. There was manifestly a growing feeling of dissatisfaction in view of it. The feeling of many hearts was—"We cannot have it so—Oh that it

were with us as in months past." I could not but regard this as an encouraging symptom, and began to multiply our social meetings. These increased in interest, and at length preaching every evening was commenced. These meetings, together with meetings in the afternoon, were continued for four or five weeks. The Lord was manifestly present, and made the truth powerful in the reviving of his people, the reclaiming of backsliders, and the conversion of the impenitent. None have yet been admitted to the church, but 60 or 70 are indulging hope that they have passed from death into life. Among them there are some of all ages, from twelve years old up to threescore years and ten. Romanists, Universalists, Moralists, have turned away from their refuges of lies to trust alone in the merits of a sin atoning Saviour. Lips, once profane, now utter the praises of God; and families, once prayerless, have now an altar where God is daily worshipped. I cannot but believe that the standard of piety has been permanently elevated, and that the graces, as well as the numbers of this church will be increased. A tribute of thanks is especially due to brethren who gave us their faithful labors and assistance.

There are still indications of the special presence of the Spirit, and I find myself entirely unable to do all that needs to be done. I am now preaching at one of my outposts, where there are cheering indications. This, together with lectures to young converts, compels me to preach at least once a day on an average. I hope ere long to be able to tell you that the Lord is doing a good work all over this mining region.

ILLINOIS.

*From Rev. D. R. Miller, Aurora,
Kane Co.*

Incidents in a Revival.

During the past year we have enjoyed a precious revival of religion. Its influence, to some extent, has been felt on the community generally, although many are not converted. Still they are led to respect religion and religious people.

There were, during this season of interest, some very signal answers to prayer.

There were several members of the church who had impenitent companions, some of whom had not been present at any of our meetings. The minds of the

church seemed one day led out in prayer for them in an unusual manner, and the same day two or three, although not present, and knowing nothing of the fact, hopefully submitted their hearts to Christ; one of them six miles away, and, as near as we could learn, the same hour the church were praying for her.

A woman who was impenitent, and had been brought up in an irreligious family, became dissatisfied because her husband spent so much time in serving God, and told him she should leave and go to her father's, five miles off. She had made all the arrangements; the time was set when the carriage should come for her; and no reasoning could lead her to change her purpose. He asked his pastor what he should do, and was advised to request the church to pray for her, without telling any one the facts. The result was, she was in deep agony, crying out, "What must I do to be saved?" and soon found peace in believing.

Another interesting case—a family of eleven children.

We were holding evening meetings in different families. Said a little girl, (whose parents were brought up Universalists, and open Sabbath breakers,) "Pa, why can't we have a meeting here; may I ask Mr. — to appoint one?" Without thinking, he said, "Yes." He left home to be absent a few days; when he came back, the little girl said to him, "We are going to have a meeting here to-morrow night." He was much opposed, found fault with his wife, charged it upon her; (he had forgotten his promise to his child.) His wife remarked they could send word to the minister not to come. He was unwilling, for that might disgrace him.

Sleep that night departed from them. The next morning he went into the woods and there remained, thinking of his guilt and his prospects, until near night, when he bowed his will, and sank sweetly into the arms of the Saviour; and as the brethren and sisters came in to pray, he met them joyfully, saying, "How different you look; how I love you!" And as we knelt, he, for the first time before any human being, bowed his knees and breathed his soul out in prayer for his wife; and she too was soon led to hope in the mercy of God. From that time on, they, with others who united with the people of God, have led consistent and devoted lives, greatly encouraging the hearts of Christians.

It is pleasant to see large families, where there has been no prayer or praise,

gathered morning and evening around the family altar, to hear of God and heaven; and to see the children gathered into the Sabbath school. Some ten or twelve family altars have been erected in this place within the last year.

Thirty have united with the church since I have been here; twenty the last year.

*From Rev. A. M. Dixon, Carlinville,
Macoupin Co.*

Protracted Meeting.

I have preached regularly twice or thrice every Sabbath since my last, and about forty week evenings. As the result, quite a number have been awakened, and there are some twenty or more hopeful conversions.

I have just closed a series of evening meetings. Some thirty or forty came to the anxious room; thirteen have connected themselves with our church; and four or five stand ready to join. Some will join other societies. We feel quickened and encouraged. One young man, who, it is said, was a Catholic by education and a sailor, was a subject of the work, has joined our church, and I think will study for the ministry. One other of the young converts will study for the ministry, if he can get the means.

*From Rev. L. E. Sikes, Lamoille,
Bureau Co.*

Prospects of Good.

In reviewing the last three months, I can say, that the kingdom of our Lord is gaining ground in this place. Laborers in different forms have increased on this field, and we believe the whole has been for the advancement of the Gospel. We trust that much will be accomplished by a recent distribution of bibles and religious books. The work of the Lord is evidently revived in the community.

The state of religion has been low in this vicinity for several years, till a few weeks past, when much seriousness began to be felt by many. In December, the Baptist denomination commenced a protracted meeting, which is in progress at this time, and there are quite a number who profess to have passed from death unto life.

Religious Interest among the Germans.

The German population are much interested. They have a meeting by themselves about four miles distant. The awakening is represented to be quite general among them. All denominations of Christians are much revived, and the word of the Lord is attended by the Holy Ghost sent down from heaven.

From Rev. P. Anderson, Chicago.

Revival among the Norwegians.

The Scandinavian Church, as this is called, consists of 150 members, organized on the principle of requiring evidence of conversion preparatory to admission. Last year it lost thirty-five by death and removals to the interior; but the addition of sixty others, mostly new converts, have given it a net increase of twenty-five.

I am happy to say that God's Spirit has evidently been with us, and is with us now; the old foundation of many, and their delusive hopes, such as baptismal regeneration, salvation secured by membership in the church according to a civil code, &c. &c., are vanishing as the morning clouds are carried off by the gentle breeze; and a few are asking seriously what they shall do that they may have eternal life. I expect a goodly number to unite with us at our next communion.

From Rev. W. A. Thompson, Port Byron.

It gives me pleasure to be able to report that the Holy Spirit has come down in his power, and many stout hearts have been bowed. Many family altars are being erected. Some of our prominent citizens are coming out on the side of Christ; many young men and young women are giving themselves to the Lord; and most of the youth in our village are among the inquirers. Eleven have already been examined for church membership. Our Methodist and Baptist brethren enter into the work, and their families are blessed.

A neighboring pastor writing at a later date, gives the following additional statement;

Salvation is flowing up and down this great valley, and all the churches are sharing the blessing. I have just returned from Port Byron, where I have been laboring in the spiritual harvest. The Lord is pouring out his Holy Spirit upon that place in great power and glory. It is hoped that from thirty to forty in that town and vicinity have come to Jesus. This refreshing from on high commenced in a school house, about four miles back from the river in the country, and is now going on in town gloriously.

From Rev. A. B. Campbell, Rushville, Schuyler Co.

Death of Pastors.

R. was one of the early stations of this Society. Within a short period, two missionaries, Rev. Messrs. Haswell and Kimball have rested from their labors at this place. The testimony of their successor to their worth and influence is gratifying and instructive.

The preaching of the Gospel here has brought forth good fruit. The place was formerly notorious for its wickedness. Now, a healthy public sentiment exists in regard to temperance, education and religion. The leading business men of the place are either members of churches or regular attendants on the ministrations of the sanctuary. The Sabbath outwardly appears to be well observed. After encountering many difficulties the citizens have erected a good academy, which is under the charge of well qualified teachers and has an attendance of more than 100 pupils. The influence of the school has been very salutary thus far, and it promises to be a rich blessing to this community and to the Church of Christ.

The influence of brother Haswell, a former missionary of your society, is still felt here. Though permitted to labor but a short time in this portion of the Lord's vineyard, his labor was not in vain.

Last Days of Rev. L. P. Kimball.

Brother Kimball, his successor, died on the 29th of Jan., 1851. When I arrived, I found him confined to his room afflicted with a painful spinal affection. His influence here has been most salutary. He had an intuitive perception of men, and he moved among all classes without

encountering their prejudices, and made them his friends. Even the impenitent and ungodly always spoke in his praise. He was a "living epistle, known and read of all men." Many visited him during his protracted illness, and I trust were impressed with the power that religion has to sustain and comfort in time of affliction and in prospect of death. He manifested so much patience and such christian resignation that all felt that "the chamber where the good man meets his fate is privileged beyond the common walks of virtuous life, quite on the verge of heaven." Till the day of his death he felt a deep interest in missions, and the Home Missionary was usually upon his table. His last hours were his happiest ones. After he was unable to speak he wrote the following—this was 2 or 3 hours before his death—"I am very happy." To one standing at his bedside he said: "I rejoice, rejoice with me." When asked if he suffered much, he wrote: "Suffer but little; am in great joy." "O the brightness of Christ." "How I feel in view of heaven, only a few hours from glory." He has gone from us to reap his reward. He will long live in the affections of this people.

Recent Awakening.

A general desire for a refreshing from on high led the Pastor to take measures for pressing the interests of the soul upon the immediate attention of his flock.

There were about 45 inquirers during the revival, most of whom are now indulging a hope in Christ. Some were deeply convicted and brought almost to the borders of despair. I never saw a more interesting class of inquirers. They were mostly young, between the ages of fifteen and twenty-five. They are of a class that promise to be useful to the cause of Christ. Quite a number of the converts are members of the academy and I hope some of them will yet preach Christ to their fellow men. An unusual degree of harmony prevailed among the members of the church. I had no obstructions thrown in the way by professors of religion. This work has been a great blessing to the church; it has not only added to its numbers, but it has increased the graces of those who formerly belonged to our Zion.

On the 9th of February we had our communion. Twenty-nine persons united on profession of their faith. There are several others who will probably unite at

some future time. Thus far the converts appear to be bringing forth the fruits of righteousness. I had organized a Bible class of about 12 members, all young men, previous to the revival. Every one of that bible class, I trust, are members of the invisible as they are of the visible church. The church has never since its organization received so large an accession.

*From Rev. E. G. Smith, Dover,
Bureau Co.*

Springs in the Desert.

At this place much faithful labor has been expended and much seed sown; but the husbandmen have one after another passed away and seen no harvest. But God has remembered Zion.

The present state of things will furnish occasion to those who have been interested in our behalf, and to all who love Zion, to rejoice that after so many years of declension and in the midst of deserved wrath, God has made bare his arm to save souls from death and his people from their sins.

The first appearance of special interest was about the first week in January. The church came together preparatory to the communion. The Spirit of the Lord was manifestly present, and his people were humbled. "Was it possible," they inquired, "that we can see a revival?" Sinners were apparently Gospel hardened, and the people of God engrossed in the world. The intelligence of a revival in a neighboring town seemed to strengthen the hope that the Lord was near to bless.

The interest deepened until about the last week in January; it seemed manifestly the duty of the church to devote more time to meetings. There were some that were ready to come out on the Lord's side at once. The church became more deeply interested. The meetings were solemn and delightful, and were devoted to prayer and conference. The young converts were encouraged to take an active part, and they did so with the best results.

For some weeks the pastor was aided by the judicious and indefatigable labors of a

neighboring minister, and a powerful revival was enjoyed. It was characterized by a deep feeling and a solemn stillness that were quite remarkable.

It has not been the earthquake, nor the fire, but the still, small voice, that has found its way to almost every dwelling in our community.

The aspect of things has very much changed among us. Before, almost all of our youth were in the broad road, with only here and there one in the straight and narrow way; and now we trust that only now and then one is left in the broad way of death.

The young have shared very largely in this blessed work. The Sabbath school has been signally blessed—the first subjects were from its members. The attendance has nearly or quite doubled since the revival commenced.

Many heads of families have been subjects of this work, and they have set up the altar at home; and many altars that had been undermined by the tide of worldliness, or overwhelmed by floods of ungodliness that sweep through these valleys and over these plains, have been rebuilt, we trust, on broader and deeper foundations. Several of the converts are men of influence.

Some who had long been regarded as hopeless have been brought in, and are sitting at the feet of Jesus, clothed and in their right minds—miracles of mercy—an astonishment to others and a wonder to themselves. May the Lord keep them by his mighty power through faith unto salvation.

It is quite difficult to speak with accuracy as to the whole number of conversions. With those who have been *reclaimed* from a course of life that seemed to amount to almost if not quite hopeless apostasy from Christ, we have reason to believe there are not less than 60. Still, some of them are quite young, and we hope with trembling. The whole course of instruction has tended to keep down animal excitement, and to bring the great truths of the Bible before the mind, and let them have their legitimate influence, without the aid of artificial stimulants.

Now is the time to work.

The West, as a field of missionary effort, never presented a more hopeful aspect than at the present. True, the spirit of enterprise is stirring up the

depths of Western society. But we have reason to hope that the Spirit of God is moving upon the face of the waters—the hitherto and still troubled waters. We hear pleasing intelligence in numerous places, that God is bringing many to a knowledge of the truth.

In this work of grace, two resident ministers, who formerly had charge of the congregation, were greatly useful by their counsels and personal labors in promoting the salvation of souls.

*From Rev. J. H. Baldwin, Waltham,
Lasalle Co.*

Mr. B. labors in two places, Waltham and Prairie Home. In the former, a protracted meeting, held in connection with the Baptists, resulted in increasing the number of believers some twenty-five or thirty. Twelve have united with the Presbyterian Church, and others are expected to make a public profession in a short time.

At Prairie Home the church was in a low state; difficulties among professing Christians, of different denominations, existed in the neighborhood; which discouraged all effort and injured the cause of religion. A day of fasting was appointed. All came together; it was a melting time. There were mutual confessions, and finally a solemn covenant was entered into to bury the past—all that had interrupted their christian fellowship and dishonored religion; never more to give them a resurrection in any particular, unless for further confession. The Spirit of God settled down upon the congregation; the attention of the community was arrested, and some fifteen or twenty were hopefully converted or reclaimed. The work is growing deeper in the hearts of Christians, and the present indications promise much for the future prosperity of Zion.

*From Rev. John Ballard, Perry,
Pike Co.*

In Maysville church (formerly Salem) there has been a revival of religion. The church has been much quickened, the languishing prayer meeting has been revived and a more general interest in the subject of religion is now felt. Though

the work has not been as extensive as we hoped it would be, yet much good has been done, and eight or ten have given evidence of a change of heart.

We are now engaged in family visiting, with the ministers of the Baptist and Methodist churches. These visits have a happy influence on our own feelings, and we think they will produce a more friendly and a better state of feeling between the members of the different churches. If God favors the design, we expect to commence a protracted meeting at the close of these visits. We think that He approves of this course and will crown our efforts with his blessing.

Church edifice Completed and Paid for.

Our church is very neat and comfortable. All are well satisfied and pleased. Although not the largest, yet it is the best house in the county. It has been a great effort for us to build it, and in some instances it has cost *real* self-denial. But it is done; and what is better, it is *paid for*, and paid for without any *foreign* aid. Friends in the neighborhood, not connected with our church, have afforded some assistance, for which we feel very grateful.

Those who have been more favorably situated while they were building a house of worship cannot fully sympathize with this church in her present joy. We have been dependent for many years—we have had no comfortable place for worship—we have been exposed to frequent interruptions and were cramped in all our energies. There has been a happy change in all these respects. We now feel at home. Our singing is much improved by the accommodations of an orchestra and a choir is beginning to form. We have a fine melodeon, whose sweet and powerful tones combined with other circumstances to increase the interest of the *first Sabbath* in our own house. Some were carried back in their feelings to their former places of worship in the East, and enjoyed over again *with much deeper interest*, happy days which had, long since, gone by.

Can there be any doubt that the moral value of that house of worship is manifold greater than it would have been, if the expense had been supplied from abroad? "Have not the sacrifices and struggles of the church for this object gathered around it an amount of personal attachment, of inestimable worth for the upbuilding of the spiritual edifice.

OHIO.

From Rev. I. N. Ford, Jackson C. H.

Special Meetings.

During the past quarter, in addition to my regular appointments, I have held three protracted meetings. Two were in the country, and the other in town. The two in the country were interesting, and seemed to be a blessing, particularly to the members of the church, but not very decisive in their influence upon the unconverted. Some few, however, were awakened.

The meeting in the town was more decided in its effects. There were some twelve or thirteen inquirers, some of whom are now indulging in a hope. The members of the church were quickened in their duties. The interest still continues. Although the number of those awakened is small, yet it is very cheering, when we consider the difficulties which surround us.

*From Rev. R. Tenney, Amesville,
Athens Co.*

Revival.

I found the church in a very low state. They were few in number and divided. Our prayer meeting was attended by only four or five, and sometimes by only two or three, and sometimes by none but myself; and at the close of my first year I could report not a single conversion by my labors, and not one addition to the church. During the busy season of harvest, because none would attend, we were obliged to suspend our prayer meeting for a few weeks.

In the fall I made an appointment for a protracted meeting, to commence on the 10th day of October. At first our faith was tried by unfavorable weather, and the smallness of the number that attended; but soon the weather became fair, and the number of attendants increased. On Saturday evening we saw the first indications of good. On the Sabbath, our house was crowded, and under the morning sermon there were indications that the Spirit of God was exciting the minds of the congregation to the most solemn and earnest attention. It was our communion Sabbath. In the evening I preached again to a crowded house, which gave good attention. I felt

that a crisis had come, which would affect, favorably or unfavorably, the cause of Christ amongst us. It was with feelings of the deepest solicitude for the result, that I descended from the pulpit and invited those who felt their need of a Saviour to come forward and occupy the front seats in the house. Five responded to the invitation. On Monday evening, after sermon, thirteen came forward; and thus we went on during the week. Some were entertaining hopes that they had found the Saviour, and new cases of awakening occurred. At one time there were as many as twenty-two that expressed their interest. Thus we went on till the last day of October; some new cases of awakening or conversion occurring under almost every sermon preached.

As the result of our meeting we have received *twenty-eight* persons into our church, and a few more hope they have passed from death unto life, and have expressed a desire to connect themselves with us. I hope the work of the Lord will not stop till multitudes more shall embrace the Saviour. I could get no assistance; I was alone and single handed. I preached all but one sermon, though it was trying at the time; for I felt that with rather feeble health, I might not live through the effort. I thought, however, if I died in the midst of a revival of religion, it would be a blessed time to die; but I feel stronger and better in health than when I began.

Rev. W. Van Vleck, Fulton, Hamilton Co.,

Writes respecting his charge—

In answer to prayer and personal efforts, the Lord has been pleased to pour out his Spirit, and revive his work among us.

Church built—Revival.

Some fourteen members of the church in Fulton, reside in Jamestown, Ky. One family, rich, not in this world's goods, but in faith and good works, resolved to build a house for the worship of God and for the good of the community in which they dwelt. By their generous contributions and persevering exertions, and by the cooperation of several benevolent persons, who always love to take stock in any enterprise where the Lord is

pledged for security, the house was completed in four months from the day it was commenced. It is a substantial brick building, capable of seating 300 people, finished in a plain, neat style, and furnished in a simple, tasteful manner, at a cost of \$1000.

The week after it was dedicated we commenced a protracted meeting in it, and a most precious season of divine grace was enjoyed, pervading, more or less, the whole community. Some thirty persons gave evidence that they had passed from death unto life. A church has since been organized of over thirty members, and its future prospects are bright.

*From Rev. L. L. Fay, Lawrence,
Washington Co.*

A great change in eight Years.

In my church, in Lawrence, there is now a glorious revival of religion in progress. Twenty-six are now hoping in Christ, nine of whom are heads of families. The majority of those who have found Jesus precious to their souls are young men and women, some of whom were eminent in sin. The altars of Baal have been broken down; the ball room and the frolic are now changed for the house of God and the prayer meeting. The dark deeds of iniquity, such as Sabbath breaking, profanity, intemperance, &c., are disappearing before the light of Gospel truth. From many of the log dwellings scattered among these wooded hills and valleys, you now can hear the voice of prayer and praise. This part of Christ's vineyard that eight years ago was a moral wilderness, is now, by the aid of the American Home Missionary Society, made to bud and blossom as the rose. During this time *how great the change!* A meeting house *built and paid for*, a pastor settled for the *first time*, and all the institutions of the Gospel which the Puritan Christian loves and esteems are in progress. My people are poor, and nothing can be more true, than that I was sent by your Society "to preach the Gospel to the poor." This enterprise God has blessed, and I trust that more than a hundred souls already have their names written in the Lamb's book of life, and who will give praise through all eternity for what the American Home Missionary Society has done for their salvation.

MICHIGAN.

From Rev. W. W. Atterbury, Lansing.

Our weekly prayer meeting occurred on the evening of the first day of the year. I had anticipated the meeting with a good deal of interest, and I believe that from more than one heart the prayer had ascended, that God would mark the commencement of the new year with the display of his grace. The meeting was attended by more than the usual number, and we felt that God himself was there. There had been like cheering indications at the Methodist prayer meeting the previous evening; and we therefore felt encouraged to appoint meetings for prayer and preaching, the remaining evenings of the week. By the Sabbath, a number were inquiring what they should do to be saved. Led, as we trust, by the Spirit and providence of God, we continued our meetings from time to time for some weeks. The Methodist minister and myself preached alternately each evening; and we had occasional meetings for conference in the day time. The latter meetings were eminently blessed to many of God's people. Christians of different denominations labored together with the utmost harmony, and "roots of bitterness" were removed. Between thirty and forty have been hopefully converted. Among these are some of much influence in the community, who we trust will now become strong pillars of the Church of Christ.

The Path of Obedience, the Path of Hope.

There was one, an intelligent man of middle age, who, though under religious influences in early childhood in New England, has for a number of years been a disbeliever in experimental religion, and part of the time professedly a Universalist. He attended occasionally during the early part of our meetings, impressed apparently more by the earnestness of Christians than by any direct view of truth. At length, one evening, as he returned home from the meeting, he was convinced that there was one obvious duty, (even though there were no such thing as experimental religion,) which he had utterly neglected; and that was, to *acknowledge God in his family*. This duty he determined at once to perform. Accordingly, the next morning, when his family were all gathered around the breakfast table, he confessed his sin in this respect, and his sorrow that, sustain-

ed by the bounty of God for so many years, he had never thanked him for his goodness. He then invited them all to kneel with him around the family altar. When he arose from prayer, as he afterwards told me, he felt willing and determined to do *every other duty* that God should make known to him. A feeling of gratitude arose in his heart, as he thought of the wonderful goodness of God in sparing one who, for more than forty years, had treated him with such neglect. He no longer felt that God was too strict in his law; it seemed to him that it would be a pleasure to serve God; that whether he were a Christian or not—whether he were forgiven or not, he hardly knew, and scarcely thought; in either case, he meant to serve God. He felt relieved and happy, he hardly knew why; but his predominant feeling was one of gratitude. That evening he made the same statement to the congregation which he had made to his family in the morning.

Conquests of Grace.

One afternoon I chanced to pass the house where lived a Universalist and his wife, upon whom I had not called for a long while, and who never attended meeting. Impelled more by a sense of duty than by any expectation of doing good, I stepped in. The wife was alone, and, after a few moments conversation, I asked her if she loved the Saviour and had a hope in him. She seemed at once affected by the question, and answered that she had formerly believed herself a Christian, but, now, for a long while had had no good hope. I told her of Christ's love, his willingness to forgive, and invited her to come, like the returning prodigal, immediately to Him. She promised to do so, and I prayed with her and left. Afterwards her husband came in, and noticing a change in her appearance, inquired the cause. He then went out and invited some of their young friends to come in and dance at their house that evening, in order to dispel her feelings. They came, but she persuaded them to leave without dancing. I called a few days after, but, finding another lady with her, left a book for her to read, and was coming away without conversing with her on her own condition, when she burst into tears and asked me to pray before I left. On inquiring, she said she had kept her promise, and trusted that she had found forgiveness. The other lady seemed much affected as we knelt, and with thanks to God for his

grace, renewedly consecrated *ourselves* to Him.

"There are diversities of operations," but the same Spirit. Mr. — was formerly a member of an evangelical church, but for a long time past had lived but little as a Christian should live. A few weeks since, he got into difficulty with another man, which resulted in a lawsuit. A number of men, former neighbors of his, attended as witnesses, and testified in strong terms against his character. The trial continued till late at night, and though it terminated in his favor, he was pained at the fact that his neighbors had testified against him. The Spirit of God seemed to employ this as the means of his conviction. He was awakened to a sense of his condition, and, like the prodigal, was met by his Father while yet a great way off. Christ appeared to his soul as his Saviour, with the clearness of a vision. His joy was now so great that he could scarce refrain from expressing it aloud. This was early on Sabbath morning. At the close of the morning service he came forward, and with broken utterance confessed in public his sin in wandering so far from God, asked forgiveness for the evil of his example, and expressed his gratitude for the grace that had reclaimed him. Many in the congregation were deeply moved. None doubted his sincerity. Since then he has been regular in his attendance at all the meetings, and in his prayers and remarks at the conference meetings, and in his general deportment, gives pleasing evidence that the change in him, manifest as it is to all, is indeed the work of the Spirit.

A Mistake Corrected.

Conversing a short time since with one who thinks she has recently given her heart to God, she said that she used to think that, should she become a Christian, it would cost her a great and continual struggle to give up various forms of wordly amusement, of which she had been very fond; but, now, that she loved Christ, she was astonished to find that her fondness for these pleasures had ceased, so that it was not the least self-denial to relinquish them.

From a Missionary Report.

Noise and excitement have been the former characteristics of revivals in this place. But nothing like the present work has ever before been witnessed.

Numbers, formerly, who professed to become religious, have so soon relapsed into open sinfulness, that all church organizations but ours had gone down, and the world seemed to expect that such would continue to be the common result. This was a great obstacle in the way of persuading them to turn to the Lord. They not unfrequently declared that they did not want a religion that would not last. This made it especially necessary for me to distinguish between true and false conversions, and in a pointed manner to expose the false hopes of those who did not adhere to Christ's cause. This created some disaffection. Many were sure that they had *once* known what religion was, although they had not prayed for years, and were *sure* that they were sinners now. They seemed horror-struck with the doctrine of the perseverance of the saints. Even some good people were afraid that the preaching of the doctrine would do harm. But I am satisfied that it was a word in season, and that it did good. Those who for the first time hope that they are converted, appear well, and eight of them have united with the church. How many more may unite I cannot tell; some are reconversions from other denominations, and I am informed that efforts are made to dissuade the converts from uniting with us. There is still much interest.

One man commenced selling liquor in a tavern, in defiance of the law, and got up two balls or backwood dances, during the meetings. But he was led to abandon his iniquitous traffic, and was found among those who came forward for prayers before the meetings closed. Some of the Methodists cordially united with us in our meetings, and were much blessed. The Baptists also came into our assemblies and were somewhat stirred up.

Various Notices of Revivals.

We are compelled to omit further details, in the accounts of seasons of awakening reported by the missionaries. The following brief notices are all that we can give in the present number.

Rev. Justin Marsh, laboring in Eckford and Tecosha, Marshall Co., Mich., reports the hopeful subjects of renewing grace in the former congregation as numbering eighteen. A season of special seriousness has recently commenced in a distant part of the congregation and among a class hitherto little under the stated means of grace.

Rev. A. Govan, under date of March 12th, writes, that "an interesting revival is in progress" at Byron, Shiawassee Co., Mich.

Rev. Samuel Hemenway, in Kent Co., Mich., has been exploring an extensive range of destitute country, and preparing to organize churches. He has maintained six different appointments in four townships. At three of these preaching places the influences of the Holy Spirit have been enjoyed, and *twenty-seven* are hoping in the newly found Saviour. Four hundred and seventy-six persons have been induced to pledge themselves to total abstinence from intoxicating drinks. As yet, neither house of worship nor church organization exists on this field.

Rev. Louis Mills, of Howell, Livingston Co., Mich., informs us, that that church is enjoying a very interesting revival. "Our meetings," he says, "are daily increasing in numbers and interest; deep solemnity rests upon the community; and while some are yielding to the claims of God, and consecrating themselves to his service, others are making violent opposition to the truth. Several express themselves as decidedly on the Lord's side."

At *Cooper*, Kalamazoo Co., Mich., the Missionary, *Rev. B. F. Monroe*, informs us, that about *thirty*, within about four weeks, have professed to turn to the Lord. "Nearly all of them are waiting for an opportunity to unite with the church." This is the first season of refreshing that people have enjoyed in eight years.

Rev. H. Lucas, says of Royal Oak, Oakland Co., Mich., "God is doing a great work here. Between *forty* and *fifty* express hope in Christ, and the work is still advancing. There is a great change in this community. Some of the most hardened sinners have been made to tremble, and, I trust, to submit to God."

In Medina, Lenawee Co., Mich., the pastor, *Rev. Geo. Barnum*, held a series of meetings in the winter, the fruit of which was the reviving of the spiritual life of the church, and the deep anxiety of a number for the pardon of sin. About *fifteen* of these may be regarded as having passed from death unto life.

A season of refreshing has been enjoyed at Stamford, Delaware Co., N. Y. A goodly number, including several pupils in the academy, are hopeful converts to the truth. *Rev. I. D. Cornwell*, the missionary, reports that the seriousness is still in progress.

Some *twenty-five* or *thirty* recent subjects of converting grace are mentioned as fruits of an awakening at Strykersville, Wyoming Co., N. Y., where *Rev. H. G. Ward* is the minister.

In the church in Greensboro', Vt., *Rev. W. A. Chapin* was for many years the pastor. He was removed by death in November last. During his lingering illness, his faithful and earnest addresses to the numbers who visited his sick room, deeply affected the hearts of not a few; and to his great joy, a few days before his departure he was permitted to look upon the first ripe sheaves of the harvest for which he had so long been laboring. His successor, *Rev. James P. Stone*, commenced laboring in that church in December, and there has existed more or less of religious concern on the minds of the people up to the time of his report. About *forty* are reckoned as the fruits of this visitation of grace. Twenty-six united with the church at the last communion, and others are expected at the next.

A revival is also reported as having occurred at Lunenburg, Vt., *Rev. J. M. Stearns*, missionary. About twenty are regarded as affording evidence of a change. The seriousness was increased by the happy death of a youth of the place just after entering college.

The Spirit of the Lord has recently gained trophies at Burlington, Ct. *Rev. J. L. Wright*, of that place, speaks of the meetings as exceedingly solemn, and the prospects encouraging.

The foregoing are a portion of the notices which have recently come to hand, bearing witness that the Lord's hand is not shortened that it cannot save, nor his ear heavy that it cannot hear. O, let the people of God pray, for it is a time of mercy! His ear is open to the cry of his saints. The means which they employ are attended with bless-

ings which should forever put to shame all misgivings and unbelief. Let them therefore, give and labor; and, PRAY while they labor and give. The conquest of this land for Christ seems but to linger for their asking. His providence and Spirit are going forth,

hand in hand, removing obstacles, preparing facilities, and appropriating to his glorious ends the mind, and wealth, and consecrated vigor of multitudes; to be succeeded by other multitudes in still increasing numbers, as the chariot of salvation rolls onward.

Miscellaneous.

Various Facts and Statistics.

FROM REV. J. LITTLE'S NEW YEAR'S SERMON.

The world has advanced more during the half century now closed, than in the previous 500 years. When it was 5,800 years old, it contained 4,000,000 copies of the Bible in 50 languages, spoken by 200,000,000. The last 50 years has increased the Bibles to 30,000,000, in 200 languages, spoken by 600,000,000. Fifty years ago, next to nothing was known about the heathen, few countries were open to missionary effort, and the missionary work had hardly begun. During this period, a knowledge of heathenism has been diffused, \$40,000,000 raised, 2,000 missionaries sent, 4,000 churches organized, 250,000 persons received, and as many collected into schools.—As printing, the compass, and other secular inventions preceded the Reformation in Luther's time, we trust that the steamboat, power press, railroad and telegraph are the precursors of some still greater moral event.—The trifling Pope, who, in 1849, amused himself and cardinals with games of chess and billiards at Gaeta, now sits peacefully on his throne, waving his sceptre over 200,000,000. The commission of cardinals have thrown fifty priests into prison for administering spiritual consolation to soldiers wounded in the cause of liberty. They who took advantage of the Pope's absence to publish the Bible, are now fined. France is restricting colporteurs, and all the countries composing the "seat of the beast," have gone backward. England is provoked because the Pope has sent her a Hierarch. But she makes Papists much faster by turning Puseyite, neglecting to teach half her people to read, and spending \$250,000,000 for liquor, when her bread costs only \$130,000,000.—The fine for being intoxicated in Sweden is \$15; for the second offence \$30, and for the third, deprivation of the elective franchise.—On the Sabbath that labor ceased in the English post office, postmasters, in the large towns,

went with their clerks to the house of God, and offered public thanks.

The United States in fifty years, have increased from 16 to 31; from a population of 5,000,000 to 23,000,000, and from 25 colleges to 118. Our population rolls West 18 miles a year. We have 11,860 miles of sea and lake coast. Virginia is a third larger than England, and Ohio has 3,000 square miles more than Scotland. The past year has carried to California 100,000, at a cost of \$30,000,000.—Though nothing is more false than Papal statistics, we suppose the Pope has, in the United States, 400,000 subjects. One company of emigrants returned to Europe, complaining that the Sabbath laws were too strict. We can spare such settlers. Forty railroad companies have excluded 2,000 miles from Sunday travel. Massachusetts and Vermont are sustaining high toned temperance laws.*

Cost of War.

Baron Von Reden tells us, in a recent work, that the continent of Europe alone now has full four millions of men under arms, more than half its male population between the ages of twenty and thirty; and that the support of these immense preparations for war, together with the interest and cost of collection and disbursement on the aggregate of its war debts, amounts to more than *one thousand millions of dollars a year*. Let any man try to form an adequate conception of what is meant by these terms, and he will soon give up the effort in despair.

Take the Baron's estimate of war debts now resting on the states of Europe—no less than \$9,418,000,000. How shall we realize what this enormous sum means? Shall we count it? At the rate of sixty

* And so also are Wisconsin, Iowa, and Illinois.

dollars a minute, ten hours every day, for three hundred days in a year, it would take more than 800 years, some twenty generations or more, barely to count the present war debts of Europe alone.

Let us look, for a moment, at what England wasted for war purposes in 127 years, from the revolution in 1688, to the downfall of Napoleon in 1815. The sum total squandered in actual war, besides all that she spent upon her war system in the intervals of peace, was \$10,150,000,000; and if we add the interest on her war debts, contracted in that period, the grand total will reach nearly \$17,000,000,000! At sixty dollars a minute for ten hours in a day, or \$36,000 a day, and 300 days in a year, it would require more than 1,574 years to count it all! Add an average of \$80,000,000 a year for the current expenses of her war establishment since 1815, an aggregate of \$2,800,000,000, in these thirty-five years; and we have a sum total of nearly *twenty thousand millions!* No wonder that the old world is reeling and staggering under the burden of such enormous expenditures for war purposes.

The Spoiled Pie.

A young minister, recently married, had just been settled over a flourishing church. The long years of study and preparatory toil had ended—the ordeal of ecclesiastical examination was passed—the vows of ordination imposed—and full of sanguine hope, with bright prospects of usefulness, the youthful ambassador had entered on his perilous charge. The young partner bride had come from the altar in the fulness of joy yet unblighted, to share with him in the responsibilities of the new vocation. But the roughnesses, the cares, the shocks of professional life were as yet all untried. They had not known the rudeness of vulgar minds, nor the strife of plebeian tongues. Happy in themselves, and in the favor of the people; refined, intelligent, pious, beloved, they enjoyed for a brief day the purest sunshine of felicity. Even the errors and ignorance of the mistress in her domestic empire, served but as amusements and lessons of experience. In such a family, if anywhere, is found the truth of the great poet: Domestic bliss! The only good of Paradise that has survived the fall. But no earthly Eden can long be safe from the tempter, and the fall. A sudden calamity overwhelmed the happy pair in their innocence; a calamity the

more afflictive, from its trivial nature and unanticipated source. But it withered every joy; blighted every bud of promise. The people in the exuberance of their kindness, had furnished a supply of their wants beyond the demands of a small family. They had poured in upon them every variety of food, burdening their hearts with gratitude and gladness. But amid this profusion of good things, arriving in the sultry summer season, and requiring a rapid consumption beyond the power of appetite, one gift had lain too long untasted. It was a *pie*. It had become spoiled. It was the first evil omen that had appeared, and it startled the happy pair with apprehension. What shall we do? In whispers passed the long and anxious consultation. The subject called for a wisdom beyond their experience. At length they decided privately to regale the pig with it, and keep the disposal of the ill-fated pie between themselves a profound secret. But they had a servant girl, that necessary but often most troublesome appendage to domestic life, and bane of domestic peace. She learned the secret, but would not keep it. Soon the news spread abroad that a *pie* sent from one of the first families, was not good enough for so dainty a minister, but was only fit for the swine! Distressed, and agitated by the rising tempest, the young pastor and his wife explained the cause, and over and over again protested their innocence, and their deep regret. But the angry family and their partisans would receive no explanation, nor credit the true assertion. Their wounded pride demanded a sacrifice. And they waged the war till the young minister was driven from the field, and the church was rent asunder by the contending parties. Behold how great a matter a little fire kindleth! On what trifling grounds is the pastoral relation often dissolved—the solemn ordination vows broken—and the church doomed to long years of spiritual death. What is the cause of all this misery and havoc of the souls of men? In this instance it was a *spoiled pie!* And when the records of eternity are unrolled, it will be seen that many a faithful shepherd has been expelled from his flock for the merest trifle, expanded, magnified, and enveloped in a mist of prejudice. But who shall answer for this? Who shall meet the responsibility before God, at the eternal judgment? O my soul, come not thou into their secret: unto their assembly, mine honor, be not thou united.—[*New York Obs.*]

For the Home Missionary.

MESSRS. EDITORS:

As this is the season for reopening Sabbath schools in the rural districts of our country, which have been closed during the winter, and also the most favorable time to organize new schools, we again remind the Missionaries of the American Home Missionary Society, of the readiness of the American Sunday School Union (so far as means are contributed) to furnish libraries of their publication, as donations to such schools as cannot supply themselves.

In order to prevent confusion or duplicate donations, applications should set forth the name of the place, county and state; the date of its settlement, number of children of a suitable age to attend Sunday school, the number actually attending, and capable of reading, the means of week day instruction in reading, time when the Sunday school was established, and whether they have had a donation of Sunday school books from the Union or any other source.

This statement should be accompanied

with a remittance of as much money as the friends of the measure in the place will contribute, with specific directions how to send the books. A list of the books on hand, if any, should accompany the application.

It has given the Board great pleasure to be able to respond in most cases to the calls of your missionaries, and they hope to do likewise this year. The Youth's Penny Gazette has been found exceedingly popular and valuable as an attraction to the school. We put up a year's supply for a school of twenty-five children and send them to all the accessible points of the West, at low freights, so that the missionary can supply his school every other week with the paper, with very little trouble, and no expense.

Applications for libraries, Question books, or other publications for the Sunday school, designed for Sabbath school teachers, may be addressed to

FREDERICK W. PORTER,

Cor. Sec. Am. S. S. Union, Phila.

Philadelphia, April, 1851.

Appointments by the Executive Committee of the A. H. M. S., during the month of March, 1851.

Not in Commission last year.

Rev. Loren Robbins, Fairplay, Wis.
Rev. J. W. Walcott, Menasha, Wis.
Rev. Griffith Samuel, Welsh Ch., Apple River, Ill.
Rev. E. H. Gilbert, Concord, Ill.
Rev. A. H. Fletcher, Rockport and Atlas, Ill.
Rev. J. B. Parlin, Birmingham, O.
Rev. A. S. Wells, half the time, Sherman, Mich.
Rev. N. Leighton, Danube and Litchfield, N. Y.
Rev. D. B. Butts, Remsen and Alder Creek, N. Y.
Rev. H. Doane, E. and W. Carthage, N. Y.
Rev. J. W. Davis, Deerfield and vicinity, N. Y.
Rev. S. M. Wood, Brownville, N. Y.
Rev. E. Whitney, Dexter, N. Y.
Rev. A. Keeler, Cowewango, N. Y.
Rev. Charles H. Force, Unadilla, N. Y.

Re-appointed.

Rev. A. Wright, Anamosa, Iowa.
Rev. D. Knowles, Columbus City and Welsh Ch., Long Creek, Iowa.
Rev. T. S. Reeve, St. Joseph, Mo.
Rev. S. E. Miner, Elkhorn, Wis.
Rev. Wm. Parry, Welsh Ch., Helena, Wis.
Rev. Hiram Foote, Janesville, Wis.
Rev. E. G. Bradford, Princeton, Wis.
Rev. R. R. Snow, Rochester, Wis.
Rev. S. W. Eaton, Lancaster, Wis.
Rev. L. Farnham, Newark, Ill.
Rev. W. H. Bird, Vergennes, Ill.
Rev. Calvin Butler, Marine and Troy, Ill.

Rev. J. G. Porter, Wilmington, Ill.
Rev. R. Whiting, Lockport, Ill.
Rev. J. H. Baldwin, Waltham's Mills, Ill.
Rev. J. N. Powell, Winslow, Ill.
Rev. H. R. Howe, Huntington and Wilkesville, O.
Rev. J. S. Walton, Barlow and vicinity, O.
Rev. John M'Cutchan, West Mill Grove, O.
Rev. A. K. Barr, half of the time, Ripley, O.
Rev. Madison Elliot, Rochester, O.
Rev. Mead Holmes, Destitutions in Cuyahoga and Geauga Cos., O.
Rev. H. C. M'Bride, Unity and Roseville, O.
Rev. S. Fleming, Manchester, Mich.
Rev. Paul Shepherd, Dover, Mich.
Rev. W. C. Smith, Brooklyn, Mich.
Rev. W. W. Atterbury, Lansing, Mich.
Rev. J. W. Smith, half the time, Benton, Mich.
Rev. D. D. T. M'Laughlin, Somers, N. Y.
Rev. J. N. Lewis, Whitney's Point, N. Y.
Rev. J. A. Canfield, Chaumont, N. Y.
Rev. A. Parmelee, Middlefield, N. Y.
Rev. B. B. Cutler, Lawrenceville, N. Y.
Rev. R. Pratt, Russia, N. Y.
Rev. S. W. Leonard, Amboy and Constantia, N. Y.
Rev. P. Montague, Pierrepont, N. Y.
Rev. T. N. Benedict, Massena, N. Y.
Rev. N. Hammond, Wellsville and Scio, N. Y.
Rev. E. V. Wales, Laurens, N. Y.
Rev. J. C. Morgan, Ira, N. Y.
Rev. F. S. Gaylord, Naples, N. Y.
Rev. C. Kenmore, Andover, N. Y.
Rev. R. Twitchell, Otto and Waverly, N. Y.
Rev. H. W. Lee, Poolville and Earlville, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of March, 1851.

MAINE—		
Saco, Miss Sarah A. Bradbury,	2 00	
NEW HAMPSHIRE—		
Dartmouth College, a Student,	1 00	
Nashua, Pearl-st. Ch., by J. A. Wheat:		
Leonard Swain, to const. his daughter		
Susan Helen Swain a L. M., \$40; Dr.		
Josiah Kittredge, to const. his son		
Charles S. Kittredge a L. M., \$30; L.		
W. Noyes, L. M., \$30; Mrs. Ellis and		
her school, to const. Miss Lucinda R.		
Dewey a L. M., \$30; R. W. Lane, in		
part, to const. Mrs. Harriet N. Lane a		
L. M., \$15; others, \$78 81,	223 81	
VERMONT—		
Springfield, Rev. S. R. Arms,	5 00	
Westminster, in part of legacy of the		
late Jacob Chapin, by Jacob Chapin,		
Ex'r,	200 00	
MASSACHUSETTS—		
Home Missionary Society, by B. Per-		
kins, Treasurer,	3,000 00	
North Brookfield, Persis Howe, in full,		
to const. Mrs. Harvey Belcher a L. M.,	15 00	
Sippican, Cong. Soc., in full, to const.		
William Taylor a L. M., by W. N.		
Ellis,	18 00	
CONNECTICUT—		
Bethlem, Amos Allen, L. M.,	30 00	
Birmingham, M. B. Bassett, in full, to		
const. Mrs. Caroline E. Bassett a L. M.,		
\$25; G. W. Shelton and wife, to const.		
E. G. Atwood, of Canandaigua, N. Y.,		
a L. M., \$30; Mrs. Mary Larramore,		
\$3; Mrs. Sherwood, \$5; Henry Som-		
ers, \$10; others, \$22, by E. A. Lum,	95 00	
Brantford, Lyman L. Squire, to const.		
Lyman Frisbie Squire a L. M.,	30 00	
East Berlin, Ladies' Sew. Soc., by T.		
Boardman,	12 00	
East Haven, Cong. Ch. and Soc.,	28 00	
Madison, David Crittenden, \$10; Sarah		
W. Chittenden, \$5,	15 00	
Meriden, a Friend, by Rev. A. A. Ste-		
vens,	2 00	
Milford, Second Cong. Ch. and Soc., by		
M. F. Trowbridge, to const. Harvey		
Mallory a L. M.,	30 00	
Norwalk, First Ch., in addition, by A. E.		
Beard,	1 50	
Norwich, Mrs. Hannah Lathrop, L. D.,		
in full, \$50; Miss Abby Lanman, \$10,	60 00	
Sharon, Cong. Ch. and Soc.,	100 56	
Waterbury, Ladies' Sew. Soc., to const.		
Mrs. Aaron Benedict a L. M., by Mrs.		
C. C. Post,	30 00	
Westminster, Cong. Ch. and Soc., by G.		
Danielson,	17 06	
Worthington, Ladies and Gent., by T.		
Boardman,	113 00	
NEW YORK—		
Western Agency, by Rev. J. A. Murray,	4,000 00	
Brooklyn:		
Church of the Pilgrims, by R. P. Buck,	1,477 55	
First Presb. Ch., Mon. Con. Coll., by		
R. J. Thorne,	28 00	
South Presb. Ch., Mon. Con. Coll., by		
W. R. Dwight,	56 10	
Siloam and Carrsville, Presb. Ch., by		
Rev. A. E. Everest,	24 00	
A Friend, by H. Probasco,	2 00	
Busti, Mrs. Susannah Hazeltine,	20 00	
Catskill, a Friend, to const. Frederick		
Cook Griffin a L. M., \$30; Henry Whit-		
tlesey, to const. Mrs. Henry Whittle-		
sey, Miss Eliza T. Whittlesey, Miss		
Julia Ann Whittlesey, Miss Julia E.		
Whittlesey, and Mrs. John Donnelly,		
Life Members, \$150,	180 00	
Cazenovia, First Presb. Ch., by S. C.		
Hitchcock,	100 00	
Chectowaga, E. S. Ely,	3 00	
Evans, Second Cong. Ch., by Rev. E. S.		
Northrop,	8 00	
Hamden, Cong. Ch., by Rev. W. Frazer,	16 50	
Ithaca, Rev. Wm. Wisner, D. D.,	6 00	
Jamestown, Cong. Ch., by A. Hazeltine,	9 00	
Lansing, Josiah Todd,	10 00	
Lenox, Cong. Ch., by Rev. A. A. Graley,	12 00	
Leydon, Gordon and Sally Lord, \$5;		
Sarah Kimball, \$2; Reuel Kimball,		
dec'd, \$4,	11 00	
Milton, Charles T. Ordway,	5 00	
New York City:		
Rev. H. Loomis, \$20; W. F., \$10; R.		
W. Hine, \$3; Elizabeth, \$1,	34 00	
Allen St. Ch., Wm. Ballard, L. M.,	10 00	
Bleeker St. Ch., Cash.,	1 00	
Broadway Tabernacle, H. M. Assoc.,		
by T. E. Smith,	110 81	
Eastern Cong. Ch., Mon. Con. Coll.,		
by Mr. Custer,	9 97	
Hammond St. Ch., Mon. Con. Coll.,	8 42	
Mercer St. Ch., Anson G. Phelps, \$500;		
J. B. Sheffield, \$175; Norman White,		
\$100; W. L. King, \$50,	825 00	
North Presb. Ch., by J. T. Williams,	50 00	
Pearl St. Ch., by Mr. Worcester,	26 51	
Church of the Puritans, Mon. Con. Coll.,		
by O. E. Wood,	25 90	
Spring St. Ch., Youths' Miss. Soc., by		
J. C. Ryckman,	150 00	
University Place Presb. Ch., W. M. Hal-		
sted, \$100; W. W. Stone, \$100,	200 00	
Oswego, Mrs. H. A. Baylis,	10 00	
Peekskill, Presb. Ch., to const. Rev. Jo-		
seph M'Kee a L. M.,	53 53	
Rensselaerville, Ladies' Benev. Soc., by		
E. H. Pease,	11 45	
Ripley, Presb. Ch., by L. H. Hunger-		
ford,	70 54	
Sherman, Cong. Ch., by Rev. O. N. Cha-		
pin,	7 25	
Stephentown, Presb. Ch., by Rev. M. C.		
Bronson,	16 25	
Troy, in part of legacy of S. W. Dana,		
by R. D. Silliman,	60 00	
Waterville, Presb. Ch., to const. Rev. E.		
C. Williams a L. M., by Rev. A. Kent,	30 00	
NEW JERSEY—		
Newark, Rev. Wm. Bradley,	10 00	
Plainfield, Second Presb. Ch., Mon. Con.		
Coll., by R. Anderson,	16 68	
Somerville, Anonymous,	2 00	
PENNSYLVANIA—		
East Sugar Grove, Cong. Ch., by Rev.		
H. A. Taylor,	10 00	
Philadelphia:		
First Presb. Ch., James Smith,	100 00	
Randolph, Cong. Ch., by Rev. L. L. Rad-		
cliff,	35 00	
VIRGINIA—		
A Friend to the Union, by F. A. Packard,	5 00	
KENTUCKY—		
Mayfield, by Rev. B. F. Cochran,	1 65	
Murray, by do.,	2 00	
OHIO—		
Western Reserve Agency, by Rev. M.		
Tracy,	387 51	
Farmer, Cong. Ch., by Rev. A. T. Wood,	4 00	

Graham's Station, Presb. Ch., by Rev. W. H. Bay,	7 50
"Harmar,"	1,000 00
Marietta, David Putnam,	150 00
Meigs's Co., Seventh Presb. Ch., by Rev. W. H. Bay,	7 00
St. Alban's, Cong. Ch., to const. Rev. S. W. Rose a L. M.,	50 00
Warren, First Presb. Ch., to const. Mrs. Dana and Mrs. Sarah M. Hoyt, Life Members, and in full to const. Rev. W. C. Clark a L. D. by E. Spear,	135 20
West Unity, Presb. Ch., by Rev. A. T. Wood,	5 00

INDIANA—

Bethlehem, Ger. Evan. Ch., by Rev. H. Toelke,	8 50
Little Elkhart, Presb. Ch., by Rev. J. N. Williams,	4 81
Marion, Rev. Alfred Hawes,	7 50
Pisgah, Presb. Ch., by Rev. J. Gordon,	5 55
Winchester, Rev. J. G. Brice,	7 50
A deceased Friend,	5 00

ILLINOIS—

Albany, Cong. Ch., by Rev. J. J. Hill,	4 00
Algonquin, Cong. Ch., by Rev. G. Langdon,	1 00
Bloomington, Cong. Ch., by Rev. N. Shapley,	10 00
Burlington, Cong. Ch., by Rev. J. N. Payne,	10 00
Chicago:	
First Presb. Ch., by Rev. E. Clark,	35 00
Third Presb. Ch., by G. W. Southworth,	10 00
Concord, Cong. Ch., by Rev. E. H. Gilbert,	60 00
Dover, Ill., Cong. Ch., by Rev. E. G. Smith,	16 66
Du Page, First Presb. Ch., \$3; Ladies' Sew. Soc., \$4, by Rev. W. R. Downs,	7 00
Galena, Second Presb. Ch., by Rev. A. Kent,	34 61
Geneseo, Cong. Ch., by Rev. A. J. Copeland,	5 00
Groveland, Cong. Ch. and Soc., by Rev. W. W. Blanchard,	4 50
Mechanics, Cong. Ch., by Rev. B. Pond,	4 40
Prairie Home, by Rev. J. H. Baldwin,	6 00
Rochester, by Rev. B. Pond,	17 50
Shirland, by Rev. H. Taylor,	4 31
Spring Creek, by Rev. B. Pond,	8 00
Waltham, Presb. Ch., by Rev. J. H. Baldwin,	6 00
Waynesville, Presb. Ch., by Rev. J. Walker,	21 54

MICHIGAN—

Ada, by Rev. S. Hemenway,	2 41
Adams, Cong. Ch., by Rev. R. Parker,	4 74
Atlas, First Presb. Ch., by Rev. G. Winter,	2 00
Blissfield, Presb. Ch., \$20; Miss E. McFarlan, \$10, to const. Rev. John Monteith a L. M.,	30 00
Dundee, Cong. Ch., by Rev. R. Laird,	7 00
Erle, Presb. Ch., by Rev. W. L. Buffett,	8 00
Fentonville, Presb. Ch., by Rev. T. Watterbury,	8 50
Franklin, Cong. Ch., by Rev. R. Laird,	6 50
La Salle, Presb. Ch., by Rev. W. L. Buffett,	8 00
London, Cong. Ch., by Rev. R. Laird,	6 50
Niles, Cong. Ch., by Rev. E. Colton,	50 00
Otisco, Cong., by Rev. G. C. Overhiser,	3 21
Raisinsville, Cong. Ch., by Rev. R. Laird,	6 50
Ransom, Cong. Ch., by Rev. R. Parker,	3 09
Sharon, Cong. Ch., by Rev. D. McG. Bardwell,	9 50
Steel's Corners, Cong. Ch., by Rev. G. C. Overhiser,	2 32
Sylvan, Cong. Ch., by Rev. J. Morton,	6 75
Unadilla, by Rev. B. Marvin,	5 30

WISCONSIN—

Beaver Dam, Presb. Ch., by Rev. W. A. Niles,	12 72
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Caldwell's Prairie, Cong. Ch., by Rev. C. C. Cadwell,	3 00
Cottage Grove, Presb. Ch., by Rev. J. G. Kanouse,	10 00
Fond du Lac, Cong. Ch., by Rev. L. C. Spoford,	8 00
Genessee, Two young ladies, by Rev. C. W. Camp,	50
Green Bay, Mon. Con. Coll., by Rev. D. Butler,	28 00
Lisbon, Levi Russell,	10 00
Neenah and Menasha, by Rev. O. P. Clinton,	10 62
Newark, by Rev. H. Taylor,	6 20
Raymond, Cong. Ch., by Rev. T. Loomis,	23 30

IOWA—

Brighton and Clay, by Rev. F. A. Armstrong,	7 38
Charlestown, A Friend,	5 00
Le Clair, by Rev. H. W. Cobb,	2 00
Maquoketa, Cong. Ch., by Rev. J. W. Windsor,	4 70

CHOCTAW NATION—

A Lady,	5 00
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HOME MISSIONARY,

312 83

MISCELLANEOUS—

Anonymous, \$30; a Friend, \$2,	32 00
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\$14,611 70

J. CORNING, Treasurer.

Donations of Clothing, &c.

Albion, N. Y., Ladies' H. M. S., by A. S. Noble, two boxes,	100 00
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Receipts of the Western Agency at Geneva, N. Y.,
from February 5th, to March 3, 1851. Rev. J. A.
MURRAY, Secretary.

Adams' Basin, by Wm. Alling,	25 00
Addison, by Rev. A. H. Parmele,	25 00
Andover, by Rev. S. A. Rawson,	6 76
Auburn, J. S. Seymour, to const. Mrs. L. M. Seymour a L. M., \$30; others, \$133 31,	163 31
Aurora, W. H. Bogart, to const. Abraham F. Lansing, of Albany, a L. M.,	30 00
Bearytown, by Rev. James Leffer,	27 00
Bergen, First Cong. Ch., Rev. C. Jerome, \$5; Mrs. Jerome, \$1; others, \$16; in full, to const. Rev. Charles Jerome a L. M.,	22 00
Bristol Center, by Rev. H. B. Pierpont,	10 00
Brockport, Mr. Bushnell, by R. W. Gould,	5 00
Buffalo, First Presb. Ch., Jabez Goodell,	100 00
Carlton, by Rev. R. Brooks,	12 50
Chemung, Edwin Denn, by S. L. Gillett, \$5, and by Rev. P. R. Kinne, \$25,	30 00
Clarkson, in full, to const. Levi Smith a L. M., by Rev. R. S. Goodman,	26 00
Clyde, by Rev. Mr. Ward,	20 30
Cohocton, by Rev. J. Strough,	12 50
Corning, Ladies' Benev. Soc., by Mrs. A. L. Terbell, \$16; First Presb. Ch., by Rev. A. L. Brooks, \$24,	40 00
Dunkirk, by Rev. Lewis Hamilton,	25 00
East Otto, by Rev. R. Twitchell,	19 50
East Palmyra, to const. Mrs. Mary Platt a L. M.,	30 16
Eden, by Rev. Daniel Powell,	7 03
Elmira, Presb. Ch., S. Benjamin, \$100; Miss Ann Decker, \$20; H. D. Treadwell, \$10; Rev. P. H. Fowler, \$10; E. L. Skinner, \$10; others, \$24 25, (also box valued at \$50,)	174 25

Fairport, by Wm. Alling,	7 09	Coolville and Hockingport, Cong. Ch.,	10 20
Fredonia, by Rev. L. Hamilton,	5 00	Harmar, Cong. Ch., \$65 70; Wm. Slo-	
Gaines, by Rev. J. S. Barrie,	12 50	comb, to const. C. Putnam a L. M., \$30,	95 70
Glenwood, by Rev. Charles Crocker,	10 00	Lawrence and Little Muskingum, Cong Ch.,	4 50
Greenwood, J. Manning, \$5; D. Manning,		M'Connellsville, Cong. Ch.,	50 00
\$2; by Rev. G. T. Everest,	7 00	Marietta, Cong. Ch.,	258 58
Hammond's Port, Ladies' Benev. Assoc.,		Miltonburg, Lutheran Ch.,	4 00
\$32 37; Coll., by Rev. E. Willson, \$22 15,	54 52	New Plymouth, Presb. Ch.,	4 75
Hector, Fem. H. M. Soc., by Mrs. Sarah		Pomeroy, Presb. Ch.,	39 15
Platt,	7 00	Warren, Presb. Ch.,	25 10
Hume, by Rev. J. Van Antwerp,	27 37	Waterford, Mrs. Bowen,	2 00
Huron, in full, to const. Rev. M. Dunning		Watertown Village, Presb. Ch.,	14 95
a L. M.,	17 00		
Ithaca, Mon. Con. Coll., by Joseph Esty,	63 86		\$522 38
Jasper, Rev. G. T. Everest, \$10; others,			
32, to const. Rev. G. T. Everest a L. M.;			
Samuel Dennis, \$30, to const. Mrs. Alice			
Dennis a L. M.,	72 00		
Knowlesville, by E. Cheeseman,	24 00		
Lancaster, by Rev. C. L. Knapp,	25 00		
Lima, Miss Abby Barnard, \$10; others, to			
const. John Barnard a L. M., by Rev.	70 00		
John Barnard, \$60,			
Lockport, Cong. Ch., to const. Rev. E. W.			
Gillam and Mrs. E. W. Gillam, Life Mem-	60 00		
bers, by E. Simmonds,	33 16		
Lyons, by Rev. C. Hawley,	100 00		
Millport, on note, by J. Kingsbury,			
Oakfield, Rev. Bela Fancher to const. him-	50 00		
self a L. M., \$30; others, \$20,	16 50		
Ontario, by Rev. L. Manley,	10 00		
Ovid, Newton Johnson, by Arad Joy,	28 03		
Penn Yan, Cong. Ch., by G. Benham,	27 18		
Pittsford,	25 00		
Postville, by Rev. S. Cowles,	20 00		
Prattsburg, by Rev. B. C. Smith,	25 00		
Red Creek, by Rev. H. Kittredge,	13 00		
Richford, by Rev. A. C. Page,	88 38		
Riga, Interest on a legacy, paid by a note,			
Rochester, viz.:			

First Presb. Ch., A. Champion, \$1,000; Charles M. Lee, to const. Mrs. Elizabeth Lee a L. D., \$100; Rev. C. Dewey, D. D., to const. Dewey Cheesebrough of Copake, a L. M., \$30; Hon. A. Samson, in full, to const. Mrs. Naomi Samson a L. M., \$25; E. Ely, to const. Russell Green and Mrs. Abby Gregory, of Ripley, N. Y., Life Members, \$60; Freeman Clark, to const. Mrs. Freeman Clark a L. M., \$30; W. A. Reynolds, \$10; G. Gould, \$3; a Lady, \$0 25, in part, 1,258 25

Washington St. Ch., Wm. Alling, to const. Mrs. Edward Terry, Mrs. Matilda Rew, of Waukegan, Ill., and Mrs. Jane E. Farrand, of Lexington, Ky., Life Members, \$100; Mrs. Wm. Alling, \$50; O. Hastings, \$12; others, \$27 67, 189 67

Third Presb. Ch., Mrs. Ray, 10 00

Rushville, in part of legacy of the late Oren Green, by Chester Loomis, Ex'r, Sodus, Ladies' H. M. S., \$7 50; others, \$14 50, in part, to const. Mrs. Sarah E. Collins a L. M., by Rev. W. W. Collins, 22 00

South Dansville, by Rev. J. Strough, 8 50

Strykersville, by Rev. H. G. Ward, 50 00

Varna, by Rev. G. Spaulding, 25 00

Victory, by Rev. E. Everett, 13 00

Waverly, by Rev. G. Twitchell, 7 00

West Dresden, by Rev. J. Petrie, 8 50

Wilson, to const. Daniel Holmes a L. M., by J. C. Brown, 32 00

Youngstown, Presb. Ch., in full, to const. R. L. Hurlbut and Mrs. R. L. Hurlbut Life Members, 41 76

\$3,475 58

The Marietta Agency acknowledges the receipt of the following sums during the year ending March 1, 1851. CHARLES SHIPMAN, Treasurer.

Amesville, Presb. Ch., 3 00
Barlow, Presb. Ch., 10 45

Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan:

Allegan, Presb. Ch., 5 00
Canton, Presb. Ch., 5 69
Marshall, Presb. Ch., Rev. C. Clark and wife, \$15; Mrs. Barber, \$3, 18 00
Niles, Presb. Ch., 37 00
Tekonsha, Presb. Ch., 9 00
Wayne, Cong. Ch., 13 75

\$88 44

Receipts of the New Hampshire Missionary Society, from Dec. 25, 1850, to March 25, 1851. Rev. B. P. STONE, Secretary.

Ackworth, Legacy of Margaret Lyons, 125 00
Antrim, Presb. Ch., Gent., \$14 50; Ladies, \$17 31, 31 81
Auburn, Cong. Ch. and Soc., 13 00
Campton, Cong. Ch. and Soc., 2 00
Concord West, Cong. Ch. and Soc., \$13 53; Rev. A. P. Tenny, \$5, 18 53
Dover, Mrs. Hannah M. Coffin, to const. Mrs. Hannah C. Woodman a L. M., 30 00
Dunbarton, Cong. Ch. and Soc., 12 10
Durham, 28 78
Farmington, 5 77
Hamstead, Cong. Ch. and Soc., 16 00
Hanover, Dartmouth Coll. Ch. and Soc., 20 88
Langdon, Cong. Ch. and Soc., \$15; Cent Soc., \$5, 20 00
Litchfield, Mon. Con. Coll., 10 00
Mason, Cong. Ch. and Soc., 7 00
Meredith Bridge, Cong. Ch. and Soc., 14 00
Merrimack, Cong. Ch. and Soc., \$16 25; R. M'Gaw, to const. Rev. John O. Fisk, of Bath, Me., a L. M., \$30, 46 25
Moultonborough, Samuel Emerson, 5 00
Nottingham, Cong. Ch. and Soc., 2 00
Petersham, Presb. Ch. and Soc., 4 14
Pittsfield, Cong. Ch. and Soc., 31 75
Plymouth, Cong. Ch. and Soc., \$33 76; Wm. C. Thompson, to const. Susan B. Thompson a L. M., \$30; Rev. W. R. Jewett, \$5; Wm. B. Russell, \$5; James M'Queston, \$5, 78 76
Raymond, Cong. Ch. and Soc., 13 80
Salisbury, Cong. Ch. and Soc., 20 00
Saubornnton Bridge, Cong. Ch. and Soc., 16 30

\$572 87

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of February, 1851. BENJAMIN PERKINS, Treasurer.

Abington, Legacy of Edward Cobb, in part, 250 00
Ashburnham, Individuals, by G. Rockwood, 12 50

Barnstable, Centerville Ch. and Soc.,	20 00
Barre, Ladies' Sew. Circle,	10 00
Billerica, Rev. J. G. D. Stearns,	10 00
Boston, viz:	
<i>Phillip's Ch. and Soc.,</i>	320 00
<i>Mount Vernon Ch. and Soc.,</i>	600 36
<i>Essex St. Ch. and Soc.,</i>	685 50
<i>Bowdoin St. Ch. and Soc.,</i>	845 75
Anthony S. Morse, \$50; an unknown Friend, \$5,	55 00
Danvers, Second Cong. Ch. and Soc.,	200 17
Dedham, Fem. Dom. Miss. Soc., in Rev. Dr. Burgess's Soc.,	53 00
Grafton, Cong. Ch. and Soc., to const. Luke F. Allen and Sumner Densmore Life Members,	60 00
Ipswich, Rev. Caleb Kimball, by Rev. G. W. Heard,	22 00
Kingston, 2d Cong. Ch. and Soc.,	16 50
Northampton, First Parish, by E. Williams, Treas.,	200 00
South Dennis, Cong. Ch. and Soc.,	77 51
South Reading, Cent Soc., bal. of Coll., \$4; a Friend, \$5,	9 00
South Weymouth, Female Praying Soc., bal.,	2 00
Stoneham, Ladies' Benev. Soc., to const. Mrs. Sally Green a L. M.,	43 32
Sunderland, Young Men's Benev. Agricultural Assoc., to const. Benjamin C. Darling a L. M.,	30 00
Wareham, a Friend,	2 00
West Brookfield, Cong. Soc., including \$26, interest on legacy of the late Mrs. Elizabeth Ellis, to const. Baxter Ellis and Alfred White, Life Members,	67 00
Winchester, Cong. Ch., to const. Charles W. Wilder a Life Member,	53 68
Worcester, Center Ch. and Soc., including \$100 from Mrs. S. Salisbury, and \$100 from Mrs. S. Waldo,	383 90
[First Parish, A. Harris, Treas.,	69 76
	\$4,097 95

The Connecticut Missionary Society acknowledges the receipt of the following sums to March 1, 1851.

E. W. PARSONS, Treasurer.

Ashford, Cong. Soc., by H. Hooker,	18 25
Bolton, Widow's Mite, by Rev. L. Hyde,	5 00
Bristol, Mon. Con. Coll.,	22 00
Durham, Ladies' Benev. Soc., by L. H. Pease,	5 00
East Hartford, Mon. Con. Coll., \$7 95; bal. of Coll., \$0 50, by J. Ayres,	8 45
East Lyme, by Rev. F. Gridley,	10 00
Exeter, Coll., by H. Hooker,	9 00
Glastonbury, Moseley Talcott,	10 00
Hartford, First Ch., in addition, by J. B. Hosmer,	15 00
" Mrs. Gilman,	50
Litchfield, South Farms Ladies' Benev. Soc.,	8 00
Lyme, First Soc. Coll., by J. Hart, Treas.,	27 35
Milton, Cong. Soc., by W. Gibbs,	10 00
Newington, M. A. Deming, \$2; H. Deming, \$1 25; Mary Seymour, \$0 25, for the West,	3 50
Roxbury, Cong. Soc., to const. Heman Beardslee and Stephen Sanford Life Members,	85 90
South Canaan, by Rev. H. Goodwin,	12 00
South Cornwall, in addition,	5 00
South Windsor, First Soc. Coll., by C. Wiley,	23 16
South Windsor, Wapping Soc.,	23 34
Suffield, First Cong. Soc., by Rev. A. C. Washburn,	20 00
Warren, Ch. and Soc., by E. L. Hall,	89 29
West Suffield, Coll., of which \$30 is to const. S. Harman a L. M., by Rev. J. W. Sessions,	50 00
Wethersfield, Mon. Con. Coll., \$20 23; Ladies' Miss. Soc., by E. S. Williams, \$54 85,	75 08
Willimantic, Miss Amelia Dyer,	1 00
Winchester, Alpheus Alford, dec., by S.	

Platt, Adm'r., \$52; S. Platt, \$2,	54 00
Windham, First Soc.,	20 00
Windsor, Mrs. F. Sargeant,	50
A Friend, by C. Hosmer,	50
	\$591 82

Receipts of the Philadelphia Home Missionary Society, from Jan. 1, to March 1, 1851. Rev. ROBERT ADAMS, Secretary.

NEW JERSEY—

Bloomfield, by Mrs. Oaks,	155 00
Bridgeton, Second Ch., \$9; F. G. Brewster, \$3,	12 00
Deckertown, by J. Tiltworth,	45 00
Dover, by Rev. B. C. Megie,	50 00
Newark, First Presb. Ch. Coll., \$265; Ladies, \$80; Mon. Con. Coll., \$50,	395 00
Orange:	
<i>First Presb. Ch., by Rev. J. Crowell,</i>	46 33
<i>Second Presb. Ch., by Rev. F. A. Adams,</i>	120 84
Paterson, Second Presb. Ch.,	21 00
Rockaway, Bal., by Rev. J. F. Tuttle,	24 87

PENNSYLVANIA—

Blossburg and Covington, by Rev. E. B. Benedict,	18 00
Catsaqua,	10 08
Carlisle, Legacy of Thomas Urie, dec., \$100, less \$5, Collateral tax,	95 00
Erie, Board of Agency,	4 25
Fairview, by Rev. J. Vance,	25 00
Hartsville,	27 85
Hawley, by Rev. D. Chichester,	50 00
Honesdale, by S. D. Ward,	129 85
Kendall Creek,	6 25
Lawrenceville, by Rev. E. B. Benedict,	15 00
Meadville, by Rev. R. Craighead, M. James, \$13; J. Sacket, \$1,	14 00
Mill Creek, by Rev. J. F. Read,	5 25
Minersville, by Rev. S. M. Sparks,	8 50
Mount Pleasant, by Rev. A. Porter,	20 00
New Milford, by Rev. J. B. McCreary,	6 25
Morristown, First Presb. Ch., \$5 50; Mrs. Knox, \$5,	10 50
Philadelphia, viz.:	
<i>First Presb. Ch., Mrs. S. Paterson, \$5;</i>	
A. Warham, \$5,	10 00
<i>Central Presb. Ch., Mon. Con. Coll., \$38 54; S. T. Bodine, \$10,</i>	48 54
<i>Clinton St. Presb. Ch., John Boland,</i>	25 00
<i>Western Presb. Ch., Mon. Con. Coll., \$39; Mrs. Rev. John Patton, \$15,</i>	54 00
Rev. Dr. Gilbert, \$5; Mrs. Gilbert, \$5; Mr. Constable, \$5; Mrs. Constable, \$5,	20 00
Pottsville, by Rev. J. M. Cool,	12 00
Reading, Coll., \$56; Sab. Sch., No. 1, \$30; No. 2, \$1 16; Mon. Con. Coll., \$30,	117 16
Sparta and Centerville,	5 00
Ulysses, by Rev. B. Welles,	6 25
Wells, by Rev. J. L. Riggs,	7 50
West Chester, Mon. Con. Coll., \$5; Jas. Atwood, \$20,	25 00

DELAWARE—

St. Georges, by Rev. G. W. Kennedy,	38 00
Wilmington, Hanover St. Ch., Coll., \$123; bal., by M. Kean, \$12; Ladies' Miss. Soc., by Miss S. E. Monroe, \$40;	
Sab. Sch., by S. Floyd, \$30,	205 00

MARYLAND—

Charles County, Miss M. Baillie,	2 50
Port Deposit, J. Carson,	5 00

DISTRICT COLUMBIA—

Washington, viz.:	
<i>First Presb. Ch., Miss. Assoc., by L. Coyle,</i>	86 50
<i>Second Presb. Ch., by Rev. J. R. Eckard,</i>	65 00
<i>Fourth Presb. Ch., Mon. Con. Coll., by Rev. J. C. Smith,</i>	10 29

\$2,058 56

THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark xvi. 15.*
How shall they preach except they be SENT? *Rom. x. 15.*

Vol. XXIV.

JUNE, 1851.

No. 2.

Twenty Fifth Anniversary.

The AMERICAN HOME MISSIONARY SOCIETY held its Twenty Fifth Anniversary in the Broadway Tabernacle, New York, on Wednesday evening, May 7th, 1851.

HENRY DWIGHT, Esq., President of the Society, took the chair, and the meeting was opened with prayer by Rev. ABSALOM PETERS, D.D., of Williamstown, Mass.

An abstract of the Treasurer's Report was read by JASPER CORNING, Treasurer.

An abstract of the Annual Report of the Executive Committee was presented by Rev. MILTON BADGER, D.D., one of the Secretaries.

On motion of Rev. I. P. LANGWORTHY, of Chelsea, Mass., seconded by Gen. WILLIAM WILLIAMS, of Norwich, Ct.,

Resolved, That the Reports now presented be adopted and published under the direction of the Executive Committee.

On motion of Rev. James B. SHAW, of Rochester, N. Y., seconded by Rev. ASA D. SMITH, D.D., of New York,

VOL. XXIV.

Resolved, That our Home Missionaries, possessing as they do the true martyr spirit, are doing a great work for the church and the country, and on that account are entitled to the sympathy and gratitude, the prayers and the co-operation of every patriot and Christian.

On motion of Hon. JAMES MEACHAM, of Middlebury, Vt., seconded by Rev. BENJAMIN W. CHIDLAW, of Cincinnati, O.,

Resolved, That the friends of Home Missions should see that the Gospel ministry keep pace with the settlements in our new Territories.

Able and eloquent addresses were made by the gentlemen who severally moved the foregoing resolutions, which were listened to with fixed and unwearied attention by a deeply interested auditory. The exercises were diversified and the impression of the occasion rendered the more delightful, by the singing of two Home Missionary Hymns by the whole congregation, led by LUCIUS HART, Esq., of New York.

The Benediction was pronounced by Rev. SAMUEL H. COX, D.D., of Brooklyn, N. Y.

The following officers were chosen :

PRESIDENT.

HENRY DWIGHT, Esq., of Geneva, N. Y.

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 Lyman Beecher, D. D., President of Lane Sem., Cincinnati, O.
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 Ichabod S. Spencer, D. D., Brooklyn, N. Y.
 Richard S. Storrs, D. D., Braintree, Mass.
 Hon. Lewis Strong, Northampton, Mass.
 Benjamin Tappan, D. D., Augusta, Me.
 Nathaniel W. Taylor, D. D., Theol. Sem., New Haven, Ct.
 Rev. John Thomson, Crawfordsville, Ind.
 Mark Tucker, D. D., Wethersfield, Ct.
 Bennett Tyler, D. D., Theol. Inst., East Windsor, Ct.
 S. V. S. Wilder, Esq., New York.
 Charles Walker, D. D., Pittsford, Vt.
 Charles White, D. D., President of Wabash College, Crawfordsville, Indiana.
 Hon. Thomas S. Williams, LL.D., Hartford, Ct.
 William Wisner, D. D., Ithaca, N. Y.
 Leonard Woods, D. D., Andover, Mass.

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William Allen, D. D., Northampton, Mass.
 Leonard Bacon, D. D., New Haven, Ct.
 Zedekiah S. Barstow, D. D., Keene, N. H.
 Alvan Bond, D. D., Norwich, Ct.
 Edward Beecher, D. D., Boston, Mass.
 Horatio N. Brinsmade, D. D., Newark, N. J.
 Artemas Bullard, D. D., St. Louis, Mo.
 Rev. William Carter, Pittsfield, Ill.
 Rev. Aaron L. Chapin, President of Beloit College, Wis.
 George B. Cheever, D. D., New York.
 Rev. Joseph S. Clark, Boston, Mass.
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Eurotas P. Hastings, Esq., Detroit, Mich.
 Laurens P. Hickock, D. D., Auburn Theol. Sem., N. Y.
 Mark Hopkins, D. D., President of Williams College, Mass.
 Rev. Ova P. Hoyt, Kalamazoo, Mich.
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 Henry Smith, D. D., President of Marietta College, O.
 Rev. Miles P. Squier, Beloit, Wis.
 Rev. Richard S. Storrs, jr., Brooklyn, N. Y.
 Julian M. Sturtevant, D. D., President of Illinois College.
 Jeremiah Sullivan, Esq., Madison, Ind.
 John Tappan, Esq., Boston, Mass.
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 Rev. Thomas T. Waterman, Providence, R. I.
 Ambrose White, Esq., Philadelphia, Pa.

TREASURER.

Mr. Jasper Corning.

AUDITOR.

Mr. Caleb O. Halsted.

SECRETARIES FOR CORRESPONDENCE.

Milton Badger, D. D.
 Charles Hall, D. D.
 Rev. David B. Coe.

RECORDING SECRETARY.

Mr. Christopher R. Robert.

MEETING OF THE BOARD.

The Board of Directors met on Thursday, May 8th, at the Society's Rooms, 150 Nassau street, and appointed the following gentlemen members of the

EXECUTIVE COMMITTEE.

Mr. Abijah Fisher.
 William Patton, D. D.
 Edwin F. Hatfield, D. D.
 Rev. Joseph P. Thompson.
 Asa D. Smith, D. D.
 Charles Butler, Esq.
 Dr. Alfred C. Post.
 Mr. Simeon B. Chittenden.
 Mr. William C. Bowers.

MEMBERS EX-OFFICIO.

Mr. Jasper Corning, *Treasurer*.
 Milton Badger, D. D.
 Charles Hall, D. D. } *Secretaries for Correspondence*.
 Rev. David B. Coe, }
 Mr. Christopher R. Robert, *Recording Secretary*.

ASSISTANT TREASURER.

Mr. H. W. Ripley.

Twenty Fifth Report.

[THE narratives of personal labor and trial presented by the missionaries in the columns of the Home Missionary, are, perhaps, better fitted to interest the general reader than the summary of results furnished in the Annual Reports. Yet it is from this source alone that the magnitude of the work is to be learned, and adequate impressions of its importance and claims obtained.

In place, therefore, of the usual variety of intelligence from particular missionary fields,

we present our readers in the present number, a general survey of our operations and their results during the year, assured that all who wish to maintain an intelligent interest in the cause, will give these statements a careful perusal, and that they will rise from it with devout gratitude to God for the glorious results achieved, and a new purpose, that whatsoever their hands find to do in this cause, they will do with their might.]

The changes which death makes in a quarter of a century or even in a single year, in the ranks of those associated in benevolent action, are fitted to impress us with the deepest solemnity, as we come together to celebrate the TWENTY FIFTH ANNIVERSARY of the American Home Missionary Society, and to inspire us with a holier purpose to do with our might whatsoever our hands find to do.

More than one third of those who participated in the organization of this Society have, since that date, ceased from their labors and entered upon their recompense of reward. Among them, are the names of RICHARDS, and HILLYER, and PORTER, and WISNER, and BRUEN, and BALDWIN, and KEESE, and NITCHIE, and many others, venerable, philanthropic and devoted men; they were burning and shining lights; they scattered blessings around them; and their example shall long inspire others with zeal and self-consecration in the missionary work.

The last year has taken from us, also, the Rev. CALVIN CHAPIN, D. D., and the Rev. DAVID PORTER, D. D., both of them the early and efficient counsellors, advocates and patrons of Home Missions, and Vice Presidents of the Society from its organization; the Rev. HENRY WHITE, D. D., one of its Directors and for four years a member of its Executive Committee; KNOWLES TAYLOR, Esq., for thirteen years its Treasurer, sustaining it in times of need and peril with a most praise-worthy liberality; and Rev. WASHINGTON THACHER, the faithful and self-sacrificing Agent of the Society in Central New York.

Ten missionaries of the Society have, also, been called, during the year, from bearing the burden and heat of the day,

to receive, we trust, the recompense of those who turn many into righteousness.

We would humbly and devoutly recognise the goodness and mercy of God, in sparing our lives, and blessing the labors of our hands, and permitting us to record so much that is grateful and encouraging to the christian heart, in the progress of the missionary work another year.

[For the details of the Society's operations in a tabular form, giving the names of the missionaries, their fields of labor, the amount appropriated in their support, additions to their churches, &c. see the full report.]

SUMMARY OF RESULTS.

The number of ministers of the Gospel, whose names are found in the preceding table—together with those engaged in superintending the missionary work, and who are mentioned in connection with the respective Auxiliaries and Agencies of the Society—is 1,065.

Of these, 854 were in commission at the date of the last Report; and 211 have been since appointed.

They have been distributed in 26 different States and Territories as follows: in Maine, 91; New Hampshire, 46; Vermont, 61; Massachusetts, 61; Rhode Island, 7; Connecticut, 45; New York, 170; New Jersey, 11; Pennsylvania, 41; Delaware, 1; Maryland, 2; District of Columbia, 1; Virginia, 11; Georgia, 1; Tennessee, 6; Kentucky, 6; Ohio, 93; Indiana, 59; Illinois, 119; Michigan, 80; Missouri, 29; Wisconsin, 72; Iowa, 41; Minnesota, 4; Oregon, 2; California, 4.

This distribution gives to the New England States, 311; the Middle States, 224; the Southern States, 15; and the Western States and Territories, 515.

Of the whole number in commission, 640 have been the *pastors or stated supplies* of single congregations; 285 have ministered to two or three congregations each; and 140 have extended their labors over still wider fields—the destitutions of a county, or of several contiguous counties, or those within the limits of an ecclesiastical body.

The aggregate of *ministerial labor* performed is equal to 853 years.

The number of *congregations and missionary districts* supplied, in whole or in part, at stated intervals, is 1,820; while many others have enjoyed the occasional labors of the missionaries.

Four missionaries have been the *pastors or stated supplies* of churches of *colored people*; and 41 have preached in foreign languages—*ten to Welsh*, and 29 to *German* congregations, and *two* to congregations of *Norwegians* and *Swedes*.

The number of *pupils in the Sabbath schools and Bible classes* connected with the missionary churches is not far from 70,000. Many missionaries in the new settlements organize Sabbath schools at various points in their neighborhoods, supply them with teachers from their congregations, procure for them libraries, make the places of their meeting occasional preaching stations, and have the happiness to see one and another of them becoming the nucleus of an interesting and permanent congregation.

The *contributions to benevolent objects* reported by 577 missionaries, amount to \$21,513 04.

The *additions to the churches*, as nearly as can be ascertained, amount to 6,678; viz: 3,855 on profession of their faith; and 2,823 by letters from other churches.

The churches have not been visited with the special influences of the Holy Spirit so generally as in some former years; yet on portions of the field—in Iowa, Northern Illinois, Wisconsin and

some parts of Ohio, especially, there have been revivals of marked interest and power, resulting, in individual instances, in 50, 60 and 100 hopeful conversions. *Seventy seven* missionaries make mention in their reports of revivals of religion in their congregations; and the number of hopeful conversions reported by 336 missionaries, is 3,096.

Forty three churches have, during the year, passed from a state of dependence to that of *self-support*. *Sixty houses of worship* have been completed; *fifty five* others repaired; and *forty* others are in the process of erection. Church debts have been paid; parsonages have been built; schools and academies have been established; and 80 young men in connection with the missionary churches, are reported as in preparation for the Gospel ministry. Such evidences of general improvement, of extensive and permanent good, resulting from these outlays of christian charity, have never been more numerous or striking than we find them in the history of the past year.

During the quarter of a century, since the organization of this Society, the Gospel has been preached by its missionaries at not less than *three thousand five hundred stations*; and not far from 800 churches, which had been gathered or nurtured through its instrumentality, have passed from the list of beneficiaries and are now supporting their own Gospel institutions; and not a few of these are among the strongest and most influential churches in the land. They are to be found in the chief places of social and commercial power—on the line of our canals and lakes and rivers—along all our great thoroughfares of commerce and trade—at almost every gateway into the distant interior.

There these churches stand—on which a few hundreds of dollars only of missionary funds have ever been expended—and there they will stand, many of them, we may hope, till the end of time, scattering far and wide around them the blessings of the Gospel. The planting of one such church—God's own institution—is a great event: the covering of a territory with them diffuses over it an influence which will educate and evangelize and save. Intelligence, good morals, order and social enjoyment will be there; and there too will be the Sabbath school, and the distribution of the Bible and the religious Tract, and the Temperance as-

sociation, and the Common school, and the High school and the College, and the charitable and the humane institution, the sanctification of the Sabbath, the spirit of missions, the visitations of the Holy Ghost—all that refines and ennobles man and fits him for the varied duties of his earthly relations and for a higher life above.

What a work, then, is that which this Society has accomplished, within the last twenty five years, in planting CHURCHES in this land at so many points of commanding influence, and in giving them the ministry of reconciliation!

APPOINTMENT OF AN ADDITIONAL SECRETARY.

The necessity for additional service in the Secretary's department has been deeply felt by the Committee for several years, as the operations of the Society have been extended, and the cares and labors devolved upon its principal officers proportionally increased. From 1840 to 1850, the receipts of the Society were more than doubled, and the number of missionaries in the Western States and Territories alone, who corresponded individually and directly with the office of the Society, was increased more than threefold. Within the last few years, too, the Home Missionary field has been greatly expanded, its frontiers removed to the Pacific, and a missionary work is there to be prosecuted, of no less interest and importance than that in the Mississippi Valley, and attended with much greater difficulties.

To meet this increase of labor—these urgent demands upon the efficiency of the Society, to exercise the needed watchfulness over a field so extended, and to communicate, by correspondence, through the press, and by personal visitation and address with the churches and the patrons of the cause as its interests demanded, the Society, at its last annual meeting, judged it to be indispensable that another Secretary for Correspondence should be added to the number then chosen, and referred the subject to the Executive Committee with power to make the appointment.

In executing their trust, the Committee appointed to the office, in December last, Rev. DAVID B. COE, of this city, who entered upon his duties as Secretary, January 1, 1851; as the patrons of the Society have already been informed through its monthly periodical.

THE TREASURY.

Resources.—The balance in the treasury, April 1st, 1850, was \$15,553 69. The receipts of the succeeding twelve months have been, \$150,940 25; making the resources of the year, \$166,493 94.

Liabilities.—There was due to missionaries, at the date of the last report, \$11,935 77. There has since become due, \$151,515 41, making the total of liabilities, \$163,451 18.

Payments.—Of this sum, \$153,817 90 have been paid. The remainder—\$9,633 38 is still due to missionaries for labor performed. Towards liquidating these claims and redeeming the additional pledges on commissions which have not yet expired, making in all, \$64,906 49—there is a balance in the treasury of \$12,676 04—the greater part of which was received near the close of the year, and is available only as a means of cancelling the present indebtedness of the Society to its missionaries.

PROGRESS.

A comparison of the foregoing summary, with those of preceding years, exhibits grateful evidence of the progress of this Institution in the work which God has given us to do. *Thirty three more missionaries* have been in commission than ever before in a single year, and this increase has been mainly on our frontier line—in our Western States and Territories; *forty one more years of ministerial labor* have been performed; and *two hundred and forty five more congregations* have been blessed with the preaching of the Gospel. In comparison with the preceding year, the expenditures have been \$8,361 81 greater; the receipts from legacies have been \$7,629 71 less—making the total of receipts less by \$6,220 53; while the receipts from the churches—the regular channels of contribution—exceed those of the year previous by \$1,409 08; and the total of receipts exceeds those of any former year—with the exception of that immediately preceding when the amount of legacies was unusually large—by \$5,014 34.

The progress of the Society during the twenty five years of its history, in its resources, in the expansion of its field, and in the results which it has been permitted to record, is exhibited in a statistical form in the Tables which are subjoined.

COMPARATIVE RESULTS.

The following Table gives a comparative view of the amount of receipts, expenditures, number of missionaries, new appointments, congregations and missionary districts, years of labor performed, additions to the churches and pupils in Sabbath schools, for each year since the organization of the Society.

It also exhibits, in the tenth column,

the average expenditure, each year, for a year of missionary labor, obtained by dividing the sum total of the expenditures of the year by the number of years of labor performed. And in the eleventh column, by dividing the sum total of the expenditures of each year by the number of missionaries employed, is shown what the average to a missionary would be if the expenditures were equally apportioned among them.

Society's Year.	Receipts.	Expenditures.	No. of Missionaries.	Not in commis. the preceding year.	No. of Congregations and Mission 'y Districts.	Years of Labor.	Additions to Churches.	Sabbath Schools and Bible Classes.	Aver. expen. for a year's labor.	Aver. expen. for a missionary's try.
1—1826-27	\$18,140.76	\$13,984.17	169	68	196	110	not rep.	not rep.	\$127	\$ 83
2—1827-28	20,035.78	17,849.22	201	89	244	133	1,000	306	134	89
3—1828-29	26,997.31	26,814.96	304	169	401	186	1,678	423	144	88
4—1829-30	33,929.44	42,429.50	392	166	500	274	1,959	572	155	108
5—1830-31	48,124.73	47,247.60	463	164	577	294	2,532	700	160	102
6—1831-32	49,422.12	52,808.39	509	158	745	361	6,126	783	146	104
7—1832-33	68,627.17	66,277.96	606	209	801	417	4,284	1,148	159	109
8—1833-34	78,911.44	80,015.76	676	200	899	463	2,736	Pupils.	172	118
9—1834-35	88,863.22	83,394.28	719	204	1,050	490	3,300	52,000	170	116
10—1835-36	101,565.15	92,188.94	755	249	1,000	545	3,750	65,000	169	122
11—1836-37	85,701.59	99,529.72	810	232	1,025	554	3,752	80,000	180	123
12—1837-38	86,522.45	85,066.26	684	123	840	438	3,376	67,000	194	124
13—1838-39	82,564.63	82,655.64	665	201	794	473	3,920	58,500	175	124
14—1839-40	78,345.20	78,533.89	680	194	842	486	4,750	60,000	162	115
15—1840-41	85,413.34	84,864.06	690	178	862	501	4,618	54,100	169	123
16—1841-42	92,463.64	94,300.14	791	248	987	594	5,514	64,300	159	119
17—1842-43	99,812.24	98,215.11	848	225	1,047	657	8,223	68,400	149	116
18—1843-44	101,904.99	104,276.47	907	237	1,245	665	7,693	60,300	157	115
19—1844-45	121,946.28	118,360.12	943	209	1,285	736	4,929	60,000	160	126
20—1845-46	125,124.70	126,193.15	971	223	1,453	760	5,311	76,700	166	130
21—1846-47	116,717.94	119,170.40	972	189	1,470	713	4,400	73,000	167	123
22—1847-48	140,197.10	139,233.34	1,006	205	1,447	773	5,020	77,000	180	138
23—1848-49	145,925.91	143,771.67	1,019	192	1,510	808	5,550	83,500	178	141
24—1849-50	157,160.78	145,456.09	1,032	205	1,575	812	6,682	75,000	179	141
25—1850-51	150,940.25	153,817.90	1,065	211	1,820	853	6,678	70,000	180	144

Remarks.—1: From the foregoing Table it will be seen that in each of the ten years, from 1830 to 1840, and from 1840 to 1850, the receipts have been more than doubled.

2. The total of receipts, for the twenty five years, is \$2,205,358 16.

3. The total of years of labor is 13,096. These years are reckoned in each report, by adding together the months of labor which the missionaries have actually performed.

4. The average expenditure for a year of missionary labor, for the twenty five years, is \$167. This includes the entire cost to the Society of obtaining the missionary, defraying his expenses to his field and sustaining him on it, as well as all the expenses of conducting the Institution. In what other way can christian charity be rendered more productive?

5. The average expenditure to a missionary, for the twenty five years is \$122. The difference between this amount and the average for a year's labor, is occasioned by the fact that a missionary is named and counted in a report, though in some cases he may have labored but a fraction of the year.

6. The whole number of additions to the churches in 107,781.

7. The fifth column—that of new appointments—shows how many have to be called in in each year, to supply the places of those whose support is assumed by the people, the vacancies occasioned by death, sickness, removals and other changes, and to make the increase over the number of the preceding year.

DISTRIBUTION OF MISSIONARIES, No. 1.

The following Table gives the number of missionaries employed, each year of the Society's operations, in the Geographical Divisions of *Eastern, Middle, Southern, and Western States*; and also in *Canada*.

SOCIETY'S YEAR.	New England States.	Middle States.	Southern States.	Western States & Territories.	Canada.	Total.
1—1826-27	1	129	5	33	1	169
2—1827-28	5	130	9	56		201
3—1828-29	72	127	23	80	2	304
4—1829-30	107	147	13	122	3	392
5—1830-31	144	160	12	145	2	463
6—1831-32	163	169	10	166	1	509
7—1832-33	239	170	9	185	3	606
8—1833-34	287	201	13	169	6	676
9—1834-35	289	216	18	187	9	719
10—1835-36	319	219	11	191	15	755
11—1836-37	331	227	11	195	22	810*
12—1837-38	288	198	8	166	24	684
13—1838-39	284	198	9	160	14	665
14—1839-40	290	205	6	167	12	680
15—1840-41	292	215	5	169	9	690
16—1841-42	305	249	5	222	10	791
17—1842-43	288	253	7	291	9	848
18—1843-44	268	257	10	365	7	907
19—1844-45	285	249	6	397	6	943
20—1845-46	274	271	9	417		971
21—1846-47	275	254	10	433		972
22—1847-48	295	237	18	456		1,006
23—1848-49	302	239	15	463		1,019
24—1849-50	301	228	15	488		1,032
25—1850-51	311	224	15	515		1,065

* Of these, 24 labored in France and Switzerland, under the direction of the Evangelical Societies of Paris and Geneva.

REMARKS.—1. In explanation of the comparatively large number of missionaries in the Middle States and the increasing number in the New England States for several of the earlier years, it should be remarked that, at the organization of this Society in 1826, the missionaries of the United Domestic Missionary Societies, whose responsibilities it assumed, were transferred to it, and that the greater portion of them were in commission in the State of New York. The New England State Societies, also, became integral parts of the National Society, in several successive years—the Maine Missionary Society and the Vermont Domestic Missionary Society in the third year of its operations; the New Hampshire Missionary Society, in the fourth year; the Connecticut Missionary Society, in the fifth year; and the Massachusetts Missionary Society, in the seventh year.

2. In the New England States, it will be observed, there has been but little increase of the number of missionaries, at any time, since the auxiliary relationship of the State Societies was completed.

Since 1837, the number has diminished, and is, this year, 20 less than at that date. In the Middle States, also, the number the present year, is three less than in 1837.

3. The increase of the Society's labors, the last seventeen years, has been mainly in our Western States and Territories. The last ten years, the increase alone in that portion of our country, has given it 346 additional missionaries.

4. In the table on the next page, will be seen the progress which has been made, year by year, in the newer states of the West, as they have severally come into being, and presented fields of peculiar promise for missionary culture. When this Society was formed, Indiana and Illinois were in their infancy. Michigan was, at that time, and for ten years subsequent, a territory; in 1825, it had but one Presbyterian or Congregational minister, and he was a missionary. Wisconsin remained, eight years after the organization of this Society, the almost undisputed home of the Indian. Iowa was not organized as a territory till 1838.

DISTRIBUTION OF MISSIONARIES, No. 2.

The following Table shows the number of Missionaries in the several States and Territories, and in Canada, for each year of the Society's labors. Each of the four Geographical Divisions of Eastern, Middle, Southern and Western States is included within double rules.

Society's YEAR.	Eastern States.				Middle States.				Southern States.				Western States and Territories.										Total.											
	ME. N. H.	VT.	MAS. R. I.	CT.	N. Y.	N. J.	PA.	DEL.	MD.	D. C.	VA.	N. C.	S. C.	GA.	ALA.	MISS.	LA.	ARK.	FLO.	TEX.	TEN.	KY.		O.	IND.	ILL.	MIC.	MO.	WIS.	IOA.	MIN.	OR.	CAL.	
1-1826-27					120	1	7				1	3	2				1		2			2	4	16	3	2	4	3						1
2-1827-28	1	2			120	1	9				2	6	2				2		1			2	4	27	9	3	5	5						1
3-1828-29	40	29	1		117	10					3	4	1				3		2			3	43	12	8	5	6							2
4-1829-30	47	29			133	13					2	4	2				1		1			7	5	64	18	12	10	6						3
5-1830-31	54	31	35		148	20					2	3	2				1					5	9	74	23	17	12	5						2
6-1831-32	62	40	32		156	21					2	2	1				1					7	13	74	24	20	16	12						1
7-1832-33	66	50	38		151	3	16				2	1					1					11	13	80	26	23	20	12						3
8-1833-34	83	63	42		177	3	20				3	2					2					10	9	68	29	24	16	13						6
9-1834-35	87	49	42		185	6	22				4	3					1					13	7	85	26	29	16	10						9
10-1835-36	90	59	53		183	5	29				3	1					2					12	9	80	24	32	17	12						15
11-1836-37	107	63	50		186	6	34				5	1					1					7	72	31	31	29	9							22
12-1837-38	71	56	52		161	7	29				2											6	56	26	31	22	12	3						24
13-1838-39	70	48	47		148	8	41				3											7	64	29	27	22	14							14
14-1839-40	71	55	51		139	7					2						1					6	56	26	31	22	12	3						12
15-1840-41	74	47	50		165	12	27				2											8	53	21	42	26	5							16
16-1841-42	73	50	54		187	11	35				2											8	54	25	39	24	9							9
17-1842-43	68	47	53		167	11	49				1											8	66	24	50	36	6							10
18-1843-44	75	42	40		183	10	47				1		2									6	75	33	65	46	20	28						9
19-1844-45	82	45	39		188	10	44				2		2									4	91	36	87	63	21	30						7
20-1845-46	80	45	45		201	6	53				4											6	79	46	95	65	20	34						6
21-1846-47	86	44	43		198	7	47				1											6	8	95	59	92	77	21	44					971
22-1847-48	91	46	45		187	4	45				3											7	9	102	52	101	80	21	49					972
23-1848-49	89	41	50		186	4	49				5											7	9	94	51	110	73	25	58					1,006
1-1849-50	92	40	58		173	6	47				7											6	7	97	50	114	74	33	63					1,019
5-1850-51	91	46	61		170	11	41				11											6	6	93	59	119	80	29	72					1,032
																																		1,065

* Including the 24 in France and Switzerland.

PRINCIPAL AUXILIARIES, AGENCIES AND MISSIONARY FIELDS

Maine Missionary Society.

The receipts of this Society, for the year ending March 1st, were \$11,116 57, which, with a balance of \$163 44 in its treasury at the beginning of the year, makes a total of \$11,280 01, which has been at the disposal of the Society. Of this sum, \$11,247 23 have been expended in supplying destitute churches and missionary districts within the State. There have been received into the treasury of the American Home Missionary Society, from individuals and congregations, \$80, making the total contributions to the cause from the State, during the year, \$11,327 23.

Ninety one missionaries have been in commission in the State, of whom forty five were pastors, and twenty three stated supplies. Their labor, amounting in all to nearly 67 years, has been bestowed upon 84 missionary fields, comprising 105 churches and more than 25 towns and plantations where no Congregational churches exist. Several of the missionaries have been engaged in itinerant service in the destitute and sparsely populated portions of the State.

The aggregate membership of missionary churches at the date of the last annual report of the Trustees, was 4,413, of whom 318 had been added during the year. The whole number of hopeful conversions reported was 239, a larger number than in any former year since 1843. In addition to these trophies of renewing grace, many incidental results of missionary labor are manifest. The cause of Temperance has advanced, Sabbath schools are generally in a prosperous condition, the Sabbath is better observed, order, decorum, and correct sentiments on moral subjects are gaining ground.

This Society has been in operation forty four years, and has accomplished a great work in the destitute portions of the State. *Forty three churches*, once aided by its funds, have within 25 years—three of them within the last year—assumed the entire support of the ministry, and are now contributing to send the Gospel to “the regions beyond.” But a great work remains to be done. The Secretary, Rev. BENJAMIN TAPPAN, D. D., says, “Of our 225 Congregational churches, not half can be relied upon to support unaided the institutions of

religion. Add to the 365 incorporated towns of the State, those plantations in which a sufficient number of families reside to demand stated preaching, in more than one half of the whole number, no Congregational churches have been organized. And thus destitute will they continue to be until the Gospel is sent to them by those who know its value and can sympathize with him who, beholding the multitudes in his native land, that were scattered abroad as sheep having no shepherd, had compassion on them and directed his disciples to pray the Lord of the harvest that he would send forth laborers into his harvest. *His harvest*—a harvest to be gathered for Him. Upon the Congregationalists of Maine devolves the duty, the privilege of doing their part towards gathering the harvest within their own commonwealth. Here he has much people to be instructed, converted, sanctified, saved. Let not the good work linger.”

New Hampshire Missionary Society.

Forty six missionaries have been in the service of this society during the year, and have performed nearly thirty seven years of labor, in forty eight churches and congregations. Since the organization of the Society, fifty years ago, *forty churches* have become independent of missionary aid, thirty seven of them within twenty five years, and two of them within the last year.

The receipts for the year have been \$6,558 10, of which \$883 91, by direction of the donors, and \$1,000 by vote of the Trustees, have been paid into the treasury of the American Home Missionary Society; leaving for the use of the auxiliary \$4,674 19. The expenditures on the field have been \$4,338 53. There have been received into the treasury of the Parent Society, from congregations and individuals, and in payment of legacies, \$1,888 43, making the total receipts into the treasury of the National Society \$3,772 34, and the whole amount of contributions to the cause of Home Missions, \$8,446 53. This is an advance upon the contributions of the previous year of \$1,875 45.

The past year has not been signalized by powerful revivals, yet upon several of the churches the dews of the Spirit have fallen, and some precious fruits have been gathered. A commendable spirit of liberality has been exhibited in the missionary churches, the average of their contributions to charitable purposes

being equal to the general average for the whole State.

The Secretary of the Society, Rev. BENJAMIN P. STONE, after presenting the "lights and shades" of the missionary work in this State, concludes as follows: "In view of the spiritual benefit conferred both on saints and sinners by the everlasting Gospel, we learn what has been and still is the glorious mission of this Society. It has been one of holy commiseration to the needy. Every joyful subject of its favors will be an eternal witness before God of its necessity and profitableness as the instrument of enlarging his kingdom on earth."

"Standing as we do this day in the midst of the monuments of Home Missionary agency, within sight of the desolations of many generations, and hearing even the voice of supplication for the bread of life from thronging millions of our land, to what other conclusion can we come than that we are called to a still greater measure of devotion to the salvation of our State and country? "With the conviction always abiding, that the light of our good works cannot be ephemeral, but will continue to shine, though upon other standards, long after we have ceased from the living, we cannot but rejoice in the glorious opportunity now afforded us of contributing something to render the destiny of our country a blessing to all mankind."

Vermont Domestic Missionary Society.

The receipts of this Society for the year have been \$7,004 80, of which \$6,155 45 have been expended within the limits of the State. There have also been received into the treasury of the American Home Missionary Society from individuals and congregations \$358 20, and in payment of legacies \$850, making the whole amount of contributions from the State \$8,213, which exceeds the contributions of any previous year by more than \$2,000.

The number of missionaries commissioned on this field is *sixty one*, the aggregate of whose ministerial labors is forty nine years. They have ministered in sixty five churches, and four missionary districts where churches have not been organized. Several of the congregations have been visited by the special influences of the Spirit of God, and from many fields in which there has been no revival, facts are reported indicative of a steady and general progress. The morals of the community have improved; the

Sabbath is better observed; there is an increasing attendance upon public worship, and more serious attention is given to the preached word; and much seed has been sown, the harvest of which is yet to be gathered.

Thirty churches in this State that have been aided during the last twenty five years, have assumed the entire support of the ministry. A few of these are still feeble, and may, in consequence of emigration and other changes, become again beneficiaries of the Society. But most of them are stable and efficient churches, the precious fruit of missionary toil in other days, and liberal contributions to the cause to which they owe their existence. And in the case of the few which have become, or which may become dependent a second time, the missionary culture bestowed upon them has not been in vain. Not only has God gathered from them much fruit for his heavenly garner, but, says the Secretary, Rev. JOHN F. STONE, "they are nurseries in which trees of righteousness are being reared to be transferred to other ground where their fruits shall abound to the glory of God, and the salvation of many. From some churches a number greater than the present number of resident members, have gone to the West, and to other parts, where they are helping to build up the church and sustain the Gospel. The fountains must be purified in order that the streams may be pure. How then can the friends of Christ in Vermont so effectually subserve his cause at large, as by bringing the Gospel to bear upon her own population?"

Massachusetts Home Missionary Society.

This Society has had in commission, during the year, *sixty one missionaries*, who have performed forty nine years of ministerial service. The number of churches assisted is *fifty two*, of which five have, within the year, taken their leave of the Society as beneficiaries, and will be found henceforth only in the list of donors. Four others have been received, so that the number of churches aided is one less than was reported the last year.

The receipts of the Society for the year have been \$27,880 74, of which \$7,421 75 have been expended within the State, and \$19,000 remitted to the Parent Society. There have also been paid into the treasury of the American Home Missionary Society the following sums, viz.: from the Hampshire Missionary Society,

\$1,963 06; from individuals, congregations, and auxiliaries, \$2,735 47; and in payment of legacies, \$2,542 75; making a total of contributions to the cause of Home Missions from the State, of \$34,122 02, of which \$26,241 28 were appropriated to the supply of spiritual destitutions in the West.

Of the 175 existing churches which have shared the fostering care of this Society, 121 have risen to the stature of self support—117 of them within the last 25 years. Many of these churches are now among the most liberal and efficient supporters of the Society. Of the churches now receiving aid, six are reported as having made their last application.

The last report of the Executive Committee, prepared by the Secretary, Rev. JOSEPH S. CLARK, states that, "in addition to the five discharged churches already named, whose last appropriations amounted to \$450, eleven others have assumed an increased proportion of their ministers' support, and by so doing have manifestly increased their power of self reliance. A still more hopeful indication is seen in the fact that, while *nine* new churches of our faith and order have sprung into life the past year within the bounds of Massachusetts, and are all supplied with the means of grace, only *one* of the nine is dependent on missionary aid."

"The Executive Committee have long looked forward to the time when the old Puritan State of Massachusetts will have so far regained her primitive character, as to present no moral waste within her borders—no house or village unsupplied with the institutions of evangelical religion; a time when God shall 'restore her judges as at the first, and her counselors as at the beginning,' and all her population 'shall sit every man under his vine and under his fig tree,' in the quiet enjoyment of religious ordinances upheld without missionary aid. The patrons of this Society have been encouraged to expect such a time as the result of their prayers and alms. Nor can we deem it an idle expectation, when we survey the wide wastes that have been already reclaimed. The places now occupied by *two fifths* of the Evangelical Congregational churches in Massachusetts—many of them among the largest and most influential—have been so many fields of hard, but successful missionary toil. The 'templed hills' which, in these several places, are trodden by the feet of devout worshippers every Lord's day, testify that this is not an idle expectation."

Rhode Island Home Missionary Society.

This Society has had in its service during the year, *seven missionaries*, who have labored in connection with six churches. For their support \$625 have been contributed within the State, and an appropriation of \$1,000 has been received from the Connecticut Missionary Society. Contributions to the amount of \$591, from individuals and congregations in the State, have been received into the treasury of the American Home Missionary Society.

The Secretary, Rev. THOMAS T. WATKINS, states that "a debt of nearly \$400, incurred two years ago, has been extinguished, and that the missionaries have been laboring under various discouragements, but with great self denial and with the ordinary measure of success. The manufacturing districts of the State suffer by the depression of business, and the removal of individuals and families; still the field of labor and usefulness is important, and must not be relinquished at a single point. We cannot afford to have our population without an evangelical ministry."

Connecticut Missionary Society.

The receipts of this auxiliary for the year ending March 1st, were \$7,664 43, of which \$4518 08, have been expended within the limits of the State. An appropriation of \$1000 has been made to the Rhode Island Home Missionary Society, and \$1,200 have been transmitted to the Parent Institution. The receipts into the treasury of the American Home Missionary Society from individuals, congregations and auxiliaries, have been \$12,253 93, and in payment of legacies \$2,680 26, making the total amount of contributions to Home Missions in the State, \$22,598 62. Of this sum, \$16,134 19, have been applied through the Parent Society to supply the destitutions on the Western field.

Forty five missionaries have been in commission in the State during the year. One church has assumed the entire support of its pastor, and two others are understood to have made their last application for aid. Since the organization of this Society in 1816, seventy of the existing churches of Connecticut have been aided by its funds—*twenty seven* of which have within twenty five years become independent of foreign aid. Twenty three of these churches, the statistics of which have been furnished, received from the Society \$14,419. The average period during which these churches re-

ceived aid, is nearly 7 1-2 years, and the average annual appropriation to a church \$84 32, or \$627 for rearing up an infant church of Christ to the stature of self support.

Most of the churches now aided are in a condition of healthful growth, and will ere long become more than able to sustain themselves. But causes are in operation which must not only perpetuate the feebleness of others, but may bring some that are now vigorous upon the list of beneficiaries. While, therefore, this auxiliary is contributing liberally to supply the destitutions of the new settlements, it has still a great work to do on its own field. Says the Secretary, Rev. HORACE HOOKER, "The two main obstacles we have now to meet are, *the fluctuations in manufacturing interests, and the drain on old worn out towns, to build up new villages in this State, and to people the great West.* These are serious difficulties, and they will long continue. To say nothing of fluctuations in manufactures—which deeply affect no inconsiderable portion of the feeble churches on our list—there will be new centers of business constantly springing up, both for manufacturing purposes, and along the line of Railroads. These are now checkering over our little State in every direction, and gathering the population around centers often far distant from the rising ground so commonly chosen in former times for the erection of churches. *Taste* may choose the well rounded hills, but *Expediency*, who now rules the day, chooses the valleys. Says a missionary of our Society, "It is not more certain that our living springs, gushing from our mountain sides, will send their contributions to drive the machinery in the lower towns, than it is that our youth will be in attendance to aid in the manufacture of the fabrics which are the staples of their wealth."

"But emigration is not the sole discouragement; *immigration* is often little better in its influence. The places of the youthful energetic emigrants are often supplied, if supplied at all, by others of less industry and moral worth, who are drawn thither by the low rents and cheap lands, which are the necessary result of the removal of the former owners. These new comers, too, are often of different religious sentiments from the old inhabitants, or indifferent to all religion. Our State is gradually becoming more heterogeneous, and in this respect more like the West. Unless the soil, which the rain and tempests thus sweep down into the valleys, and bear away into the Ocean, is

replaced by Home Missionary operations, a few years would suffice to prostrate such congregations in hopeless ruin."

Philadelphia Home Missionary Society.

The field occupied by this Society comprises the States of New Jersey, Pennsylvania, Delaware, and Maryland, and the District of Columbia. Within these limits there have been in commission the past year *fifty seven missionaries*; viz.: eleven in New Jersey; forty two in Pennsylvania; one in Delaware; two in Maryland; and one in the District of Columbia. Seven new missionary fields have been entered during the year, and six churches have undertaken the entire support of the ministry. More than forty churches, once aided by the Society, have risen to the condition of independence, and many of them have become liberal contributors to the cause of Home Missions.

The receipts of the Society for the year have been \$8,185 40, of which \$7,747 08 have been expended within its own limits, and \$100 paid into the treasury of the Parent Society. In addition to this there have been paid into the treasury of the American Home Missionary Society, from individuals and congregations, and in payment of legacies, \$3,016 22, viz.: from New Jersey, \$2,236 72; from Pennsylvania, \$699; from Maryland, \$0 50; from the District of Columbia, \$80; making the whole amount expended through the American Home Missionary Society, \$3,116 22, and the whole amount of contributions from this field \$11,101 62, which is an advance upon the contributions reported the previous year of \$631 80.

To the churches under the care of this Society, the past year appears to have been one of more than ordinary prosperity. The last report of the Executive Committee, prepared by the Secretary, Rev. ROBERT ADAIR, states, that "the special influences of the Holy Spirit have been enjoyed by several of the churches, and the members of the Sabbath schools have shared largely in this blessing. In places where these special visits of mercy have not been enjoyed, there are other decisive indications of progress. The means of divine appointment are better attended than formerly, and larger numbers wait upon God in the sanctuary. The inebriate has been reformed; the profane swearer has been brought to reverence the name of his Maker; the Sabbath breaker has been led to visit the place of prayer and religious instruction,

and a great moral change has been effected. But much remains to be done in occupying new and important fields of missionary effort. The public improvements, the Central Railroad, and the New York and Erie Railroad; will give existence to many villages in the center and north of the State, where, in a short time, there will be a thriving, enterprising population. To these points our eyes must now be directed. We must not wait till the population is gathered. We must act with promptness and energy in taking possession of these places, and lay the corner stone of Christian institutions there, before infidelity or superstition gains the ascendancy."

Central Agency, New York.

This division of our field has been again bereaved, and our work retarded, by the hand of death. The Secretary and Agent, Rev. WASHINGTON TEACHER, rested from his service on earth on the 29th July last. His health had been declining for many months; but his fervent desire to be employed in promoting the kingdom of his Lord and Master led him to continue his personal efforts, after it became apparent to others that he must speedily exchange this scene of toil for one of heavenly triumph. His associates in the Agency testify of him, that "he enjoyed not only the love of his brethren, as an humble and devoted laborer in the spiritual vineyard, but also their confidence in his ability to guide and direct in the progress of the cause of Christ." He filled his last post of responsibility and labor for three years, having been appointed to it in July, 1847. His piety, prudence and zeal were displayed in this position in labors which were limited only by his strength. "He descended to the grave with his armor on, and his last anxieties and prayers were for the progress of Home Missions."

In August, the Rev. RICHARD F. CLEVELAND, of Fayetteville, N. Y., was, at the suggestion of the Central Agency, called to this work; and for the remainder of the missionary year, has labored with great diligence and success in re-arranging and prosecuting the plans which had been broken off by the death of his predecessor.

Notwithstanding this interruption, the total receipts of the Agency amounted to \$3,918 32, being only \$340 less than the income of the year preceding. In addition, \$2,044 32 were remitted from this field directly to the office in New York;

making an aggregate of \$5,962 64 from the territory of the Agency.

Forty five ministers of the Gospel have been commissioned through this board, and have labored in more than fifty feeble churches and vacant districts. The average cost of this labor, including the incidental expenses of the Agency, has been about eighty eight dollars for each missionary; an amount scarcely worthy to be named in comparison with the results secured. Six of the churches assisted, have during the past year ceased to be beneficiaries, and others have made advances toward the point of self-support. Houses of worship built or repaired, churches organized or resuscitated, divisions healed, debts paid, and numerous other solid benefits acquired, and—more and better than all—the reviving influences of the Holy Spirit bear testimony to the continued approbation of heaven, and abundantly compensate for the money and labors expended."

Of the 200 feeble churches on this field, which in former years have received missionary help, 42 are no longer dependent.

Some persons, not apprised of the peculiar relations of this section of the state, have found it difficult to understand why a region so rich in physical resources should furnish so many examples of protracted dependence. This is well accounted for by the Secretary in his Report. "The ground occupied by this Agency has been for years past, and may be for years to come, a half-way house for emigrants from the East—a seed plot, a recruiting post—furnishing the constituents of future society in the West." In support of this statement, one example, from many of a similar bearing, is presented. One church, since its organization, has furnished not far from a hundred members for churches at the West; and from the community a still greater number, whose characters had been formed under its influence. Six young men from that church have entered the ministry, four of whom are now laboring at the West. A church, in another part of the same town, has dismissed since its organization about thirty members on their removal to the West. Probably more than twice that number have gone in the same direction from the community associated with that church. Five young men converted under its influence have entered the ministry; and three of these also are fulfilling their mission in the Great Valley. Within two years, a single

family of that church has contributed four of its members, hopefully pious and educated, as teachers at the West. It is in this way that this church repays to the cause of christian evangelization the eight hundred dollars assistance which it has in time past received; and it is in this way, also, that the protracted debility of congregations on this field is explained.

Besides these considerations, a new feature of this field is revealing itself, and accounts for the continued need of missionary aid. A large portion of the territory of this Agency, comprising most of St. Lawrence, Franklin, Hamilton, Clinton and Warren counties, "has remained in nearly primitive seclusion, while emigration from the East has passed by and around it. It exhibits few of the attractions which draw agricultural adventurers towards the fertile prairies of the West. Yet its rocks and streams, its forests and minerals furnish the material and the productive agencies of a commerce without which no branch of industry can permanently prosper. Attention has of late been drawn to this tract from various quarters and for various reasons; and already have important and promising stations for missionary effort been suggested for the consideration of the Board. Civilization is urging its way into the wild and picturesque regions from which issue the St. Regis, the Racket, the Grass and the Oswegatchie." Immense resources in lumber and iron, which have been but partially developed, and water power in inexhaustible abundance, are attracting the energies of a large population. Schools and academies, rising at the same time with forges and manufactories, give promise that intelligence and order will advance by the side of enterprise, economy and thrift. Here, then, where the missionary call has hitherto been scarcely heard, a field of effort and promise is opening, whose claims are likely to be as interesting as they are urgent.

Western Agency, New York.

Seventy two missionaries and eighty three churches, on the field of this Board, have sustained the relation of beneficiaries the past year. Five of these ministers have been sustained by funds furnished by the churches in the Presbytery of Rochester, and applied under its direction. Four new fields and ten missionaries not before in commission have received assistance. Two houses of worship have been finished and conse-

crated to the service of God; three have been repaired or enlarged; and measures are in progress for the erection of six others. Parsonages are now, for the first time, secured in four parishes. Six ministers, heretofore dependent on the Society for a part of their support, will from this time be sustained by their people. In all the missionary churches, it is believed without exception, Sabbath schools or Bible classes are organized; and all the ordinary efforts for the instruction and salvation of the people may be said to be enjoyed. The influences of the Divine Spirit have not been withheld; conversions have been frequent, and on eight of the congregations special revival effusions have been granted.

The *receipts* of the Agency for the past year have been \$8,764 75, besides \$3,554 36 which were paid directly into the treasury of the Parent Society, making an aggregate from this portion of the State of \$12,319 11. Of this sum the churches aided have refunded \$1,017 41—a pleasing illustration of the training in benevolent habits which grows out of the manner in which aid is ministered to those churches, and which has produced such a generous revenue from those congregations which in times past were dependent on the Society. No less than 36 of the churches aided on this field during the four years' operations of the United Domestic Missionary Society, (from 1822 to 1826) are now among the efficient helpers of this cause; and in the twenty five years which have succeeded the formation of the National Society, 122 such examples of the transfer from the list of dependents to that of helpers, have been recorded, within these limits. During the same quarter of a century, this field has yielded for the purposes of this Society, \$204,500; of which, after supplying the current demands of the region, a surplus of \$85,000 has been left for the general purposes of the Society in other sections of the vineyard.

The multiplication of churches in Western New York has been remarkable. In 1800, there was scarcely a Presbyterian or Congregational church in this whole section. The Secretary of the Agency, Rev. JOHN A. MURRAY, states that "in 1826, there were 191 Presbyterian churches, and 10,000 communicants. In 1836, there were 280 Presbyterian churches, and 25,000 communicants. In 1841, the Presbyterian and Congregational churches had increased to 380, and the communicants to

30,000. Now, there are 400 such churches, 336 of which have been aided by this Agency. There have been, it is thought, 60,000 different persons connected with Presbyterian and Congregational churches in this part of the state; half of the survivors, it is supposed, being now in the West, or in other parts of the land, doing much for the evangelization of our country. Thus, the kingdom of God has come and spread over this region. Thus has Western New York been saved to the cause of Christ, and will send forth, in coming time, streams that will make glad the city of God, and bless a dying world."

Western Reserve Agency.

The number of *missionaries* sustained by the funds of this Agency, during the year ending March 1st, was *thirty*. *Eleven* others were commissioned by the Society to labor within the same limits. These labors were distributed among 57 congregations.

The *income* of the Agency for the same period was \$3,177 34. Add to this, various remittances of individual churches and donors from within The Reserve, to the office in New York, and the aggregate of contributions from that part of Ohio, is \$3,740 12—more than \$800 above the same items of the year before.

How great a share Home Missions have had, and must still have, in introducing and establishing the Gospel in new settlements, is manifested by the following facts which are contained in the Report of this Agency. Of seventy-eight churches, lying East of a certain line in Northern Ohio, which assume the support of their ministers, *sixty* have been aided by the American Home Missionary Society. And of the remaining eighteen, *six* are known to have received assistance from the Connecticut Missionary Society; and *all*, (with two or three exceptions) were planted and nurtured in their infancy by the missionaries of that Society, while pursuing on this field, during its early history, their system of itinerant labors. West of the line referred to, there are 98 townships in which are 19 churches of the denominations co-operating with this Society; and in all these, so far as we are informed, there is no minister laboring but those employed by this Committee. It would seem, therefore, that, except in the aggressive action of Home Missions, there is little prospect of supplying with the Gospel the 140

townships in which no churches sympathizing with this Institution are found.

In addition to the motives thus furnished for evangelization, we have the encouragement which a review of the past affords. It is eight years since the Agency on this field was committed to Rev. MYRON TRACY. "Although," he remarks in his Report, "these have been years of spiritual dearth, and it has seemed, much of the time, as if religion were making almost no progress in any of our churches; yet I find on review, that *seventeen* of the churches which at the commencement of this period were dependent on the Home Missionary Society, have now assumed the entire support of their own ministers. Two or three of this number, however, may be compelled again to seek our aid. Four of these churches have undertaken to sustain their ministers within the past year, with fair prospects of being able to support their own Gospel institutions for all coming time." "That, under the circumstances of discouragement which have attended these eight years, the American Home Missionary Society has been able to accomplish so much for the good of those churches, I cannot but regard as greatly to its praise; showing it to be an institution of unmeasured value. It has exerted, and is still exerting in all this region, an influence for good, which none can fully know."

Marietta Agency, O.

Thirteen missionaries have been on the list of this Agency during the year; and towards their support \$522 33 have been contributed on the field. The past year, God has visited the churches in a larger measure than usual, with revivals of religion. Of the *twenty churches* to which those brethren have ministered, six have enjoyed seasons of special interest. "The Lord has put his seal upon them as his own churches, giving them the same testimony that convinced the Apostle Peter, that God had granted repentance also to the Gentiles."

The ten counties now embraced in this Agency are assuming new relations to the rest of the state and the country at large, which add greatly to their interest as fields of evangelical effort. Although this is the portion of Ohio which was first settled, its comparatively broken surface did not allow it to compete in agricultural attractions with more favored districts; so that emigration for the most part passed it by, and created in

other sections its lines of transit and marts of commerce. The rugged soil of these counties, however, contains immense resources of coal, iron and salt; and these mineral treasures are but just beginning to be developed. Rev. THOMAS WICKES, the Secretary of the Agency, estimates "that the coal field of Ohio, underlying the surface of 28 counties, has an area of 12,000 square miles, of which the portion that can be wrought is four times as great as the workable coal field of England. Ohio has coal enough to supply all the fires and machinery of the United States and Great Britain for ages to come. The iron region is much narrower, but still is of great magnitude." Four of the counties of the Agency are peculiarly rich in this mineral. The valleys of the Hocking and the Muskingum are also the chief deposits of salt.

From these physical causes it is reasonable to expect great manufacturing activity and a dense population, when capital and the increasing facilities of commerce shall have developed the capabilities of the country. How this process is likely to go on may be inferred from these facts: "In 1840, the population of those ten counties was 131,380; in 1850 it was 191,156—an increase of 46 per cent., while the increase of the four mineral counties was 50 per cent., and that, without any large towns, without rail roads, and with very little capital and commerce." In view of the future which awaits such a region when those advantages shall be supplied, does it not seem a gracious arrangement of Providence, that the early settlers on this rugged soil should have been of the Pilgrim stock, whose projected institutions involved the ideas of religion, intelligence and order; who thought deeply and looked afar, to the best interests of generations yet to come?

The churches planted amid those hills, though feeble in wealth and numbers, already exert a power as the conservators of christian truth, and in exemplifying the morality of the Gospel. "Their influence," adds the Report of the Secretary, "is not confined to their own immediate communities; nor is it to be estimated alone by the number of converts added to them. They exert a powerful influence on other denominations, in restraining them from fanaticism and error, and elevating among them the standard of doctrine and practice; while they take the lead in those great and comprehensive moral enterprises which can alone secure the permanent welfare of society."

Cincinnati Agency, O.

Forty four missionaries received assistance through this Board, during the year past. The receipts into its treasury in the same period were \$3,769 38. This, with a previous balance of \$1,541 19, made the resources of the year \$5,310 57, which has all been expended on the field, except a remaining balance of \$786 87.

A large proportion of the beneficiary churches within this agency have been richly blessed with revivals; and nearly all have made important progress in other respects. That this progress is not more marked arises from the fluctuation of the people, and the repeated migrations towards the states and territories successively opened beyond them. Hence, even with a laborious and productive ministry, those churches have not made so much advance towards self-support as the yearly additions would have led us to expect. Still, some churches are every year arriving at independence of foreign aid; and a still larger number annually require a diminished amount of help. In remarking on the results attained in a series of years, our Agent, Rev. HENRY LITTLE, reports as follows: "In the infancy of Ohio and Indiana, this Society and its present auxiliaries assisted nearly all the churches which received aid from any source; so that I should hardly speak too strongly if I should say, that all the Congregational churches and all the Presbyterian churches of both schools, have been directly or indirectly aided by it. Very few of the old churches were not thus aided; and even of those in the Old School connexion which have been formed since the division of 1837, the most were organized out of such as had been previously brought into existence or materially assisted by the American Home Missionary Society. Your records will show, that such churches as those of Granville, Circleville, Athens, Belpre, Warren, Newark, Jersey, Piqua, Hamilton, Mount Pleasant, New Richmond, Georgetown, Portsmouth, and many others in Ohio; and Madison, New Albany, Evansville, Delphi, Dayton, Lafayette, Rockville, Peru, Danville, Greenwood, and many others in Indiana, which now sustain the Gospel without extraneous aid, have been indebted to the timely and continued kindness of the Home Missionary Society."

The Committee are constrained to refer, as in former Reports, to the extensive settlements going forward in the more

retired portions of Ohio and Indiana, and which will soon cease from their comparative seclusion by means of the progress of internal improvements. There seems to be no alternative but a speedy increase of Home Missionary labor, or great disaster to the cause of evangelical religion and to every social interest, in those fertile and populous regions.

Missouri.

Twenty nine missionaries in this state have borne the commission of the Parent Society since our last Report; two of them receiving a portion of their support from the Missouri Home Missionary Society. The income of this Auxiliary was \$766 15.

These missionaries report pleasing evidence that they have not labored in vain. Not only in temporal prosperity, but also in the presence of the Holy Spirit, a number of churches have occasion for thanksgiving and encouragement. Several houses of worship are in the process of erection or repair. There is an apparent reaction on the subject of emigration beyond the mountains, many persons having returned from California with no disposition to repeat the adventure. It is probable, therefore, that the public mind will be less distracted by this and other causes, than in previous years. It would appear to be a peculiarly auspicious time for ministers of the Gospel to commence laboring in this state; and surely a more urgent call for evangelical labor can hardly be presented by any portion of the Home Missionary field than is heard from this. The Secretary of the Missouri Home Missionary Society, Rev. EDMUND WRIGHT, testifies as follows: "The prospects as to internal improvements and the development of our agricultural and mineral resources, have brightened within the past year. Our position in relation to the two oceans and the surrounding states, is as central as ever; and the conviction is forced upon us, that, at no distant day, our more than 600,000 people will swell to a million twice told. They will spread over our vast territory, levelling our forests and converting our prairies into fruitful fields. But will these fields become as the garden of God? It still holds true, with an emphasis, that 'more than one third of the 96 counties in our state are without any preaching by our denomination, and but poorly supplied with any evangelical instruction.'"

We repeat this testimony, and would

hold it up before the eyes and the consciences of the ministry, hoping that the Lord will qualify many to labor in this field, and dispose them to consecrate themselves to its cultivation.

Michigan.

Eighty missionaries have received aid in proclaiming the Gospel in this state, since the last Report. Their labors were greatly embarrassed in the former part of the year, by desolating sickness, which for some time almost broke up the public services of religion. The pestilence that walketh in darkness, and the destruction that wasteth at noonday, raged with violence and swept multitudes into eternity. "For fifteen years," says our Agent, "I have but once witnessed a time of such prevailing affliction." The claims of the sick and dying, the burial of the dead, and comforting the bereaved, imposed upon the missionaries an unusual amount of exhausting labor; and many of them were themselves for weeks prostrated by sickness. Four ministers, three of whom have been in connection with this Society, have during the year finished their work and ascended to their reward.

Notwithstanding these unfavorable circumstances, the movement of the churches has been, as in former years, steadily onward. In several congregations precious seasons of revival have been enjoyed; particularly at the close of the year. An increased attention is observable to the erection or improvement of houses of worship. Some noble examples have been presented of sacrifice to attain this object without seeking foreign assistance. Sabbath schools have received an impulse, and are more systematic and efficient, in consequence of the presence of an Agent laboring for this specific object. Habits of benevolent contributions have been inculcated on the pupils; many of them have become the hopeful subjects of renewing grace; and in general, the churches are more justly appreciating the value and duty of religious efforts for the young. Many churches which once received the aid of this Society, now sustain themselves, and contribute not only to spread the knowledge of God throughout our own waste places, but also to send it to foreign lands. The last Report of the American Board of Foreign Missions, showed about \$2,300 received from this state; while \$2,400 have been raised for Home Missions; besides liberal donations to the Bible, Tract and Sunday school Societies.

Among the churches which were formerly dependent on missionary assistance, but now sustain their own institutions, are those of Pontiac, Flint, Romeo, Mt. Clemens, Monroe, Tecumseh, Ypsilanti, Ann Arbor, Jackson, Adrian, Hillsdale, Jonesville, Coldwater, Albion, Marshall, Battle Creek, Kalamazoo, Grand Rapids, &c. These churches have become what they are through Home Missionary aid. "Some of them," we are assured, "give yearly \$100 or more for the same object; and they can never forget their obligations to the institution by which they were raised and nurtured as with a mother's care." "Indeed," says our Agent, Rev. CALVIN CLARK, "it might be a matter of interest to know how many of all the churches in Michigan have not received missionary aid?" He then enumerates eight or ten existing churches that were never thus dependent, leaving some 200 other places that have been aided, a large majority of which are *living witnesses* of the value of this natural and efficient mode of church extension.

The blessings thus conferred on Michigan are illustrated by the following report of a single case. "On the banks of a beautiful stream, stands one of the pleasantest villages in the state. Many of the early settlers were destitute of piety, and some of them drank deep of the spirit of infidelity. One of our early missionaries had an interview of four hours with two prominent infidels of that place, who boasted that more than twenty of their neighbors embraced substantially their views. When the servant of Christ proposed to fix his abode there, no house could be obtained for his family, and scarcely a place for the sole of his foot. In that field he toiled on for years; and his labors were not in vain. A blessing attended him; the Holy Spirit came down, souls were converted and accessions made to the visible church. Now, in that village, there are two churches congenial with those who sustain this Society, averaging nearly 150 members each. One of these churches has during the past year contributed \$160 to the American Board, \$90 to this Society, and liberally to other benevolent objects; while its flourishing Sabbath school pours some \$60 or \$70 into the treasury of benevolence."

It is painful to repeat the statement of former years, that the unsupplied portions of the state are wide and numerous. In St. Clair county there are three vacant churches; in Saginaw county, our

churches have no minister, the county is rapidly settling, plank roads are in progress, a house of worship will soon be completed at the county seat, and other churches might be immediately formed if they could be supplied with ministers. The same is true of Livingston and Shiawassee counties. The churches of Clinton Co. have been vacant for two years; one or two are destitute in Ionia; the emigration to Montcalm ought to be accompanied by missionaries. In the older sections of the state, also, several important points are unsupplied. These growing wants are arousing the churches to the duty of providing a ministry for their waste places; and candidates are now in training in connexion with most of the ecclesiastical bodies of the state.

Illinois.

One hundred and nineteen missionaries have in the last twelve months preached the Gospel in Illinois, under commission from this Society—a larger number than was ever before reported in a Western State. The receipts from this field, during the year, were \$3,479 15.

Rev. ARATUS KENT has in this period visited all the 23 counties composing his Agency in *Northern Illinois*; superintending the application of missionary aid, and stimulating the feeble and destitute churches to the use of their own resources for obtaining the means of grace. The spiritual mercies of the year have been unusually precious. On all parts of this field revival blessings have descended. In the North Western portion, 12 Presbyterian and Congregational churches have been thus visited; and five of them have received large accessions to their numbers and strength.

In *Central Illinois*, Rev. WILLIAM KIRBY reports, that the great work, which the Society has been so long prosecuting, has this year made encouraging advancement. "Nine churches have experienced interesting revivals. Wherever the Gospel has been preached, decisive results have followed; the truths of Christianity have entered deeply into the very organization of society; and a distinctive christian civilization has been developed. It is my privilege, for the first time in more than five years, to report that the *more important* fields within my Agency are now supplied with the ministrations of the Gospel."

In *Southern Illinois*, the Society has had sixteen missionaries; and another, formerly under its commission, has been sustained wholly by the funds of the

Presbytery of Alton. This Auxiliary has raised for missionary purposes \$436 44. Arrangements are made to secure the entire services of another missionary among the destitute in the extreme Southern part of the state.

In glancing at the missionary condition and prospects of Illinois, as a whole, we see a continuation of the same divine favor through the past year, that has rested on our operations from the beginning. The rapid progress of that state in population—now more than 800,000—is even outstripped by the proportional additions to its missionary laborers. The late census showed an increase of the *people*, in ten years, equal to 78 per cent., while the *missionaries* have received an addition of 183 per cent. Of the more than forty New School Presbyterian and Congregational churches which now enjoy their privileges independent of aid from abroad, only some half dozen are recalled as having achieved this distinction without direct assistance from this Society. And this account of the past plainly indicates what the future will be. If seven eighths of the churches which are yet to belong to our branch of the great Calvinistic family, must owe their existence, instrumentally, to the planting and training of our missions, what a vast work remains still undone in this single State? For, as yet, there is but an aggregate of about 200 ministers of Congregationalists and Presbyterians of both schools, while twice that number are needed to give only four to each county. But this is not all. The recent movement for building a great Central trunk of Railroads, from Cairo in the South to Galena and Dubuque in the North, with its East and West connexions, will bring the hitherto neglected interior into the enjoyment of both a Southern and an Eastern market, and will give an immediate importance to vast tracts which are now but partially available. This must introduce a large population along these lines of transit. Mr. KIRBY says, that no less than 57 counties will be crossed or nearly approached by these highways of commerce; and some of them traversed twice in different directions. The scarcity of timber and remoteness from the natural channels of trade have been the great obstacles to the temporal and religious interests of the interior counties which will be reached by this vast chain of iron roads. These obstacles will now be removed. The timber and coal of the Southern counties will supply the defi-

ciency of the Middle and Northern; and the ease of finding the best markets will allure emigrants of every description from the older states. This quickening of the stagnant mind on so large a portion of the state, cannot but operate favorably to the spread of religion. "Christianity never engrafts itself upon dead and lifeless stocks; its principles demand life and vigor. The stupor of slumbering hearth is more hostile to its progress than the vices which it subdues. Enterprise is both the result and the harbinger of its triumphs."

In these views of the importance and promise of the field thus laid more open to the public view, Mr. KENT concurs. "The prospect is that, in my Agency, every acre of our fertile prairies will be within six hours of a good market, and every person within fifty hours of the Atlantic, and less than that of travelling time from the Gulf of Mexico. How rapidly will this region be peopled and what numbers of villages and cities will start up, almost as suddenly as the landscape is transformed into an ocean of flowers and verdure at the voice of Spring! I allude to this to show the Church's responsibility to lay broad, deep and *quickly* the foundations of civil, literary and religious institutions." And Rev. A. T. NORTON, Secretary of the Missionary Committee of the Presbytery of Alton, assures us, that "within two years, we shall need a minister at least every 20 miles, for 150 miles on that road, beginning with Cairo. Never before has there been laid upon us such a necessity to *make haste* in our work."

Wisconsin.

Since the last anniversary, it has been deemed important to the efficient and economical administration of missionary affairs in this state, that an Agent should be employed to represent this Society in communicating with the needy churches and to be its organ in dispensing relief. The services of Rev. DEXTER CLARY, for several years pastor of the church in Beloit, have been secured for this object to the evident gratification of the friends of the Society in that region; and greatly we trust, to the advantage of the Home Missionary cause. Mr. Clary entered on the duties of his appointment, August 1st, and has, thus far, been principally occupied in becoming acquainted with the details of the field, and the work entrusted to his superintendence.

Seventy two missionaries have borne the commission of this Society in Wis-

consin, within the past year. Revivals of religion, of great interest, have been enjoyed by some 12 of the churches, in which, it is supposed, about 400 were added to the number of those hoping in Christ. Besides these, about 200 have already been admitted to a profession of their faith, since the year began.

In Wisconsin, the progress of settlements, towns, roads, public and private edifices, institutions for education, and similar improvements of a secular nature, have been attended, with equal pace, by an increase of churches, ministers, and the various subsidiary means of grace, to a degree unequalled in any other Western state. Although, so lately as 1839, there were but about 30,000 inhabitants, and not more than ten ministers in our connexion, there are, now, some 320,000 people, with 85 ministers and 112 churches of the denominations co-operating with this Society. Comprised in these churches, are about 4,000 members; one eighth of them having joined during the year. In the same time, five houses of worship have been dedicated. The whole number is now 38; and seven new ones are in progress. Since the accomplishment of almost the whole of this good has turned on the timely and judicious application of Home Missionary aid, it is not strange that Christian men, in Wisconsin, should feel a filial attachment to the institution which has thus blessed the home of their adoption. "Your missionaries," says one, "were among the first to explore this field, and mark it as a land of great promise for Messiah's kingdom. Through their early and energetic efforts, the cords of our beloved Zion were extended, and her stakes firmly set in every town, village, prairie and grove. By them, churches have been planted and watered, in which a pure evangelical Christianity has had able and fearless advocates." To gain these results, the cost to the Society has been about \$65,000; a part of which is already returning in donations from the assisted churches.

Meanwhile, over all parts of the 54,000 square miles of this noble state, there is a simultaneous incoming of people. The 14 additional ministers who have gone in during the year, are not enough; twenty more, at least, ought to be added without delay. For, while the older counties are forming more compact settlements and subdividing the larger missionary fields; while the mining region is calling still for additional helpers; while the crowds of emigrants are outrunning the government surveys, and pre-occupying the tracts

which skirt the chain of waters from the Wisconsin to Green Bay,—there is still a vast region in the North West, where the scattered lumbermen are rapidly condensing into settlements amid the forests of the Pinery, and adjacent to the region of the St. Croix. Towards these, and similar openings of urgency and promise, we turn with deep concern, and exclaim, "Whom shall we send, and who will go for us?"

Iowa.

During the past year six additional missionaries have been commissioned in this State, making the number under appointment *forty one*. Six fields of labor, formerly aided by this Society, now sustain the ministry from their own resources. The pastoral relation has been established in eleven cases. Within the year two church edifices have been completed; and one congregation has erected a house to serve both for public worship and for a school. The whole number of church buildings belonging to those acting with this Society is 25; and five others are in the process of construction.

The amount pledged by the beneficiary churches towards sustaining the preaching of the Gospel exhibits a steady increase, notwithstanding their losses by migration to California; and they have also during the year given some \$1,500 to various purposes of benevolence.

But the crowning mercy which it is our grateful duty to record, is the bestowment of converting grace in unwonted measures. About one fourth of the churches have been thus cheered and strengthened, and the number of souls gathered to the people of God will about equal a tenth of all the previous members of the churches. New life has been infused into the feeble; ministers who were ready to faint under their burdens and whose hearts were sick with hope deferred, now thank God and take courage to press on.

During the year, the Society's Agent, Rev. JULIUS A. REED, has made extensive explorations of the remoter counties of his field, including the portions lying on the Missouri River, in the vicinity of Council Bluffs. The leading particulars of this tour have already been laid before the public. It is needful to recur to them here, only as disclosing the vast amount of yet unattempted work, which the Society has yet to perform. Of the 50 or 55 counties which are settled, so far at least as to demand spiritual culture, only 25 have resident missionaries, and

but 4 or 5 others are touched even at a single point by the regular services of one of our laborers. Sixteen counties are rarely, if at all, visited by them; eight are now in exceeding need of ministers; and in five already partially occupied, additional supplies are demanded by the increase of the people. An adequate scope of effort for four or five evangelical German missionaries would be afforded among the settlements in those new counties. Indeed, when we see the sweeping current of emigration moving on with equal steadiness and strength, whether the Church wakes to her duty or slumbers at her post; when the sickening apprehension comes upon us, that possibly we may fail, after all, to meet the moral exigencies of those wide and beautiful frontiers—remembering, too, that if we do not occupy them at once the enemy will—we feel that the word of one of England's master spirits was scarcely too strong, "*One half of your male members should become ministers, while it should be the chief business of the other half to support them!*"

Oregon.

No additional laborers have been commissioned for this field during the year. The two already there have prosecuted their work with encouraging success.

Rev. *Horace Lyman* is stationed at Portland, which is situated at the head of ship navigation on the Willamette. This village, which contained, one year ago, but a few scattered houses, has now a population of about 1,000, and promises to become one of the most important business locations in the Territory. A house of worship is nearly completed, the expense of which has been chiefly met by the citizens of the place. At the time of Mr. Lyman's arrival, Oregon was nearly depopulated by emigration to the mines of California. In consequence of the scarcity and high price of labor, he was compelled to work with his own hands, till his health became impaired, and his labors were interrupted. In February, another severe attack brought him to the brink of the grave. At the last advices he was slowly recovering.

Rev. *George H. Atkinson* continues his labors at Oregon City. A church edifice has been erected at an expense of \$3,550, and the truth has produced a manifest effect in checking prevalent vices, and elevating the tone of public sentiment in regard to all the interests of education, morals and religion.

These brethren apply in the most earnest terms for a reinforcement of missionary laborers. The Committee fully accord with their views and hope soon to be enabled to respond to their appeal.

A new era in the history of this Territory is at hand. The reflux of the tide which was set in motion by the discovery of gold in California, has commenced. Multitudes, too, who were attracted to the mines from the Eastern States, but failed to realize their golden visions, are seeking to repair their health and fortunes in Oregon. There will also be a rapid increase of population by direct immigration from the East. A recent act of Congress provides for the removal of the Indians from the country west of the Cascade Mountains; and another makes liberal grants of land to actual settlers. The missionaries confirm the accounts received from other sources, that the country presents a rare combination of natural advantages, which must attract attention and immigration. These ancient solitudes are at length to be peopled. Already an industrious and thriving population is overspreading these beautiful prairies. Along the river courses, and around the waterfalls, bustling villages are springing up, and will rapidly expand into populous cities. The importance of supplying them early with the means of grace can hardly be overstated. If the institutions planted two centuries ago on our shores, are to be transplanted on the shores of the Pacific, the seed must be scattered there, as it was here, before the enemy shall sow tares. To this work Providence now calls us.

California.

The Society has four missionaries now laboring in this State. Rev. *John W. Douglas*, who, at the date of the last Report, was stationed at San José, resigned his charge in August and performed an extensive tour of exploration in the Southern mines. He has since been laboring at Los Angeles, but has received no aid during the year from the treasury of the Society.

Rev. *Samuel H. Willey* commenced his labors two years ago at Monterey, then the Capital of the Territory. In consequence of the removal of the seat of Government, and the emigration of a large part of the American population, the place lost its relative importance as a field of missionary labor. In accordance with the views of his brethren, Mr. Willey transferred his residence to Happy

Valley, the southern portion of San Francisco. During the autumn, his labors were suspended for three months, in consequence of sickness. Since that time they have been prosecuted with much success. A house of worship has been erected, and a church and Sabbath school organized. Mr. Willey expects that before the close of the present year, the congregation will assume his entire support.

Rev. Isaac H. Brayton arrived in California in July, and took charge of the congregation gathered by Mr. Douglas at San José. A house of worship has since been erected which was dedicated in February last. In consequence of the depression of business and the removal of the seat of Government to Vallejo, the outward prosperity of the congregation has suffered a temporary check, and Mr. Brayton has drawn upon the treasury of the Society for a portion of his support. He expects to be sustained hereafter by the people to whom he ministers.

Rev. William W. Brier, whose departure for California was announced in the last Report, arrived at San Francisco August 8th, and in the following month commenced his labors at Marysville. This city is situated at the junction of the Yuba and Feather rivers, forty five miles north of Sacramento City; and, though but about one year old, contains 2,000 inhabitants. A church and Sabbath school have been organized, and measures are in progress for the erection of a house of worship. Large and attentive congregations listen to the preaching of the word, and already a very striking change has been effected in the moral aspect of the community. Mr. Brier now derives his entire support from his people.

Rev. James H. Warren, from Dubuque, Iowa, an alumnus of the Union Theological Seminary, N. Y., with Mrs. Warren, arrived in California in October. He has since been engaged in ministering to the 1st Congregational church in San Francisco in the absence of the Pastor, Rev. T. D. Hunt. He was expected, on the return of Mr. Hunt—which has already taken place—to turn his attention to Sonoma and Napa Valleys on the northern side of the Bay of San Francisco, where there are several growing settlements composed chiefly of American families.

The changes which the past year has wrought in the condition of Californian society, have been mostly favorable to missionary operations. The tide of po-

to the ravines of the Sierra, is now returning and spreading itself in natural channels over the country; and the various branches of industry are beginning to receive their appropriate attention and reward. Multitudes, finding in the rich mold of the valleys the treasures which the river beds of the mountains denied them, are gathering their families, establishing schools, and arranging all the elements of well ordered society. The friends of religion, thus brought into permanent relations to each other, are enabled to co-operate more and more in evangelical effort; and the missionaries are exerting no inconsiderable influence in determining the forms which these chaotic elements shall assume. But the laborers are few. In earnest tones they ask for men to occupy the destitute and inviting fields that are multiplying around them. The Committee will gladly respond to these appeals according to the means placed at their disposal. They regard the responsibility of the churches in reference to California, as one of no ordinary character. Overleaping the period of her minority, and starting in her career, Minerva-like, a full-grown State, she cannot wait to be supplied with the Gospel by tardy movements. The seed time is now; and rarely has the church of Christ scattered the seed of the kingdom on a soil promising so speedy and abundant harvests. Such various, yet active and forceful elements were, perhaps, never combined in any other community. Let them be assimilated and controlled by the power of christian institutions; let all this talent and energy and enterprize become tributary to the cause of Christ, and from that Golden Gate shall go forth influences which shall bless not only the nations that line that coast, but the thousand Islands of the Pacific, and the dark Continent beyond.

CONCLUSION.

In closing this record of the labors of another year, the Committee would erect their memorial of gratitude to God, who has crowned the year with his goodness. In the spared lives of the officers of the Society, and so many of its missionaries—in the continued interest manifested by the churches in its plans and objects—and in the plenteous effusions of the Spirit upon a large number of missionary fields, we recognize the tokens of divine favor which call for our grateful acknow-

ture good. These impressions are deepened when we extend this review over the *quarter of a century* which has elapsed since this Society was organized. It has been a brief but eventful period. How great and manifold the changes it has wrought. How has the field of our operations widened, and our work increased. Seven new States, covering a vast territory then scarcely reached by the adventurous pioneer, have been added to our confederacy. Our frontier has retreated from the banks of the Ohio to the shores of the Pacific. Our population has increased from 11,000,000 to 23,000,000. In wealth, in power, in all the elements of national importance, our progress has been such as has no parallel in history; and the work appropriate to this Society has increased in like proportion. To diffuse the light and blessings of the Gospel over this expanding domain—to bring these multiplying millions of our population under the influence of christian institutions, and thus train them to be a generation for God's praise—this has been the work entrusted to our hands. That it has been performed to the full measure of the means afforded, is more perhaps than we ought to claim. Yet when we survey the wide fields where it has bestowed its culture and gathered its abundant harvests—when we reflect to what famishing multitudes in the forests and on the prairies of the West it has distributed the bread of life—when we call to mind the 3,000 feeble churches nurtured under its care, and the 107,000 members gathered into them—when we trace the fountains of holy influence it has opened, expanding in their course into streams which make glad the city of our God, we rejoice, yea, and we will rejoice, that with means so feeble he has achieved results so vast.

We enter upon another quarter of a century under cheering auspices, yet under accumulating responsibilities. Unless God shall blight this nation with his judgments, and thus arrest its career, its history for the next twenty five years

must be fraught with an interest pertaining to the progress of no other nation. The wars and revolutions which shall convulse the kingdoms of the old world will be matters of trivial moment, compared with the peaceful but majestic march of a free Christian empire over a vast continent. But commensurate with the progress of the country in extent and importance, is the responsibility of the church in regard to its evangelization. While in the older states she must "be watchful, and strengthen the things that remain, that are ready to die," she must also go forth "bearing precious seed with the advancing tide of emigration as it rolls towards the setting sun. In the vast central valley, which is henceforth to hold the scepter of this continent, and on the shores of the Pacific, where a nation has been born in a day, a work is to be done for Christ—and done by the present generation—such as God has entrusted to no other people. To this work let us gird ourselves anew in the strength and with the spirit of our glorious Leader. Let the past tokens of his favor encourage us, his promises inspire us, his love constrain us to prosecute this enterprize with increasing ardor, and on a more extended scale. As we survey the present spiritual destitutions, and anticipate the future advancement and glory of our country, the Prophet's spirit of mingled piety and patriotism impel us to adopt his noble purpose, "FOR ZION'S SAKE WILL I HOLD MY PEACE, AND FOR JERUSALEM'S SAKE I WILL NOT REST, UNTIL THE RIGHTEOUSNESS THEREOF GO FORTH AS BRIGHTESSNESS, AND THE SALVATION THEREOF AS A LAMP THAT BURNETH."

In behalf of the Executive Committee

MILTON BADGER,
CHARLES HALL,
DAVID B. COE,

Secretaries for Correspondence

Missionary Correspondence.

IOWA.

*From Rev. D. B. Nichols, Warren,
Iowa.*

Time reminds me of the duty I owe to the Committee of the H. M. Society, to give to them an account of my labors in this field, for the third quarter of the current year. The third quarter of my missionary year was one of no ordinary interest. For a number of weeks there has been more than common attention to the preached word. About New Years', this attention seemed to be greatly deepened; some individuals were noticed at meeting who had for weeks, yea, for months, absented themselves from the worship of God on the Sabbath. In one of the neighborhoods where I have been accustomed to preach for the last two years, I noticed upon the Sabbath evening preceding the New Year, that quite a full house were in attendance. I had not advanced far with the religious services of the evening, before there were the most undeniable indications of the work of the Divine Spirit. The truth seemed to sink into the heart. Deep seriousness pervaded the congregation; now and then the emotion could be discerned by the deep drawn sigh, or the tearful countenance. The meeting closed; and I felt that the finger of Divine Providence clearly pointed to the propriety of making a special effort for the salvation of sinners in this neighborhood. I accordingly announced that I would preach upon the first evening of the New Year. Quite a number were in attendance. The seriousness seemed to increase. I called upon those who were anxious about their souls, to manifest it; there were six young people that answered to the call. I thought the indications sufficiently favorable to give another appointment upon the next Friday night. Upon this night, also, the interest seemed not in the least to subside. The number of inquirers increased. Brother G. came over this evening. We both thought the interest sufficient to justify preaching again on Sunday night.

On Saturday we left for our other appointment, four miles distant. Some feeling among the people of God. We had a refreshing time also upon the Sabbath, as we came around the table to com-

memorate the dying love of the Saviour. We had an addition of two by letter. Thus, you see, the Lord is remembering our feebleness. In the evening we returned again to the neighborhood before spoken of; a crowded house and deep seriousness were the visible tokens. We spent Monday in religious conversation and prayer, as we visited from house to house. We found that the impenitent had had their attention called to the subject of consecrating themselves to God. But a part of this community seemed to view our operations with a jealous eye. You may judge of this by a simple incident. Brother G. announced that we would visit in a certain part of the neighborhood, specifying at the same time the object of the visits; but for all this, some seemed to think that there was some unseen object that lay concealed under the declared one—that we were either going to make an effort to bring them over to the Congregational faith; or that we wished to collect some *money* of them. We had appointed a meeting for those who were anxious, but a few attended, because of the fear that they did not know our object.

We plainly saw that our way was effectively closed up here, to do them good, until this prejudice could be removed. We accordingly concluded to make our immediate efforts for the salvation of sinners in the neighborhood of our church. Our infant church has participated largely in the benefits flowing from this season of grace. The church seems to have taken a more elevated position before the world. The tone of their piety seems greatly improved. My prayer to God is, that it may be of a lasting character.

THE SOUTH WEST.

Prejudices—Distracted Meetings.

Descriptions of the nature of the following may be regarded as not in the best taste; but as they are *sad*—if not *sober*—realities, which the missionary has to encounter in certain sections, they who undertake to sustain him

by their sympathy and prayers, ought to know how it fares with him and his message, and what obstacles have to be overcome.

The mass of the people are made to believe that the Presbyterians think themselves above them, and hence they treat us much after the same manner as they do most of the modern improvements in agriculture and mechanics. They go to hear the "larned" preacher, and to see the new-fashioned plow, and the deep furrows which it makes; and then they return home, and partly from sloth, and partly from envy, cling the tighter to the old rickety plow, and to the see-saw, hum and spit preacher, feeling that improvements are for others. They seem glad enough to hear Presbyterian preaching, provided it costs them nothing; but when it comes to "join" the church, why, to-be-sure, that must take place at a "big meeting," where there is a great deal of shouting and "hallelujah singing a going on." And then to see the way they "get religion," as they call it! After a passionate appeal, (which is evidently intended to reach the weaker part of the congregation first,) about departed friends, and a vindication of shouting, the mourners are called for. And then the singing and shouting commences, and the mourners are brought in, and required to kneel down. In this, often painful position, they are sometimes kept for hours at a time, until wearied out, they sink down and stretch themselves upon the floor. This is considered a favorable symptom, and the news circulates throughout the country, that "they have got Mr. — and Mrs. —, and Miss — down." After a while, through suffocation and exhaustion, a profuse sweat breaks out upon them, and they are made to feel as they "never felt before." This, they conclude, is the "witness of the Spirit," and then, as it is expected, they relieve themselves from their procumbent situation, by springing upon their feet, and hopping about, and clapping their hands, and screaming out with loud percussive emphasis, "Glory, glory, glory, hallelujah, I've got it, I've got it," &c., and then all say that such a one "has got religion," and then there is a great deal of religious laughing, and shaking of hands, &c., &c. It is painful to write of these things, much more to be compelled to witness and endure them. It became quite fashionable for the zealots at these meetings to see God and their departed friends in glory. Specifications, too painfully absurd and offensive to relate, might be given in abundance.

The error which sustains all this bodily excitement, is that there is a merit in it, and that God is made propitious thereby. We have many better informed people among us, and I still live in hope that there is a better day a coming.

Tranquil Triumph in Death.

Mrs. F. has died of consumption. When she had evidently gone some distance into the river of death, just at the time when, if death be an eternal sleep, we should have looked to see her sink into darkness and silence, suddenly she seemed to catch a glimpse of the gold-lit summits of the promised land. A heavenly radiance now rested upon her pale countenance, and in a *low, soft whisper* she said, "Glory, glory, glory!" After a little she repeated "glory," twice, and her spirit took its flight to that mansion prepared for it, in the house not made with hands, eternal in the heavens.

The spectators of this triumphant scene felt as if they had been privileged to behold a dying saint, while she was looking into the glories of the celestial city. It was as if one had been sent to them from the other world, and the impression made upon them was of a very solemn, and it is to be hoped, lasting character.

Thus have death and removals continued to thin our ranks as fast as they are recruited.

ILLINOIS.

From Rev. W. E. Holyoke, Farmington, Fulton Co.

Support Assumed.

The number of members uniting in the formation of this church, a year ago, was twenty three. We have since that time held four communion seasons, at every one of which some persons have united either by profession or letter; so that at the present time the church numbers forty five, besides one lately dismissed. We have a Sabbath school of about fifty scholars, and a library of something more than 400 volumes.

The Sons of Temperance had an order here until recently, but it is now abandoned, and there is no active temperance society now here, from the fact that all are temperance men, and do not feel the

need of it. I believe there is no ardent spirit sold in the town but at the druggists'.

I have now to announce that the church have lately assumed the entire support of their minister; so that, with many thanks to God and your society, I may relinquish my commission, and inform you we shall need no further aid.

Our new brick church edifice, 37 by 67 feet, is going steadily on, and we hope it will be completed early in the summer. The review of the year to the church is full of hope, and as an ex-member of our State Assembly said, "its prospects now, compared with what they were two years ago, are as noonday to midnight." And I cannot but hope myself, that the foundation for great future good has already been laid; and that the year '51 will not close without a harvest of souls.

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*From Rev. L. P. Esbjorn, Andover,
Henry Co.*

First year of the Mission to the Swedes.

The church to which Mr. E. ministers, have taken positions on the leading points of christian doctrine and church fellowship, which bring them into intimate sympathy and cooperation with their Congregational and Presbyterian brethren. The Spirit of the Lord appears already to bless their infant organization. We cannot but think great good has resulted from the lively interest for their welfare shown by the neighboring ministers and churches; and that a similar readiness to extend a fraternal and helping hand to groups of foreigners coming among us, would often win them to the adoption of better opinions and customs than might otherwise obtain among them.

When I now look back upon the past year, I rejoice in the Lord, whose grace has been with us. The aspects were not altogether encouraging a year ago, when I began to labor among a poor population of wandering emigrants, many of whom were compelled to go around to work for other people—a population, too, that were unacquainted with the language, customs, religious peculiarities, &c., of this country. But I trusted God would help his poor servant—and my face has not been ashamed. By the christian zeal and liberality of your Society, I have been enabled to preach the unsearchable riches of Christ,

instruct in the Sabbath school, &c. God has blessed his word by the power of his Holy Spirit, so that one after another have felt their sins, believed in Christ and taken his reproach upon themselves; although we have had to struggle with many hindrances.

At the last communion season here, we had five public professions, and at the former one, nine; and the whole number of communicants in our church is forty six. This summer several multitudes of our countrymen have arrived, and my home has from time to time been crowded by poor shelterless people, that often were sick, and in need of all kinds of help. Two weeks ago between fifty and sixty arrived, of whom I have now sixteen in my house, where a small school also is kept up by one of my sons. It is easy to understand what labor and toil such things will give, not only to me, but to my feeble wife, who very often feels entirely tired out by administering medicines, and numberless other services, in addition to her daily labors.

I have regularly preached here, and at Galesburg, and sometimes at Henderson, Berlin, Rock Island, and Moline, and in all places God has more or less blessed his word. A small church will soon be organized at Henderson, and branches of our Andover church are located in Berlin and Moline. We have not this year been blessed with what properly would be called a revival, but still the Spirit evidently has worked repentance and faith, and strengthened the believers to go on in the narrow way. Had not the Home Missionary Society helped us, this mass of immigrants, and their children, would have grown up in the dark ignorance of the natural heart. But now they have been more or less influenced by the power of the Gospel. I therefore give my most humble thanks to the Committee for the aid of the preceding year, and dare to beg them to help us a year more.

Every contributor to the Society must rejoice in the privilege of having had some share in the ministration of assistance to these strangers. We earnestly bespeak for all settlements of foreigners scattered through our country, and especially in the West, the kind attention of neighboring ministers and churches. Let pains be taken to inquire into their spiritual condition, and to procure for them suitable instruction in divine things. Several instances of great good resulting from such a course have come to our knowledge.

MICHIGAN.

The Desolation of Unholy Fires.

A missionary thus feelingly laments the irreparable injury done on his field by fanaticism and contention.

It is astonishing to mark the evils of injudicious conduct here, in those professing to preach the Gospel. Most of the present generation will, in all probability, perish forever, in consequence. They have been *imposed* upon, and they now impose upon themselves. The rubbish must be removed before we can build. How slow the process; how laborious the task! God must help, or multitudes must perish. Romanism, bad as it is, is not our chief danger in our new settlements. The fires of fanaticism and sectarianism, that burn over those parts of the country where there is nothing to hinder, is more destructive to religious principle, and more corrupting to society than can be conceived without personal observation. Oh, if the ministers and churches of our land, who sustain your Society, could see what I have seen, and feel what I have felt, they would thrust their missionaries and their money upon the advancing wave of population as it foams towards the setting sun. A few years' delay, and how many must perish; what mountains of difficulty must be removed or overcome. The mass of the community in this county can be won by no kindness, induced by no courtesy, and awakened by no considerations to attend on the means of grace. They are not gospel-hardened, but worse; they have, multitudes of them, received and rejected another gospel, which is not *the* Gospel, and stupidity, presumption, and fanaticism now characterize their conduct. They have no Sabbath in their year, and no fear of God before their eyes. In these circumstances our hope is principally with the young, and these it is most difficult to reach, in by far the greatest number of cases.

Evils of waiting too long.

These societies are now sensible of what was their principal mistake. It was waiting to be stronger when they were actually growing weaker every year of delay. Now the very materials with which they might have built, are corrupted and destroyed, and still they are in the way of other materials, and can be

displaced or assimilated only by the most laborious process, and the greatest prudence. Nor is this all. They exert a depressing and discouraging influence over too many who profess to be Christians. These difficulties might be avoided were the children of light as wise in their arrangements as the men of this world. There is only one redeeming consideration, and that is—the perfect illustration that is given of the power of truth, and the value of *permanent* religious influences. This has been a mighty encouragement to me, while it has increased a hundredfold my attachment to those principles and institutions that the American Home Missionary Society is laboring to establish.

From Rev. E. P. Marvin, Coldwater,
Branch Co.

The Church edified.

Here is another grateful evidence of good accomplished, which we hand over to our patrons as a reward of their patient continuance in giving and praying for the upbuilding of the waste places of Zion.

During the two years in which I have received your indispensable aid, this church has been very greatly built up of the Lord. Seventy two have been added to what was before a feeble church. The congregation has been doubled, and I have every reason to believe the advancement has been of a *permanent* and *healthful* character, and consequently only the beginning of growth in grace, in numbers and prosperity.

Resolved to go alone.

The Society held its annual meeting last evening, and seemed greatly encouraged, and fully resolved, by the grace of God, not only to support the means of grace without further aid, but also to contribute liberally to the support of your beloved society in future years.

In taking leave of your society, we feel that we must not only throw aside our leading strings, but also go forward and manifest our sincere gratitude and love to you, by our contributions, and repay you by aiding you to render to other feeble churches that aid which has so greatly blest and built us up.

My society are kind to me, prompt in my support, and give good proof of being in deed and in truth a church of the Lord Jesus.

May the Lord prosper you and the churches and ministers under your patronage, so that, in the blessed day com-

ing, millions of sanctified ones shall rise up, clothed in white, with the harps of God in their hands, to call you and your patrons blessed. O! that will be a glorious day, when we all meet to renew and perfect our acquaintance, and to recount our toils.

Miscellaneous.

Papal Countries in America—Why are they shunned by European Immigrants?

President Herrera, on retiring from his office, as the Chief Magistrate of Mexico, issued a farewell message, in which he spoke of the vast undeveloped resources of that country, and dwelt on the desirableness of immigrations from Europe, to enrich the nation by bringing them forth. He desires to see the tide of emigration turned from the United States to Mexico. Vain wish. And why so? The undeveloped resources of Mexico are as great as he would represent. Her mines, and her tropical climate and fruits, one would think, might draw thither the tide which flows in upon us.

But there is a grand repellancy there. There is no freedom secured for conscience or persons by Mexican institutions. Mind is stagnant, industry has no spring, commerce has no encouragement, life has no security, and little value. And all this springs from a single cause—the ROMISH RELIGION. In Mexico, Romanism exists in its purity—that is, without a limit to its corruptions. Without let or hindrance, it has done just what it has desired to do. It has made just such a people as it would make anywhere else where it should work without restraints. And what is true of Mexico, is true of the whole of Spanish America. The sun never shone on better land than those Spanish colonies have overrun. They have been delivered from European despotism, and have acquired the *name* of republics. And they are in fact, as much republics as they can be, under the dark dominion of a Romish priesthood. Yet they are the last places to which European emigrants would go.

It is a remarkable fact, that even the Romish emigrants, prefer a Protestant country. In avoiding those delightful gardens under tropical suns, where the very perfection of Romanism exists, they

show that they are unwilling to eat the fruit of their own ways, and to be filled with their own devices. In other words, Romanism so curses the ground—sends such a blight and desolation over it, that the throngs of men fleeing from the desolations which it has made in the land of their birth, are very sure to avoid the other lands which it is desolating, and seek a home where the genius of Protestantism—where the great antagonist to this curse of nations is at work.

Here is a fact, that one would think might open the eyes of even the Romanists themselves. One would think that they must be convinced, that a religion that profits no one but its priests, and carries a blight to the main secular interests of men, cannot be from God—cannot be that religion which its authors declared to have the promise of the life that now is, and that which is to come—cannot tend to elevate men to heaven unless it be needful to make a purgatory of this earth, in which to qualify men for heaven by tortures and consuming fires. If Romanism could everywhere have its way, and without hindrance curse the human race in every form that it could, its dream of a purgatory under ground would be realized above ground.—*Puritan Rec.*

Characteristic of an Earnest Ministry.

"One thing I do."—Phil. 3: 13.

The minister for the times is a *single minded* man. He has settled the matter fully and for ever, that oneness of pursuit is indispensable to distinguished success in any important enterprise. Salvation is his one sublime purpose, as it was the purpose of his great Master. Here is the goal toward which all his energies tend. He takes no step, touches no book, holds

no conversation, writes no line, indulges no recreation inconsistent with this all controlling point. A hundred things which many good men and many ministers allow in themselves, this minister cuts off entirely. His meditations are upon the things of his ministry. He gives himself wholly to them, and continues in them.—He determines not to know anything among the people save Jesus Christ, and him crucified. His eye looks right on, and his eyelids straight before him. Each book, essay, conversation, anecdote; each providence, prosperous or adverse; all heaven, earth and hell, are laid under contribution for the effecting of his object.—He is a man of one work—comprehensively of one book, one thought, one wish. True, he has various accomplishments, and acts amid varied scenes and in varied capacities; still his mind wavers not—the “mark” is before him, and fills his eye, while he presses toward it evermore.

Christ came into the world to save sinners. Paul made every innocent compliance, that he might by all means, save some. Mills determined that he would savingly influence the world. Martyn ran after the glory of God in the salvation of sinners. Wesley girded himself for a universal revival of religion. This, exactly this, is the genius of the minister for the times. Perhaps never were there greater allurements presented to the minds of ministers, to tempt them to a division of affection and pursuit. Abun-

dant libraries, attractive lectures, literary and theological discussions, ingenious theories, fascinating circles, honorable appointments, flattering commendations—these, and the like, combined with native downward tendencies, are far too prone to cloud the spiritual vision, and induce the minister to forget the one great purpose of his mission. There is wanting now a race of ministers of singleness of soul, of one indomitable purpose, living and running for salvation only; in whose minds all else, whether in the literary, social or physical world, is as the dust of the balance. *This is the greatest want of the world.* Greater talents are not needed. Learning, there is an abundance of it. Theologians, writers, scholars, are not lacking. A *concentration* is demanded, of energies already in the ministry, to the one great pursuit—the salvation of the race.

Man of God, what now! A sinner is about to perish forever. Christ has found a ransom. He commissions you to publish it to that sinner, that he may be saved. Shall anything hinder? Shall aught else come into mind?—*Genesee Evang.*

A PASTOR SHOULD POSSESS

A father's tenderness—a shepherd's care;
A leader's courage, which the cross can bear;
A ruler's awe, a watchman's careful eye;
A pilot's skill—the helm in storms to ply;
A prophet's inspiration from above;
A teacher's knowledge, and a Saviour's love.

Appointments by the Executive Committee of the A. H. M. S., during the month of April, 1851.

Re-appointed.

Rev. O. Littlefield, Garnaville, Iowa.
Rev. A. B. Dille, Bentonport, Iowa.
Rev. H. H. Hayes, New Providence, &c., Mo.
Rev. T. Morgan, Gentryville, Mo.
Rev. Dana Lamb, Alto and Springvale, Wis.
Rev. David Jones, Ridgeway, Wis.
Rev. M. Montague, Fort Atkinson and Jefferson, Wis.
Rev. David Pinkerton, Somers, Wis.
Rev. James B. Wilson, Virginia Ch., Ill.
Rev. N. P. Coltrin, Chandersville and Virginia, Ill.
Rev. J. H. Henry, Laharpe, Ill.
Rev. J. A. Hawley, Augusta, Ill.
Rev. John Ballard, Perry and New Maysville, Ill.
Rev. J. G. Rankin, Carrollton, Ill.
Rev. R. Hawley, Putnamville, Bowling Green, &c., Ind.
Rev. A. Loose, Winchester and Pleasant Ridge, Ind.
Rev. S. Hardy, Vermontville, Mich.
Rev. C. M. Morehouse, Allegan, Mich.
Rev. Reuben Reynolds, Talmadge, Mich.
Rev. D. L. Eaton, Farmer's Creek and Campbell's Corners, Mich.

Rev. T. Waterbury, Fentonville, Mich.
Rev. S. Hemenway, Boston, Bowne and Keene, Mich.
Rev. I. Barker, Plainfield, Cortland and vic., Mich.
Rev. J. G. Brice, Destitutions in S. W. Ohio.
Rev. E. R. Johnston, do.
Rev. S. L. Merrell, Sangerfield, N. Y.
Rev. Chas. Chapman, Meredith, N. Y.
Rev. A. E. Everest, Colored Chs., Brooklyn, N. Y.
Rev. G. S. Northop, 2d Ch., Evans, N. Y.

Not in Commission last year.

Rev. Ozro French, to go to Iowa.
Rev. Isaac B. Ricketts, Upper Gasconade, Mo.
Rev. C. C. Mason, Exeter, &c., Wis.
Rev. E. B. Coleman, Newbury, Ill.
Rev. Ira Smith, bounds of Ottawa Presby., Ill.
Rev. R. C. Bristol, Vermillion, Ill.
Rev. J. B. Jewell, Shiawassee, Mich.
Rev. Thomas Jones, Cassapolis, Mich.
Rev. Henry Shedd, Delhi, O.
Rev. Alfred White, Jamesville, N. Y.
Rev. R. G. E. Humphrey, Cairo, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the following sums, as reported by Auxiliaries, or received into the Treasury during the month of April, 1851.

MAINE—

Maine Missionary Society,	*11,247 23
South Paris, Seth Morse, for Missions at the West,	15 00

NEW HAMPSHIRE—

New Hampshire Missionary Society,	*4,338 53
Antrim, Sabbath School, by Rev. B. P. Stone,	6 00
Bath, Rev. Mr. Boutelle's Soc.,	20 00
Pittsfield, Mrs. Ann C. Berry, by Rev. B. P. Stone,	5 00
Salmon Falls, Cong. Ch. and Soc., to const. Charles T. Stewart a L. M.,	30 00

VERMONT—

Vermont Dom. Missionary Society,	*6,155 45
Wallingford, Cong. Soc., by I. B. Mitchell,	32 00

MASSACHUSETTS—

Massachusetts Home Miss. Soc.,	*7,421 75
Home Missionary Society, by B. Perkins, Treasurer,	3,000 00
Boston, in part of legacy of Miss Mary Aldrich, by G. D. Dutton,	50 00
East Hampton, Young Men's H. M. S., by H. C. Knight,	175 00
Fall River, First Cong. Ch. and Soc., by Rev. B. J. Relyea,	21 00
Hampshire, Miss. Soc., by E. Williams, Treas.,	
Cummington West,	13 50
Hatfield, \$22 38; Lad. Sew. Soc., \$34,	56 38
Northampton, Fem. Relief Soc., \$5; First Ch., S. Stoddard, \$10,	15 00
South Hadley, First Cong. Ch. and Soc.,	5 00
West Hampton, Gent.,	68 40
Williamsburgh, First Parish,	59 00
North Brookfield, Ladies' Sew. Soc., to const. Mrs. Ruth B. Lowe a L. M., by Miss A. F. Snell,	30 00

RHODE ISLAND—

Rhode Island Home Miss. Soc.,	*1,625 00
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CONNECTICUT—

Connecticut Miss. Soc.,	*4,518 08
Bethlem, Mary Stilson, to const. Harvey S. Linsley, of North Branford, a L. M.,	30 00
Bridgeport, First Cong. Ch., Ladies, by E. S. W. Jones,	3 00
Chester, Rev. A. S. Cheesebrough,	0 50
Easton, Caroline E. Jennings,	0 50
Greenfield, Cong. Ch. and Soc., by Rev. T. B. Sturges, Coll., \$22 10; Sab. sch., \$2 90; H. Ogden, \$5, to const. Hezekiah Ogden a L. M.; Miss Angelina Ogden, L. M., \$30; Sally Ogden, L. M., \$30; others, \$3,	93 00
Greenwich, a Friend,	50 00
Kent, L. C. Fuller,	10 00
Middletown, North Cong. Ch. and Soc., by E. Davies,	84 10
Naugatuck, Cong. Ch. and Soc., by Rev. C. S. Sherman,	80 00
New Hartford, Mrs. Eleanor Griggs, by S. J. Bates,	2 00
New Haven, West Cons., by A. Townsend, jun., Treas.,	
Birmingham,	50 50
Derby, First Soc.,	54 00
Hamden, Plains, to const. Lyman Ford a L. M.,	30 00
Milford, First Soc.,	170 89
New Haven, Dr. Bacon's Ch., by John Ritter,	10 00
Mrs. Abby Salisbury, \$150; Rev. E. E. Atwater, \$10,	160 00
New London, First Cong. Ch., Ladies' Sew. Soc., by E. Learned,	20 00
Norwich, First Soc. Ladies, Mrs. Fanny Raymond, L. M., \$30; others, to const.	

Mrs. James Stedman and Mrs. Samuel Case, Life Members, \$60 36, by Miss L. M. Huntington,	90 36
Somers, Cong. Ch. and Soc., by Rev. J. Vaill,	74 61
Stonington, Legacy of John D. Palmer, by N. Smith and J. D. Noyes, Ex'rs.,	266 56
Fem. Aux., to const. Miss Lucretia Cheesebrough a L. M., by Miss L. A. Sheffield,	30 00
Torrington, Cong. Ch. and Soc., by Rev. W. H. Moore, to const. Truman Curtis a L. M.,	43 00
Woodstock, Ladies' H. M. Assoc., to const. Mrs. Edward S. Perry a L. M., by Miss Frances M. Lyman,	30 00
A Friend,	10 00

NEW YORK—

Central Agency, Utica,	*3,505 58
Western Agency, Geneva,	*5,887 59
Rochester Presbytery,	*322 50
Albany, Fourth Presb. Ch., a Friend,	5 00
Barre Center, Coll., \$20; Rev. J. Hovey,	25 00
\$5,	
Bedford, L. I., Cong. Ch., Mon. Con. Coll., by D. O. Calkins,	3 76
Brooklyn :	
Bridge St. Cong. Ch., Mon. Con. Coll.,	7 41
First Presb. Ch.; Coll., \$144; Mon. Con. Coll., \$21 30, by R. J. Thorne,	165 30
Second Presb. Ch., by B. W. Delamater, Treas., H. K. Corning, \$100; Jasper Corning, \$100; John H. Prentice, \$50; Lucius Hopkins, \$50; R. R. Field, \$50; others, \$105,	455 00
South Presb. Ch., Mon. Con. Coll., by W. R. Dwight, \$50 33; J. A. Davenport, \$100; F. D. Wheeler, \$5,	155 33
D. M., in full, to Jan. 1, 1851,	50 00
Chazy, Mrs. Ann Hubbell,	10 00
Denton, Presb. Ch., Coll., \$35 47; Mon. Con. Coll., \$7, of which \$30 is to const. Moses Sawyer a L. M., by Rev. O. M. Johnson,	42 47
Durham, Rev. Seth Williston, dec'd., by Rev. T. Williston,	13 75
Elba, Cong. Ch., by Rev. G. S. Corwin, to const. Wm. Maltby and James Adams, Life Members,	60 00
Franklin, First Cong. Ch. and Soc., by A. Douglass,	20 00
First Orthodox Cong. Ch., by Mr. Reynolds,	12 00
Grafton, Miss L. M. Alkin,	10 00
Greenport, L. I., Presb. Ch., by W. Havens,	25 00
Greenville, Presb. Ch., \$23 75; Juvenile Miss. Soc., \$7,	30 75
Harlem, N. Y., Presb. Ch., by E. Ketcham,	60 00
Harpersfield, Mrs. Lydia Hotchkiss, by Rev. O. French,	4 00
Meredith, Cong. Ch., \$16 17; Rev. C. Chapman, \$8 83,	25 00
Moreau, Cong. Ch., by Rev. C. W. Treadwell,	35 00
New York, viz. :	
J. C. Whitmore, \$50; Cash, \$200; M. Merrill, \$6; a Lady, \$5; J. C., \$10; C. S. W., \$10,	281 00
Carmine St. Ch., Sab. Sch. H. M. S. Assoc., by A. Boynton,	149 30
Church of the Puritans, Mon. Con. Coll., by O. E. Wood,	35 45
Central Presb. Ch., George Carpenter,	50 00
Mercer St. Ch., Anson G. Phelps, jun.,	150 00
Union Theological Seminary, Society of Inquiry, by E. M. Richardson,	8 43
Orient, L. I., Cong. Ch. Mon. Con. Coll., of which \$30 is to const. Rev. Henry Clark a L. M., by T. N. Brown,	50 00
Peru, Cong. Ch., by Rev. A. D. Barber,	20 00
Pittstown, Presb. Ch., by Rev. P. Barbour,	25 00

* The sums marked thus * have been expended by the respective Auxiliaries and Agencies within their limits during the year.

Pleasant Valley, Presb. Ch., by Rev. B. F. Wile,		5 00
Schaghticoke, Presb. Ch., by Rev. J. H. Noble,		80 00
Seneca Falls, Ladies' H. M. S., by Mrs. M. E. Hoskins,		19 50
Sidney Plains, Cong. Ch., by Rev. J. B. Fish, \$15 38; Charles S. Rogers, L. D., in full, \$70,		85 38
Smithville, R. Pearson,		2 00
Troy, N.Y., Legacy of Eliphalet Wickes, by T. S. Wickes and E. Wickes, Ex'rs.,		500 00
A Friend,		5 00
Second Presb. Ch., to const. Rev. Thos. P. Field a L. M.,		100 00
nion and Franklinville, L. I., Presb. Ch. by L. Torrey,		14 00
Youngstown, J. M.,		5 00
NEW JERSEY—		
Belleville, Mrs. C. L. Lewis,		6 00
Bloomfield, Presb. Ch., bal. of Coll., by J. K. Oaks,		10 00
Rev. T. S. Ward,		5 00
Newark, Mrs. N. W. Sanford, to const. Mrs. Hannah M. Wheeler a L. M., \$30;		
Conrad Steiner, \$5,		35 00
Somerville, A. S.,		3 00
PENNSYLVANIA—		
Philadelphia Home Miss. Soc.,		*7,747 08
Philadelphia, Rev. A. Barnes' Ch., Ladies, by G. F. Dale,		5 00
By Rev. R. Adair, J. S., \$20; P., \$25,		45 00
KENTUCKY—		
New Market, Presb. Ch., by Rev. G. W. Nicolls,		10 00
OHIO—		
Cincinnati Agency,		*4,523 70
Western Reserve Agency,		*2,706 80
Marietta Agency,		*577 75
Cochocton, Second Presb. Ch., by Rev. Henry Calhoun,		15 00
Greenville and Hills Grove, by Rev. F. Putnam,		15 90
INDIANA—		
Peru, Presb. Ch., by Rev. M. B. Starr,		13 49
Terstegan, Evan. Ger. Ch., by Rev. L. Austman,		3 00
Warsaw, Presb. Ch., by Rev. J. E. Conrad,		30 00
ILLINOIS—		
Alton Presbytery,		*415 08
La Harpe and Hills Grove, Cong. Ch., by Rev. J. H. Henry,		3 00
Lamaille, Cong. Ch., by Rev. L. E. Sikes,		10 50
Northampton, Cong. Ch., by Rev. S. Ondway,		15 75
Rock Island, Second Presb. Ch., by Rev. E. D. Holt,		7 40
Winchester, Presb. Ch., Mon. Con. Coll., by E. B. Kirby,		38 90
MICHIGAN—		
Adrian, First Cong. Ch., by L. G. Berry,		45 00
Almont, Mrs. T. Shaw, \$1 50; Cash, \$1,		2 50
Climax, Cong. Ch., by Rev. R. L. Farnsworth,		1 62
Gun Plains, Presb. Ch., by Rev. R. McMath,		1 00
Leroy, Cong. Ch., by Rev. R. L. Farnsworth,		3 31
Otsego, Cong. Ch., by Rev. R. McMath,		7 00
Romeo, First Cong. Ch., by E. P. Hastings,		16 00
MISSOURI—		
Missionary Society,		*699 05
Brunswick, Ger. Ch., by Rev. C. H. Heckman,		9 00
Mount Pleasant, Presb. Ch., by Rev. H. H. Hayes,		5 05
Newark, Presb. Ch., by Rev. H. H. Hayes,		8 50
New Providence, Presb. Ch., by Rev. H. H. Hayes,		5 25
WISCONSIN—		
Libon, Cong. Ch., by Rev. S. A. McEwen,		1 00
Lyons, Cong. Ch., by Rev. S. J. Francis,		5 00
Madison, Cong. Ch., by Rev. C. Lord,		8 36
Racine, First Presb. Ch., of which \$30 is from A. M. Hill, to const. Miss Theresa A. Mattoon, of Leroy, N.Y., a L. M., by S. P. Peck,		56 12
Waterloo, Presb. Ch., by Rev. I. E. Heaton,		6 00
IOWA—		
Burlington, A. Springer,		2 50
Dubuque, Ger. Ch., by Rev. J. B. Ma-doulet,		3 25
French Settlement, by Rev. J. B. Ma-doulet,		1 30
Marion, Cong. Ch., by Rev. B. Roberts,		5 00
MINNESOTA—		
St. Paul, a Friend, by Rev. E. D. Neill,		100 00
OREGON—		
Oregon City, First Cong. Ch., by Rev. G. H. Atkinson,		11 32
SOUTH AMERICA—		
Buenos Ayres, A. Lines Van Blarcom, by Rev. N. H. Norris,		30 00
SANDWICH ISLANDS—		
Waimea, Hawaii Church, by Rev. L. L. Lyons,		10 00
MISCELLANEOUS—		
A Friend to Missions,		5 00
		\$70,111 22
		J. CORNING, Treasurer.
		Donations of Clothing, &c.
Bridgeport, Ct., First Cong. Soc., by E. S. W. Jones, a barrel and half barrel,		94 30
Newark, N.J., First Presb. Ch., by Miss Cornelia Baldwin, a box,		127 00
Philadelphia, Rev. A. Barnes' Ch., Ladies, by G. F. Dole, four boxes.		
Plainfield, Mass., Ladies' Benev. Soc., by Elizabeth H. Hallock, a box,		25 00
Stratford, Ct., Cong. Ch., Ladies' Sew. Soc., two Sabbath school libraries and 50 testaments,		25 00
Terryville, Ct., Ladies' Benev. Soc., by R. D. H. Allen, a box,		27 17
		Receipts of the Cincinnati Agency to April 8, 1851,
		Rev. HENRY LITTLE, Secretary.
Allensville, Ind.,		30 00
Batavia, O.,		9 00
Berea, O.,		25 00
Bethlehem, Ind.,		12 10
Bloomingsburgh, O.,		175 00
Circleville, O.,		5 00
Concord, O.,		47 70
Dayton, O.,		162 00
Delphi, Ind.,		8 25
Dresden, O.,		17 62
Elizabethtown, O.,		25 00
Felicity, O.,		12 67
Franklin, Ind.,		7 80
Georgetown, O.,		57 33
Greenville, O.,		171 50
Hartford, O.,		1 25
Hillsborough, O., Mrs. Evans,		1 00
Indianapolis, Ind.,		205 00
Jersey, O.,		25 00
La Fayette, Ind.,		125 05
Laporte, Ind.,		1 10
Madison, Ind.,		161 40
Michigan City, Ind.,		18 10
Mount Pisgah, O.,		2 00
Mount Vernon, Ind.,		12 20
Munroe, Ind.,		18 80
New Albany, O.,		60 00

Newark, O., Mon. Con. Coll., \$4 50; Ladies' Assoc., \$143 25,	147 75
New Richmond, O.,	10 00
Paddy's Run,	44 79
Piqua, O.,	10 00
Pittsburgh, Ind.,	9 25
Pleasant Hill, O., Sab. sch.,	20 00
Pomeroy, O.,	21 20
Portsmouth, O.,	1 00
Putnam, O.,	209 15
Ripley, O.,	41 00
Rushville, O.,	7 00
Sand Creek, Ind.,	14 15
Sardinia, O.,	15 95
Shelbyville, Ind.,	100 00
Sinking Spring, O., Ladies' Assoc.,	15 00
South Fork, O.,	12 00
Vevay, Ind.,	10 40
Vine st., Cong. Ch.,	11 00
Collected by Rev. Wm. Bacon,	43 00
Mrs. Vandeman, to const. her son a L.M.,	30 00
H. W. Manwaring,	5 00
A Horse, \$30; do, \$60,	90 00
	\$2,084 51

Receipts of the Western Reserve Agency at Hudson, O., from Jan. 1, to April 1, 1851. Rev. MYRON TRACY, Secretary.

Ashtabula, Coll., \$42 70; Mrs. H. E. Parsons, \$5; J. H. Parsons, \$0 50,	48 20
Bazetta,	3 00
Birmingham, bal. of Coll.,	2 00
Bloom,	2 00
Bloomfield,	2 50
Brunswick,	25 00
Burton, Mrs. E. M. Witter, L. M., \$30; Coll., \$18 43,	48 43
Chagrin Falls, Mrs. B.,	25
Cleveland, in part of legacy of P. M. Weddell, (previously received, \$561 65,)	200 00
East Cleveland,	4 00
Eaton,	5 75
Grafton,	19 25
Greenfield,	7 00
Gustavus, Coll., in part,	9 99
Hartford, Rev. Mr. Ferris's Cong.,	11 37
Hudson, Mrs. S.,	1 00
Jefferson, Mrs. Parsons,	3 00
Johnston, First Cong. Ch., in part, to const. Rev. O. S. Eells a L. M., \$12; G. H. Webb, \$0 07,	12 07
Kinsman,	52 72
Mecca, B. Beman,	1 00
Melmore,	5 00
Newton Falls,	27 00
Ohio City,	17 43
Orwell, D. R., \$5; Coll., \$9 29,	14 29
Ravenna,	37 27
Republic,	3 00
Ripley, First Presb. Ch., by Rev. A. K. Barr,	5 50
Rome, D. Walkley, L. M., in part,	10 00
Solon, Rev. J. Seward,	5 00
Vermillion,	7 50
Vienna, Coll., in part, \$13; Rev. X. Betts and family, \$2 16,	15 16
Willoughby, Mrs. E. Olmsted, \$5; Coll., \$14 28,	19 28
Youngstown,	37 00
Avails of property donated by H. Oviatt and others,	228 17
Home Missionary,	3 50
	\$893 63

Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan:

Concord, Presb. Ch.,	10 14
Detroit, do.,	123 55
Eckford, do.,	12 37
Lansing, do.,	21 13
Litchfield, Cong. Ch.,	8 02
Tecumseh, Presb. Ch.,	30 00
Windsor, Miss Skinner,	50
	\$205 71

Rev. WM. KIRBY acknowledges the receipt of the following sums in Illinois:

Bearytown, Cong. Ch.,	71 63
Carrollton, Presb. Ch.,	11 35
Chandlerville, Cong. Ch.,	9 60
Quincy, Center Cong. Ch.,	10 00
Waverly, Cong. Ch.,	32 00
	\$135 38

The Treasurer of the Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of March, 1851. BENJAMIN PERKINS, Treasurer.

Abington, in part of legacy of Deac. Edward Cobb,	100 00
Belchertown, Cong. Ch. and Soc., to const. Rev. Samuel Wolcott a L. D., and Mrs. Hannah A. Wolcott a L. M.,	165 00
Bridgewater, First Trin. Cong. Ch. and Soc.,	20 68
Boston, viz.: Central Ch. and Soc., of which \$200 is appropriated to the Edwards Church,	732 05
Park St. Society,	733 20
Pine St. Ch. and Soc.,	152 50
A Friend,	1 12
Charlton, Miss Abby Fitts,	5 00
Cohasset Second Society, \$15; Rev. F. Acker, \$5,	20 00
Danbury, Conn., D. S. Raymond,	2 00
Dunstable, Rev. D. Adams' Soc., to const. him a L. M.,	30 84
Fitchburgh, Ladies' Sew. Circle, to const. Mrs. Lydia Farwell, Mrs. Elizabeth Andrews, Mrs. Sarah Sawtell, Miss Martha Holt, and Miss Nancy Holden, Life Members,	153 00
Franklin Co. H. M. S., C. Root, Treas.: Heath, Trustees of Esther White's estate,	15 00
Montague, Ladies, \$20 77; Gent., \$30 92; Mon. Con. Coll., \$32 88,	84 57
Northfield, Trin. Soc.,	7 76
Shelburn, Gent., \$34 41; Ladies, \$40 24,	74 65
Marlboro, Charles Goodale, dec., to const. Deac. David Goodale and Mrs. M. W. Goodale Life Members,	60 00
Milford, Rev. Mr. Pond's Soc., bal. of Coll., \$5 50; Fem. Benev. Soc., \$5; Miss H. Rice, \$1; Mrs. N. Rawson, \$0 50; Mrs. Thayer and daughter, \$2 25; P. Rockwood, \$1; Mrs. Rockwood, \$0 75,	16 00
Natick, Cong. Ch. and Soc.,	40 50
North Brookfield, Cong. Soc.,	62 50
North Mendon, Evan. Ch. and Soc.,	4 75
North Woburn, T. B. Cooledge,	3 00
Plympton, Deac. C. Bumpas,	50
Provincetown, Cong. Ch. and Soc.,	15 83
Sandwich, Rev. Mr. Pease's Soc.,	10 00
Scituate, Trin. Cong. Soc.,	23 06
Southbridge, Cong. Ch. and Soc.,	100 00
South Hadley, West Dist. Sew. Soc., in full, to const. Mrs. Eunice S. White a L. M.,	10 00
South Woburn, Winthrop Ch. Mon. Con. Coll.,	26 81
Templeton, Ladies' Char. Read. Soc.,	13 00
Warren, Cong. Soc. Coll., \$143; Mon. Con. Coll., \$10; Ladies' Benev. Soc., \$30, to const. C. Jennings, Russell F. Gleason, D. Rogers, A. B. Bliss, A. Bliss, and Mrs. Betsey Cutler, Life Members,	183 00
Wayland, Mrs. M. A. T. Bigelow, to const. Miss C. Adams a L. M.,	30 00
West Cambridge, Orthodox Cong. Ch. and Soc., to const. Mrs. Abby H. Horton and Mrs. Anna Bradshaw Life Members,	165 20
West Newton, Juvenile Miss Soc.,	8 93
Woburn, First Ch. Mon. Con. Coll.,	26 00
A Friend,	10 00
	\$3,106 45

THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark xvi. 15.*
How shall they preach except they be SENT? *Rom. x. 15.*

Vol. XXIV.

JULY, 1851.

No. 3.

The New Census.

ALTHOUGH the returns of the late Census are not yet revised and prepared for final publication, and the tables which have recently appeared differ slightly from each other, yet for all practical purposes we have the leading results sufficiently exact. No future corrections can be expected to affect the deductions made from them.

Two years ago (May, 1849,) we published some speculations concerning the results of this census, predicated on the supposition that the ratio of increase from 1840 to 1850 would be only 32.67 per cent.—the same as between 1830 and 1840. But instead of this, the actual ratio for the last ten years has been 36.8; so that instead of the estimated population of twenty two and a quarter millions, we have 23,347,884. We now propose to derive from the *actual* census some conclusions under the following heads, similar to those which were previously drawn from the *estimated* population.

1. Comparative Increase of the East and the West.

	1840.	1850.	Increase.
Atlantic States,	10,641,882	13,289,984	2,648,100
States West of the Eastline of Ohio, } Ky., Ten., and Al., }	6,376,972	9,752,326	305,574 }
Add for Pacific States,		305,574	
		10,057,902	3,680,930

From this it appears, that while the increase of population has been, in the East, at the rate of 19.7 per cent. in ten years, the rate has been in the West, 52.7 per cent.; and if we include the present population of the Pacific States and New-Mexico, the rate of increase in the West is 57.7 per cent. in the last ten years. If we include one third of Pennsylvania and Virginia as belonging to the Great Western Valley, the population of the East becomes 11,135,731; while that of the West is 11,212,154, i. e. the latter has a majority of 76,000 souls.

2. Distribution of Political Power.

By act of Congress, passed May 23d, 1850, it is ordained that the number of representatives in Congress shall hereafter be fixed at 233. The ratio of representation, then, is obtained by dividing the "aggregate of representative population" (viz.: free persons except Indians not taxed, and three fifths of all other per-

sons,) by the number 233; and the quotient of such division is the ratio—i.e. is the number of people entitled to one representative. In applying this ratio to the several States, there must of course be a loss of several members by means of fractions; and this loss is to be made up by assigning members to those States having the largest fractions. The “representative population,” according to the new census, is 21,832,521. Fifteen members are representatives of fractions, and will be distributed, probably, as follows; viz., one each to Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, Delaware, Maryland, Georgia, Florida, Alabama, Tennessee, Kentucky, Indiana, Missouri, Texas. The East and the West will then compare as follows:

The Atlantic States will send	134
Deduct representatives of Western Virginia and Pennsylvania, . . .	13
<hr/>	
Total from the East,	121
 The Western States will send	99
Add representatives of Western Virginia and Pennsylvania, . . .	13
<hr/>	
	112
Besides these, there are the delegates from Minnesota, Utah, New Mexico and Oregon, who have no right to vote,	4
<hr/>	
	116

So nearly balanced is the representative influence of these two great sections of our country.

What follows from these facts.

The bearing of such facts as the foregoing, has frequently been pointed out, while yet the facts themselves lay in the uncertain future. But now, *they have arrived*—they are existing history. The day has come, when the numerical and political control of the country is no longer, unquestioned, in the hands of that portion of the people who live amid well rooted and flourishing institutions, surrounded by churches and pastors and all the ripe and healthful organizations of settled society, such as schools, colleges and the prompt and efficient administration of law. The sceptre is passing away into the hands of a people strong in their impulses, conscious of their rapidly growing strength, and ambitious of using it; they are a people, too, comparatively undirected and unrestrained by the influence of institutions of religion and education. With them, the noisy sectarian and the radical demagogue have equal chance for a hearing and an influence with those who represent the learning and experience of ages. Into such hands are about to be entrusted the control of our national destiny and influence. Do not such considerations reveal an occasion for a measure of devotedness that the American churches have never exercised?

error of the past.

The truth is, the christian community have never yet apprehended the greatness of the work committed to them, nor the urgent necessity for its early accomplishment. Many have indeed believed it to be great, but have not conceived of its *immensity*; they have felt that something should be done without delay, but they have not apprehended that the *immediateness* of this work was its most prominent and essential feature. And thus, while our christian people have annually congratulated each other on the little progress that has been made; and have gone on extending their own enterprises and multiplying their luxuries and enjoyments, the

swelling surges of population have rolled on higher and farther upon the land, and broken over the mountain crest which flanked the western coast; and now pour over the vales of Oregon and California. How shall we overtake and fix in obedient subjugation to religion and law these on-rolling nations? We are already too late to do all that is needful; we should have been ten times more active in years gone by. But

What shall we do now—what can we do?

This question we desire to press upon the reader. We do not believe there is or can be any other question of equal moment before the American people. It is a question for every private Christian—since each man's zeal or apathy will have a share in the answer; it is a question for every pastor, whose teachings form the opinions and guide the efforts of his people; it is a question for every candidate for the ministry, and for instructors of youth; for all who can speak, or labor, or give, or pray. In our inmost souls we believe, that the interests at stake are so immense, and the evils to be apprehended from the comparatively slow progress of the Gospel are so great and imminent, that all christian and philanthropic men ought at once to concentrate their anxieties on this great subject; that not only should no convocation of clergymen or laymen for any philanthropic purpose be allowed to separate without doing something to deepen the general sense of its vastness, and help forward its accomplishment, but that meetings for specific consultation and action should be held, and the claims of our country and the methods of saving it should be carried home to every church and every christian closet. O that, for once, denominational jealousies and personal ends might be sunk in the absorbing enterprise of bringing the whole land under the dominion of the Gospel! Could such a result be achieved, it might safely be left to the piety and good sense of a regenerated nation to work out the problems of the best form of church organization, and for conducting christian institutions in the most effective manner! And does not He who died for the world, and who bade his Church to disciple it, require of such a people as ours—so situated, endowed and blessed—to do something far transcending what we have yet done, or are at present proposing to do?

Home Missions in the State of New York.

WESTERN AGENCY.

EARLY in the operations of the American Home Missionary Society, was the adoption of the plan of assigning specific districts of the missionary field to the oversight of Boards residing upon them, with advisory powers as to the measures to be pursued for bringing them to the speedy enjoyment of the preaching of the Gospel. Of these, the "Western Agency" was the first organized. It was the direct successor to the field and the work of the "Geneva Agency," and covers all that part of the State lying west of the eastern line of the counties of Oswego, Onondaga,

Courtland, and Broome. The office of the Agency and the residence of its Secretary are at Geneva. The "TWENTY FIFTH REPORT" of this Agency has just been received, and the following copious extracts are submitted for the gratification of all the friends of Home Missions, and especially of such as remember what Western New York was, in respect to Gospel institutions, a quarter of a century since.

After stating the results of the operations of the Agency during the year ending March 1st, 1851—and which are given in our last number, p. 38—Rev. J. A. MURRAY, the Secretary, gives the following recapitulation:

"It is now 60 years since Western New York began to be settled. Most of the early settlers were from New England; and, as a body, were enterprising and intelligent. It was some years after the settlement commenced, before any Presbyterian or Congregational minister resided in this section of the state.

In 1790, the number of families was 201, and the number of inhabitants 1,047. Near this time, a Congregational church was organized at Canandaigua, of members from neighboring townships. They met *once*, when a minister happened to be in this part of the state, and attended on the celebration of the Lord's Supper. This is thought to be the first instance of the celebration of the Lord's Supper in Western New York.

In 1792, from Syracuse to Cayuga, on the main traveled road, there were but 3 houses; and no house from Cayuga Lake to Seneca Lake. From Geneva to Canandaigua, there were on the road but 2 families. There were occasional settlements from Canandaigua to the Genesee River; but from this River to the Niagara, 90 miles, there was not a house nor a white man to be found. "The Indians, about 6,000 in number, were settled in all the reservations made by the State; and were to be met, at every settlement, in quest of rum." The largest settlement at this date, was the one founded by JEMIMA WILKINSON, and which contained 80 families.

In 1800 the population was 39,756, and in 1810 it was 129,969.

About 1820, when its population was 317,800, efforts were made with new vigor to supply the destitute with a stated ministry. It had been demonstrated that to carry forward the work of Home Missions, with economy and advantage, funds should be applied toward the permanent support of missionaries, who were sustained, in part, by the people whom they served. It was seen that the whole amount raised by the people on this plan, really added so much to carry forward the work of Home Missions. It gave an impulse to the work, and was followed with blessed and permanent results.

The GENEVA AGENCY was appointed by the Executive Committee of the United Domestic Missionary Society, in 1822. Its total receipts from 1822 to 1826, a period of 4 years, were less than \$2,000. During this period it had from 4 to 9 missionaries preaching in 6 to 13 different churches. The whole number of different ministers was 17, and of congregations aided, was 21.—It performed

a good work.—In one year there were 4 houses for worship erected, and money subscribed for a fifth. Three revivals were reported, that added 50 communicants to the churches. In another year, and in a place where there was no church, one was organized with 25 members, and soon after it had increased to 57.

Of the 21 churches aided, the following 14 now sustain the Gospel without aid, viz.: Fredonia, Holly, 1st Ch. Painted Post, Parma, China, Cato, Alden, Fayette, Springville, Pembroke, Clarence, Sheridan, (formerly Pomfret,) Bethany, Jamestown.

From 1822 to 1826, the United Domestic Missionary Society, including the missionaries of the Geneva Agency, had from 11 to 31 missionaries on this field, laboring in 14 to 33 churches. The whole number of its missionaries was 46, and of different congregations aided, was 52. Of the churches aided, in addition to the 14 above mentioned, the following 22 now sustain the Gospel without missionary aid, viz.:—Elmira, 1st Pres. Church, Lockport, Moravia, Alexander, York, Candor, Sodus, Mendon, Attica, Orangeville, Clyde, Lewiston, Ogden, Westfield, Shelby, Bergen, Mount Morris, Gainesville, Nunda, Royalton, Moscow and Newark.

In 1826, when this society was changed to the American Home Missionary Society, the Geneva Agency was reorganized under the name of the WESTERN AGENCY. It was composed first of 8 members, "of whom the greater part remain unto the present, but some are fallen asleep."

Success of these efforts.

The Agency, during its 25 years' existence, has aided 336 different churches, and employed 416 different ministers. It has issued 1382 commissions, and thus secured, to churches in Western New York, 1349 years of missionary labor. During the first years of its organization, it aided nearly half the Presbyterian and Congregational ministers and churches in this part of the state. In 1828, when there were but 134 Presbyterian and Congregational pastors or stated supplies, and but 202 churches, 59 of the ministers and 71 of the churches were aided. And as church after church has been organized, they have looked to the fostering care of the Agency, and have not looked in vain.

Of the churches aided, 122, at different periods, have informed the board that they were able to sustain the Gospel without further assistance. Twenty one of these after having reached the point

of self support, have been so weakened by removals, deaths, and the organization of new churches, that they have fallen back again on the arm of the Agency. Some churches once able to sustain the Gospel have, from these causes, become extinct. Perhaps 9 to 12 churches have become extinct, or lost their separate existence, by becoming united with other churches. Perhaps 12 to 13 of those, once aided, have become connected with the Old School branch of the Presbyterian church, and some of these, not from any change in their theological views, nor want of love to our Society, but having, as they judged, long been a tax on the A. H. M. S., and being offered more assistance than they supposed they could receive from that society, they changed their ecclesiastical relations, and made application to another missionary board.

This Agency, since the second year of its operations, has more than sustained all the churches applying to it for aid; and has yearly contributed to send the Gospel without its bounds. During its 25 years' existence there have been raised on this field, for the A. H. M. S., \$204,490. Of this sum, \$119,174 have been voted to the missionaries; showing a surplus of \$85,316. Nearly one fifth of the whole receipts, and more than one third of the whole sum voted the missionaries, have been contributed by the few gentlemen composing the board of the Western Agency. In this fact the churches have had security that the sums entrusted the board would be judiciously expended.—Men giving thus largely, would not be indifferent as to the right appropriation of their donations. The surplus has probably secured some 700 years of missionary labor, in regions without our bounds; and which, added to the 1349 years above, shows that 2000 years of missionary labor have been secured, to the church of Christ, through this missionary agency.

But this is not all.—Every talent expended on this missionary field has gained other five talents beside.—It has roused up the people to support their ministers, to build suitable houses for worship, to raise money for Bible, Tract and Sabbath school operations, and to send the Gospel to a dying world. It is believed that a million of dollars has been raised in Western New York, and expended for religious purposes, at home and abroad, that would never have been raised, but for some such missionary organization as the Western Agency.

But the churches on this field have made a more noble Home Missionary offering than yet enumerated, by sending

forth so many thousand christian men and women to the West; who now, in missionary districts, are laying the foundations for new religious communities, and are thus giving permanence and character to Gospel institutions.

But more than this:—Very many thousand conversions have attended the labors of our missionaries. In some years nearly a thousand conversions have been reported in the congregations aided. The great multitude converted to God, and washed in the Saviour's blood, and sanctified by the Holy Spirit, is the crowning demonstration of the usefulness of the agency.

The growth of the church, in Western New York, has been remarkable. The churches have been blessed with revivals that have honored God, and saved men. In 1800 there was scarcely a Presbyterian or Congregational church. In 1805 there were less than 12. In 1815 less than 38. In 1826 there were 191 Presbyterian churches, and 10,000 communicants. In 1836 there were 280 Presbyterian churches, and 25,000 communicants; and in 1841 there were 381 Presbyterian and Congregational churches, and 30,000 communicants. Now there are 400 Presbyterian and Congregational churches, 336 of which have been aided by this agency. There have been, it is thought, 60,000 different persons connected with the Presbyterian and Congregational churches in Western New York, half of the survivors it is supposed are now at the West, and in other parts of our land, and doing much for the evangelization of our country. Thus the kingdom of God has come, and spread in this part of the State. "As if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how." Thus Western New York has been saved to the cause of Christ, and will send forth, in coming time, streams that will make glad the city of God, and bless a dying world. A great and wonderful work has been wrought. It has occasioned joy in heaven, and gratitude on earth. Eternity can only estimate its vast importance. We can only wonder and adore, while we praise the Eternal Spirit, who has accomplished such vast results with such simple means.

The work the A. H. M. S. has done for Western New York, is the work God calls it to perform for our whole country.—This is its mission; and with the continued blessing of God, and the confidence of the churches, it will carry forward this work to its completion. As

long as there is unoccupied territory for foreigners, and for the surplus population of the older states, where land is cheap, and where a home can be easily acquired, so long the A. H. M. S. must send forth missionaries; and so long the churches, in the older states, which may be weakened by this emigration, will need the fostering care of the society.

CENTRAL AGENCY.

It is now twenty one years since this organization commenced operations on the field assigned it; during which time, notwithstanding occasional crises of pressure and anxiety, it has, by the help of God, prosecuted its work—supplying the destitute, encouraging the feeble, comforting the weary, and giving impulse to the benevolence of the churches; doing its part to accomplish the original augury of the American church, and to fulfil the destiny of our country, as a nation “reared for Christ.” Especially has it acquired for itself the honorable distinction of a “repairer of the breach, and a restorer of paths to dwell in.” Rev. R. F. CLEVELAND is the present Secretary. The following are extracts from the last Report:

Not far from two hundred feeble or destitute places within the bounds of this Agency have enjoyed its timely aid, of which about one quarter have ceased to be enrolled among its beneficiaries. Of these a considerable number have become flourishing and efficient churches, contributing largely and cheerfully to its objects; while not a few, repeatedly decimated to supply the lack of evangelical element at the West, have been held up on their way, still repaying the country at large, the benefit they have received from us; maintaining the ground which they possess, till the gradual increase at home, or the wave of emigration, setting slowly back from its ocean barrier, shall restore the equilibrium of population, and bring along with it permanence and uniformity. Others still have been preserved from spiritual detriment and extinction, till, in compliance with the changes consequent on new centres of business, they have passed into other ecclesiastical organizations, perpetuating their salutary influence in other and more effective channels. Meanwhile, it has proved a bond of union and mutual dependence among the churches and ecclesiastical bodies, at whose instance it was established, gaining gra-

dually upon their confidence, attachment, and support. On the whole, we are bound, humbly and gratefully, to acknowledge, “hitherto hath the Lord helped us.”

After the statistical details of the year just closed—and which are substantially contained in the Home Missionary for June, p. 37—the document from which these extracts are made goes on to speak of the

General aspects of the Home Missionary

Meanwhile, the number is increasing who cherish the interests of Home Missions, with an enlightened, principled, steady and growing zeal. The ecclesiastical bodies in co-operation with this Board, are assuming a more responsible and efficient part in its labors, especially by promoting system in the contribution of funds, and recommending suitable fields for missionary effort within their own bounds. Many pastors on this field, and some whose inadequate support occasions them continual embarrassment, forget themselves in their zeal for Zion's prosperity. They evince a devotedness to the cause of christian benevolence which leaves no room to doubt, that if all the nominal friends of Zion were actuated by a similar spirit, the time of the Church's enlargement would draw rapidly near. These tokens of single-heartedness, wherever they exist, we would cherish with grateful recognition, as evidence that the element of christian charity still abides, and as the pledge that it shall yet burst through the incumbent load of covetousness, and start up to its natural and mature proportions.

Characteristics of Central New York as a Home Missionary field.

The ground occupied by this Agency has been for years past, and may be for years to come, a half way house for travellers from the East: a seed plot and recruiting post, furnishing the constituents of future society in the West. The soil which furnishes them, must not in the meantime lie waste for want of culture. The churches which supply numerous and effective men, for the battle of our nation's high destiny, must not be allowed to suffer extinction themselves. Their effectiveness, on the large scale of the common cause, ought to secure for them, when needed, the annual pension, on which their continued usefulness depends.

Churches contributing members and missionaries.

In support of these considerations, from many similar examples, we quote the following:

"The pastor of the church in East S., is a son of one of the early settlers and church members. Since its organization it has furnished not far from a *hundred members* for churches at the West, and a still greater number from the community, whose characters had been formed under its influence. Six young men from that church have entered the ministry, four of whom are now laboring at the West.

The church in West S., has dismissed, since its organization, twenty eight years ago, about thirty members, on their removal to the West. Probably more than twice that number have gone there from the community within the limits of that church, and in a great measure, under its influence. Five young men hopefully converted under that influence have entered the ministry. Three of these, who commenced their course of preparation while connected with that church, are now laboring at the West. During the last two years, one family in the same church, has sent four young persons, educated and professedly pious, to the West as teachers. That church has received probably eight hundred dollars in all from the H. M. Society."

Who will not exult in such results of Home Missionary appropriations, and bless God for the opportunity of aiding churches, which have not only repaid the money they have received, with abundant interest, but have scattered far and wide, such treasures as surpass all human valuation.

Churches springing up in new localities.

There is another view, however, to be taken of the field before us. New locations of business are forming, and new churches are about to spring up and claim our attention. The sources of industrial value, in the counties hitherto unexplored, the centres and channels of commerce, the development of the material and the demand, as well as the advantages for manufacturing, and the investments of capital in productive and permanent institutions, multiplying every year, are calling into existence new depots of commerce and population, and will create a fresh demand upon our contributions, with the promise, however, of

an early re-imbursement and a reliable co-operation.

This remark applies to more than one half of the entire district comprised within the limits of this Agency. The counties of St. Lawrence, Franklin, Hamilton, Clinton, and Warren, represent a region which has remained in all but primitive seclusion; while emigration from the East has passed by and around it. It exhibits few of the attractions which draw agricultural adventurers toward the fertile prairies of the West. Yet its rocks and streams, its forests and minerals, furnish the material, and the productive agencies of a commerce, without which no branch of industry can permanently prosper. Attention has of late been drawn to this tract from various quarters, and for various reasons; and already have important and promising locations for missionary effort been suggested for the consideration of the board.

Of St. Lawrence Co., which may be regarded as a favorable specimen of the district to which we refer, the Rev. Mr. T. writes: "Civilization is urging its way into the wild and picturesque regions, from which issue the St. Regis, the Racket, the De Gras, and the Oswegatchie. Travel cross roads in the newest settlements, and you will find men living, and thriving too, where a Westerner would hardly think of keeping a flock of mountain goats.

"The process of settlement and civilization will, no doubt, in future be more decidedly onward. The county has immense resources in lumber and iron, which have been but very partially developed. Its noble rivers afford mill sites and water power sufficient to accommodate and propel all the machinery in New England. We already have a large population, with flattering prospects of a rapid increase.

"In some of the towns, nearly all the first settlers were from Vermont. The county is characterized by New England patience, economy, industry, enterprise and thrift. And the fact, that in addition to our district schools, some of which are of a high order, we sustain four flourishing academies perennially, and numerous select schools during the season of autumn and winter, proves, I think, that we have some New England intelligence."

Another New England.

Thus have we, embosomed in the midst of the Empire State, a new and fresh field for the vigorous exertion of Home Missionary effort, untrodden and wild as

the newest territories of the West; and in it the promise of another New England, supplying nerve and sinew to the social and religious character of our state, perpetuating and disseminating its pristine energy to future generations, and over the whole continent.

Our great Mission.

But no view of the work ought more to incite and encourage us, than the part we are called to take in the evangelization of our whole country. When our fathers, of divers tongue and blood, forsook their country and their homes, for their greater love of God's truth, and the freedom and purity of religion, Divine Providence endorsed their proclamation, and succored their lofty endeavors. We behold as the consequence a great nation, and growing beyond all modern parallel, and advancing rapidly to the realization of an idea, greater, it is presumed, than ever possessed the minds of its pious founders. With an admirable aptness of compensation, He who "hath made of one blood all nations of men, for to dwell on all the face of the earth: and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord," is drawing after them solid portions of their various populations to engraft them, as living branches, on the good olive tree which their fathers planted.

Who can mistake, or who will disparage, the work which the builders of the American Church have transmitted to their successors of this generation? Who but will magnify the dignity of his position as a constituent member, and instrumentally the achiever of the grandest experiment of human society which the world ever saw—a boundless continent destined to embrace its thousands of millions—held together by the invisible, but inviolable bond of *truth*—secure and happy under the impregnable defence of *good will*. For, so long as the principles which have thus far underlain the safety and progress of the nation shall continue to do so, there will be no occasion for fear, however many or various may be the forms of their administration. To secure this, after all human experiments shall have wrought out the proof of their own imbecility, is to accomplish, through the blessing of God, the work which now presses upon our hands; to leaven this whole forthcoming population with the truth and spirit of the Gospel. Then will be seen, more than a Roman Virgil or an American Dwight ever pictured of the glory of their country. The heavenly model of their conceptions, drawn from the pen of the enraptured prophet of the Messiah, shall itself take form and substance—"Then shall the earth yield her increase: and God, even our God, shall bless us. God shall bless us, and all the ends of the earth shall fear him."

Correspondence of Missionaries.

OREGON.

From Rev. G. H. Atkinson, Oregon City.

Illness of Mr. Lyman.

The following was written some months ago, though but lately received. We are happy to have later assurance of the partial restoration of Mr. L.'s health, though the full discharge of his accustomed labors would probably be deferred for some weeks.

I feared last week that I should have to record the departure of Bro. Lyman from this world. He was attacked with inflammation of the lungs, and so severely that he despaired of life. For two days it was very doubtful whether he could

recover. He made such disposal of his affairs as seemed necessary, and as the last desire of his heart, he requested me to baptize his infant daughter. And there, by his bedside, near midnight, with only the watchers to witness the solemn ceremony, the anxious mother presented her little one, and the father laid his hand upon it, while the dedication was sealed in the name of the Holy Trinity. We all felt that death would soon remove the beloved parent, and we felt the preciousness of this privilege which parents have in committing their children to their Heavenly Father and to the precious Saviour.

But God has spared the father to his little one, to his sorrowing but submissive wife, to an affectionate and kind people and to the Church of Christ.

Bro. L. had excellent medical attendance and the careful nursing of several gentlemen, who left their own business and deprived themselves of rest to minister to his wants. The people of both societies vied with each other in their expressions and acts of kindness to him and to his family; and if, indeed, it be as we know it is—"more blessed to give than to receive," they will be greatly the gainers by their kindness to him. It may be that Providence designed this sickness to redound thus to the glory of God. When the heart is once open to sympathise with the suffering, it can apprehend more what the compassion of Christ was for our race; and it is thus that the afflicted minister can enter more into the spirit of the Gospel, and become the more effective preacher.

After Bro. L. recovered so as to resume his duties for the most part, he had a fall, which laid him aside.

We need in this land that which will give an intelligent fixedness to the churches and to the people. We need training. There is too much of the shell of religion without the meat; more form than power and principle; more surface than depth. A good church member travels on Sabbath to and from market; hunts his cattle or horses then; fixes for the mines then, and travels to them then as much as other men. It will not be the work of a day to make this land an Eden in spiritual fruits; nor will a single generation of preachers gather such a precious harvest, unless Providence transplant some of the choice trees and vines from the eastern gardens to this new soil. This is very probably owing to the facilities for getting land here, and the recent gold discoveries on the Klamath. This in my view is another reason why you should send us more help.

Recent Statistics.

The religious and educational statistics of the Congregationalists and Presbyterians were as follows, last winter.

Churches :

- 1st Cong. Ch. Tualatin Plains, Rev. H. Clarke, 25 members.
- 1st Cong. Ch. Oregon City, Rev. Geo. H. Atkinson, 14 members.
- 1st Cong. Ch. Milwaukie, Rev. H. Lyman, 3 members.
- 1st Presb. Ch. (O.S.) Clatsop Plains, Rev. L. Thompson, 11 members.

Churches were about to be formed at Calapooia (8 members), and at Portland; the former under the labors of Rev. Mr. Spaulding and the latter under Mr. Lyman.

Sabbath Schools.

There are Sabbath schools in connexion with all these churches, besides two additional schools under the care of Mr. Atkinson, at out stations. That at Oregon City averages about 15 pupils; at Clackamas, 15; Baker's Prairie, 18; Tualatin Plains, 50; Milwaukie, 25.

Temperance meetings are held every week at Oregon City with good effect. The cause of education is gaining. The academy under the care of our friends is prospering; the female seminary is to go into operation on the arrival of teachers expected from the Atlantic states. The Papists have the advantage of priority on the ground, and the nuns are indefatigable, going from house to house to secure scholars.

CALIFORNIA.

Various Notices—Openings for Ministers.

March 15. *Grass Valley* is open for a missionary. *Columbia*—Oh how I wish we had a man to go there *to-day*. The people have in their sovereign capacity ejected the gamblers *in toto* from among them; and now how fine a time for a man to step in there and move right forward! S. is open; and the great North West. Every steamer goes up full. Oh, if you could send a dozen men at once, with the divine blessing it would decide the character of the state of California! I say advisedly, it would settle the direction things will take hereafter. Sending them *now* would do it; but sending scores a year or two hence might not change it materially, or at least not so much as a few at the strong points would now.

At San Francisco, Mr. Willey's church was rapidly advancing—was expected to be completed and occupied before the first of June. Their temporary meeting house was full; the Sabbath school very interesting. The citizens had presented the congregation with a large and beautiful bell. The church has a great load, and are exerting themselves

to the utmost to put up and pay for their house. It is a severe struggle; but they are so hearty and self denying, it cannot be that they will fail. Mr. Willey writes:—

Remember us in your prayers. A great work is on our hands, a work so diversified that it divides our attention and parcels it out so that we hardly have time for the ordinary duties of life. So much falls on the minister, and he must do it, that no one with a particle of strength can withhold his hand.

A Communion.

The church in Howard street had been prevented from enjoying the communion for several weeks, through Mr. Willey's illness, until the first Sabbath in April. Respecting that season he writes:—

San Francisco, 14th April, 1851. I wish I could convey to you some idea of our Communion Sabbath. Our congregation has been increasing for some time, and now it is as large as our present room will hold. Our Sabbath school was very full, and the Bible class also, of which I have charge. This is attended at two o'clock P.M., and our Communion was at half-past three. It was a most interesting season. Six united with the church by letter, one from the 1st Congregational church in this city; one from a Dutch Reformed church in New Jersey; one from a Presbyterian church in New York; one from the Congregational church in Danvers, Mass.; two from the Mariners' church in Sidney, New South Wales. One joined on profession of her faith, a young lady of English parentage. Her father was a pious man by whom she was dedicated to God in baptism. He died when she was only five years old, since that she has been an emigrant to New South Wales, and at last to California, and is here gathered into the church. A covenant-keeping God has watched over her, and protected her from many dangers, in long journeys and great vicissitudes, till at last the prayers of a departed parent are answered. Her heart, she believes, is changed, and she professes her faith in Christ.

This season has been a solemn and impressive one to our little church. The occasion was one of deep and solemn interest; we hope it was only the beginning of good things for us. We expect our house will be ready to occupy in a few weeks, certainly before this reaches

you. It will be neat, and tasteful, and attractive. But you cannot be fully aware of the effort required to erect it. Our merchants are almost discouraged. They ordered such goods as they wanted, and they are now arriving; meanwhile others, seemingly from every mart on the face of the earth, have poured in immense quantities of goods of *every description!* The demand is only gradual from the interior, and hundreds of thousands if not millions of dollars will be sacrificed here this spring. Those at home will get no returns for their ventures, and their great investments sent here, entirely unforeseen and unexpected by our merchants, to compete with the goods ordered by them, now here, and on great expense, that it must break down many of them. Nobody could think of *beginning* to build a church now, but since we are committed, and so far along, there is a disposition to help us out. But it involves great labor and incessant anxiety on our part. But yet, since the house is demanded, by a community increasing rapidly in this part of the city, by every steamer's arrival, we are sure it will be readily filled, if once we can open it.

We are bending all our energies to this one object; we cannot foresee the future; if there should be extensive failures we know not what it would do to us; but we hope this will not occur.

Since the above was in type, the following has been received, giving an account of the way this enterprise is affected by

The Great Fire of May 4th.

We had our principal payment on the church to make out that week. Most of our friends were exceedingly engaged, and I had a great part of the work to do. But when Saturday night came we had accomplished all we expected; and all the money promised had been collected, paid over and receipted for. My preparation for the Sabbath was completed; and after family prayers that night, we looked over the pecuniary history of the week, and found a very small deposit for future expenses. So, putting that matter to rest, we retired to our room for the night. We had not been in it five minutes when the bells gave the alarm of fire!

Our chamber window overlooks the city, and on looking out we saw a single blaze near the post office; but as we have a very energetic fire department, we thought they would soon arrest it. But we heard the wind whistling a gale, and saw the flames extending and leaping as

if in madness. We were sure, when a certain district of combustible houses had fallen, that the thick rows of brick, heavy fire-proof houses, would arrest the progress of the flames. But no! the heat had become so intense, and the progress of the conflagration so rapid, that the heavy iron window-shutters and doors were warped and curled up with the heat, and left openings for the flames to burst in and reach everything combustible! Most of those who thought their property secure in those large brick blocks, lost *everything*!

Some, in remaining to throw water on heated places within their stores, to keep their goods from taking fire, worked till the air became so hot they must retreat; and in several cases, dreadful to relate, on going to the doors they found the iron so expanded that they could by no possibility get them open, nor was there escape in any other way, and the awful truth was at once apparent, that they must burn with their property! Several, four or five at least, are known to have perished in this way. Some made good their escape from their buildings, but became blinded in the flames and smoke outside, and lost their way, and soon fainted, fell, and were consumed before the eyes of hundreds looking on, and unable to render a particle of aid!

One poor man was seen to fall, and rise and move a little; fall and rise again in the fierce flames, till the flesh was burnt off of his bones, and he was a living skeleton ere he fell to rise no more!

But how can I relate such horrors? They have been seen and felt *realities* here.

Before morning our fair and beautiful city was a field of smoking ruins; and the store ships in the harbor, containing goods of untold value, were saved as by a miracle!

So general was the fire that we might almost say that everybody was burned out.

Sabbath morning, the sun rose in gloom. The weary watchers and laborers of the night sought places where they could throw themselves down to rest. Few were able to go to the house of God. Monday morning came, and a more distressing sight you seldom saw. Strong, iron-hearted men, now burned entirely out, perhaps for the third or fourth time within one year, could ill conceal their emotions! They thought of their strenuous exertions to get what they recently possessed, and how laboriously they strove to secure it in the

most costly buildings; they thought of their late prospects, and they thought of *home*! and it was a bitter morning, to go poking among smoking, smouldering cinders, for the melancholy remnants of their wealth.

For myself I thought little of anything but the wide spread distress about me, and I was all the forenoon clambering about among the ruins to find my friends and at least shake the hand in condolence.

An application for missionary aid had been made to the A. H. M. S. several weeks before; but the answer had not yet reached San Francisco at the time of the fire.

But, I did think it would be a very dark day for us if we could not look for support from home. And of this I was *not yet certain*. But we hoped in a kind Providence that we should not be forsaken.

And we *were not*. For in the midst of it, the Mail steamer was announced. I hurried away to see if Mr. Hunt had come. I soon had the happiness of greeting him and his lady once more to our common work. At once he put in my hand your letter, and *all was well* respecting the aid needed. I hurried through my first inquiries and made known the cheering intelligence to a few of my friends on my way home! Oh, I could not but be affected with the warm response of gratitude they manifested, and the joy that lighted up their faces, though, in some cases, in the midst of the ashes of *their all*.

But by the relief of mind afforded us, when I reached home, ours was an example of a home made happy. We have become so attached to our people, and so strongly desire to continue here, *and all having been made to depend on just this intelligence*, we could not but look upon it as an approval of Providence given to our work.

Receive our gratitude—mine, and that of my family and of my people—for the support you and your committee see fit to grant us in this exigency—a gratitude, which, if we live and are prospered, shall not terminate short of doing what is possible to extend the same assistance to others in like circumstances. We have noble hearts among us, and if God prospers them, and blesses them with *grace*, as well as with property, you will hear from us again.

But this desolating fire will throw me on you longer than I should otherwise

have been. Nearly every one of my friends suffered, some a loss well nigh total, others less.

IOWA.

Census.

Year.	Population.	Increase in 10 years.
1840	43,111	
1850	192,247	149,136—345 per cent.

There are now 101 counties whose boundaries have been defined, 50 having been erected by the last legislature. The advance of our missionary operations is slow compared with the advance of the state. The system of railroads in Illinois will soon be in such a state of forwardness, that the iron horse will speed his flight from Chicago to Galena and Rock Island, and then a portion of eastern emigration, still larger than ever has passed the Great River, will find its way into those inviting fields.

*From Rev. F. A. Armstrong, Clay,
Washington Co.*

At our last communion at Clay, *ten* were added to the church, *eight* on profession. The attendance at and near Brighton and at Richland has been very good, but amid the many cross currents there have not been the same *visible* results; yet several, I trust, have become the children of God, who have not yet united with any church.

To bear witness to the truth, with the Holy Spirit, is the most soul-satisfying, the most blessed of all engagements. Sometime since I was almost brought to wish every day were a Sabbath; but the Lord has made every thing good in its season. I have been brought to realize more and more the importance of the right kind of *pastoral* labor. How else can such a restless, roving mass of mind be brought to settle?

*From Rev. W. P. Aphthorp, Oskaloosa,
Mahaska Co.*

I wish I could send an animating account of the progress of Christ's kingdom here, such as I think you will have from some of the churches in Iowa. But all I can report here is an advance towards the possession of those *facilities* and *instru-*

ments of labor without which we are only tantalised with the idea of what *might* be done.

And yet we have the encouragement of seeing good things coming. For our church edifice we have now secured about \$550, and more is hoped for from different sources; but if we can get it so far forward as to be occupied by next fall, we shall be thankful and let the finishing go till another year.

About sun-dried bricks.

We have thought and consulted considerable respecting the sun-dried bricks referred to in the February number, of the Home Missionary, and could we succeed in using them could save enough nearly to finish the house. But there seem to be insuperable difficulties here, or rather too great a risk. I happened to meet an experienced builder from Illinois, who has built several such houses and says they are the best that can be built, when once secured. But he had seen them when half up, washed entirely away in a single storm. I think, notwithstanding, that the chances of success could justify a trial; and indeed the risk is very small, provided we could secure a *sufficient number of hands* that could be depended on to put it up and secure it with the outer coat and put on the roof in a few days. But that is the difficulty, so many must co-operate and each be punctual and faithful, that the risk, *in this country*, seems too great—a failure would be ruinous; still, if I were building for myself, I would not be afraid of the risk.

Improvements in the country.

We anticipate changes for the better in our population when the plank road, which is now in progress from Burlington, reaches us; measures are in train for making it to Fairfield, forty miles east of us, and then it will come here. Another will probably be made from Keokuk. Whoever travels in the opening of spring and in rainy weather over the flat prairies which are found between here and the Mississippi, sometimes twenty or twenty five successive miles, with mud fetlock deep, and perhaps as stiff as putty, will hail the prospect of a plank road, as well as the farmers and tradesmen who have to labor through such roads with teams.

Reproductive benevolence.

The funds bestowed on Missionary churches, in a few years become the good seed with which other fields are planted.

Last week I returned from a visit to Burlington, Denmark and Quincy, where I had been to get some assistance towards our church. I obtained about \$112, which seemed pretty liberal considering the circumstances. In Quincy, the Presbyterian church had that day taken a collection of nearly \$100 for Home Missions; one of the Congregational churches had just expended \$800 for repairs; the other Congregational church are preparing to build for themselves at a cost of some thousands. In Denmark also, expenses were proposed respecting their meeting house, and sundry large contributions had recently been made. In Burlington I obtained just half of the whole amount. I should not have mentioned all these particulars, had I not felt the force of them while visiting these churches, and their bearing on the labors of your society. *Where would all these able churches have been but for the agency of the A. H. M. S., which nourished them in their infancy? And how many years is it since they still depended on your aid? We who traverse the fields where your seeds are scattered, and who witness also the precious revivals in some of the churches, realize that it is no idle labor in which you are engaged.*

From Rev. Williston Jones, Cedar Rapids, Linn Co.

On the 6th of April, fifteen joined our church, one by letter and fourteen by profession. Several others will probably do so at some future time. The principal facts relating to the revival we enjoyed in this place and vicinity last winter were communicated to you. The results so far show that great good was accomplished.

I held a series of meetings of a week's duration, including the first Sabbath in March, at Benton Co., (where I labor one fourth part of the time for the present year,) which seems to have resulted in much good. There were about ten hopeful conversions, and several backsliders apparently were reclaimed; also the infant church there was greatly strengthened and encouraged. Three were added to it at that time by letter, and four weeks later seven were received on profession of their faith in Christ, and sat down with the church around the table of the Lord spread there in the wilderness. Also six gave their names to be connected with the church at a future time. The addition of the ten above

mentioned makes the present number of that church *thirty four*.

These meetings were held in private dwellings, as they have neither meeting houses nor school houses worthy of the name in the county; and numbers of the people walked three, four and five miles, and some came with ox teams, bringing with them their families large and small. It was a sight both interesting and affecting. Christians at the East who have churches, means of conveyance to them, and domestic arrangements which enable them to leave the youngest of their families at home, and the *stated* ministrations of the word, cannot realize what privations have to be undergone in the new parts of our country. At the communion season there, three households were dedicated to God in baptism.

From the Rev. Oliver Eastman, Lee Co.

An awakening and its fruits.

It has fallen to my lot since occupying the field where I am, to see many things calculated to discourage the missionary; but I had learned to put my trust in Him who has said, "In due time ye shall reap if ye faint not." The Lord is not slack concerning his promise. I desire to present a thank offering to his great name for his merciful interposition in behalf of Zion among us. In the station at Washington, we have enjoyed a season of refreshing from the presence of the Lord. During a series of evening meetings, the Spirit was peculiarly present, and many precious souls, as we humbly hope, were born of God. The work has been peculiar for its stillness and the marked indications of a radical and thorough change of character in those who professed to be converted. Between fifteen and twenty hope that they have been created anew in Christ Jesus. Among the hopeful converts are six men, the heads of families, in the prime of life; in most cases their partners are united with them in their consecration to God. A large class of young people remain still in their sins, but we hope they will yet be reached. A Congregational church was organized in the early part of the meetings, consisting of five members, all heads of families. Two other individuals have since been examined, and several others expect to be, preparatory to uniting with us at our next communion. Although the meetings were conducted entirely by your missionaries, yet such is

the relation sustained by many of those converted to other denominations that they will probably unite with them; principally with the Old School Presbyterian and Methodist churches. But if they are truly converted, the great object is gained, our God is glorified, and souls eternally saved.

The Sabbath school is attended with more than usual interest.

Muscatine.

Rev. Mr. Robbins, the pastor of this church, was greatly affected by the sudden death of his partner, last summer, by cholera. It appears, from a recent letter, that the Lord is granting him consolation in the presence and victories of his Holy Spirit.

It has been a quarter of great interest. The increasing seriousness in my congregation continued; and there was such marked attention to the truth preached, that I felt almost compelled to hold extra meetings for preaching the word. We enjoyed most cheering tokens of the presence of God's Spirit in our meetings.

Most of the church have been much revived and an impulse has been given, in a right direction, which, I trust, will never be lost. Our prayer meetings still continue to be full of interest, and we hope that henceforward, through Christ helping us, we shall gain upon this worldly-minded people.

At our last communion, *eighteen* joined our little church; eleven of these were by profession; the most of the remainder were of those brought out from their hiding places and backslidden state through the influences at our meetings.

Among the hopeful conversions were quite a number for whom my dear wife and I have often together earnestly prayed; and, in my joy there has been a strange mingling of sorrow, that she could not have seen some results, long delayed, even through all *her* life here; results that would have saved her hopeful and glad heart from the most of the sorrow which she seemed to have had since her life in the West began. But our Heavenly Father knows what is best: "Though He slay" us, "yet will we trust in him." I am *trying* to "rejoice in tribulation."

This revival has been a wonderful blessing to me in the power thus given to rise, in some degree, from the crushing affliction sent upon me.

MISSOURI.

A discouraged Missionary.

This brother's case is not peculiar; he may have the melancholy satisfaction of knowing that he has fellow sufferers in all parts of the land. Nevertheless, Christ's kingdom shall come and his will be done, in all these hard fields. Nor shall the patient endurance of the faithful missionary be without its reward, even though the seed he sows shew no signs of germination till long after he is removed. Is. xlix. 5.

Thus far, we have a beautiful, growing spring, every thing looks cheerful and cheering, "only man is vile." When we turn to the moral condition of the country, the heart is pained and faints with discouragement. The Sabbath is desecrated and there are few to stand for the defence of truth. No one, apparently, is able even to appreciate the motives of a godly man, if they chance to see one. The worst motives are often attributed to the best of actions. If you stand and defend the truth and the institutions of religion against the false dogmas and, if possible, the more heretical practices of the people, you are "proud," merely "wish to make a display of learning," &c. You may persist in asserting your purity of intention, and try to prove it by self-denial and persevering labor, your testimony is not appreciated, you fail to convince, and nothing is left you but to labor on as best you can, and wait for your reward.

Thus it is with the missionary's life. His support, whether full or scanty, has little to do with his anxieties; but when he has the public mind agitated to its greatest depths with politics or with some worldly speculation, and many sacrificing all they have on earth in hope of gain, and with no apparent thought of eternity—then it is that the soul of the missionary is moved. He is anxious—he is in the midst of a people who need his prayers and teaching; but he cannot reach them; the Sabbath is no obstacle to the rush of the public feeling; they are making haste to get rich; they "have no time" to heed the Gospel, or to listen to the voice of peace and mercy, though it fall on them with promises of eternal life, and durable riches and righteousness.

Our people are calculating to build a meeting house this season, how they will succeed is doubtful; there are few to help in the work; but it is needed, and I hope they will succeed.

A year's vicissitudes.

We group together in the following article some of the prominent aspects of a missionary's experience during a year.

The year opened with a glorious refreshing from on high. God in mercy remembered our little Zion, more than trebled our number, increased our graces, and revived our languishing spirits.

When everything was moving along pleasantly,—our house well filled from Sabbath to Sabbath,—our prayer meetings and Bible class well attended, the Sabbath school taken hold of with renewed interest—the “gold fever” broke out among us. Many of our most prominent men went in search of a new mine, reported to have been discovered. The excitement of the event paralyzed religious effort for a time. After being gone several weeks, they returned, being unsuccessful. Then commenced the great California emigration. Our town shared largely in the bustle and turmoil of fitting out emigrants. Contact with such excitement had no tendency to increase religious fervor. Some of the members of our church joined the departing trains.

When the troubled waters began to be calmed, and affairs assumed their wonted sway, the cholera commenced; and for weeks there was little done but attending on the sick and dying. Nearly one third of our citizens fled before it, leaving the town deserted and desolate.

Soon after the cholera abated my wife was taken sick, and for months much of my time was spent at her bedside.

Such is a rapid review of some of the prominent events of the year.

But I think, that in all we have passed through we have not lost ground. Not one of our number has been taken away by death. There has been no occasion for discipline. Though we have not had additions to cancel removals; still all of our prominent members are with us.

Many men would have fled from the scene of so much discouragement. But our missionary held on, and Providence has smiled on his persevering endeavors. The people have built a parsonage—such a house as, we venture to say, is a rare luxury for a minister in the interior of Missouri. Would that others might copy the example! Again, they have exerted themselves to procure a good church building, which is to be done this fall.

One man gave a lot for the church and parsonage and \$500 towards their erection.

Respecting the dwelling house, the missionary says:

We shall get into our little *brick parsonage* in two or three weeks. It is twenty-three by seventeen feet—with a fine cellar and portico extending on the whole of one side. On one end of the portico is to be finished off a *study!* on the other end is the entrance to the cellar by trap doors. In the main house there are two rooms. We are extremely happy in the thought of getting into it. We shall feel an interest in having our garden—vegetable and flower, our front yard, grass plats, gravel walks and all the pleasant accompaniments of a cottage. We shall not be forced to go from house to house to live.

Our Sabbath school has re-opened; evening lectures are becoming better attended; at my county appointments we have crowded houses.

I shall start this week to Presbytery, some one hundred miles distant; and from there go to Synod, one hundred miles farther.

In reading the above, a good illustration is obtained of the lights and shades of missionary experience. Who can wonder that, where society is exposed to such sweeping excitements and changes, it is hard work to make religious advancement? It would seem like constructing breastworks against the ocean's surges out of the very sand which it throws upon the beach; the next wave dissolves the structure and scatters the materials of which it is reared. And yet, how decided the success granted to perseverance! These external conveniences for worship and for the comfort of the pastor show that a lodgment is made in the hearts of the people—that a permanent stake is stuck, not easily to be displaced.

Let other missionaries consider these things, thank God and take courage.

The Leaven at Work.

Missouri is regarded as a hard missionary field, and some ministers who are anxious to see the reaper tread closely on the heels of the sower, can hardly believe that any good

is done, because it does not show its full grown fruits at once. But, we must be patient, and not grow weary of well doing. The following comes from a remote, interior county.

At our camp meeting, twenty of my neighbors and their children professed to obtain a hope of pardon. Christians of other denominations appeared as much interested as if it had been their own meeting. It was their meeting, and ours too, as it regards rejoicing in the repentance of sinful relatives and neighbors. An elder said to me this evening, "It would be hard to find better society than we have here." In about four miles square there are 47 families, and only one family where both the parents are non-professors. Twenty four of these families are Presbyterian; and in these Presbyterian families all the adults but one are professors. If we could be contented to stay here, we might be a happy people. East of us, in an adjoining neighborhood, there is excellent Methodist society. West of us there is good Baptist society. O that they were wise enough to feel the importance of an educated and sustained ministry!

I have attended some interesting union protracted meetings at the newly erected union meeting house, where I have had monthly appointments for years past. That neighborhood is greatly changed. I think about 30 have in a few months professed a hope of pardon. I suppose the majority of them do or will belong to another denomination.

An aged Convert.

One of those who united with the church in W. County, is 70 years old, and resides 50 miles further East. He seemed to place a high estimate upon the privilege he then enjoyed. Those Christians of — church are "the poor of this world," and I think they are rich enough in faith to esteem it a great and precious privilege to be visited as often as twice a year by Presbyterian ministers, going to them in the "fulness of the blessing of the Gospel of Christ."

From Rev. T. Hill, St. Charles.

Death of a Useful Man.

JOSEPH PARKS, the senior elder of this church, died Jan. 7th, aged 68 years. He was a native of Pennsylvania, whence he removed with his parents to Ohio, in

the early settlement of the state. When about twenty years of age he united with the church, and for the last twenty years of his life held the office of ruling elder in the churches with which he was connected in Ohio, and in this town.

As a Christian, he was no ordinary man. There was an earnestness of faith, a living consciousness of the truth of the Gospel, together with a capacity for public prayer, such as is rarely to be met with. His prayers were indistinguishable, there was in them, an exactness of propriety, and a fulness of detail, united to an all pervading earnestness and reverence, that gave him the power to reach the feelings of those who listened in an unusual degree; he seemed to draw near to God in full assurance of faith and to plead for the things he needed with confidence and hope. His life was a harmless one, and his disposition full of kindness, so that his influence was favorably felt on all those who knew him.

His departure was calm and even triumphant; he retained his reason and cheerfulness to the last, remembered the church and prayer meeting, when too feeble to speak without much effort.

As he drew nearer his death, one of his sons said to him, "Father, you are going;" when he answered, "Yes, I am going the way the holy prophets went." With that beautiful thought on his lips, just as light came to his habitation, his life faded away from earth, lost in the brightness of the day that shall never cease.

We miss his earnest voice in the prayer meeting and in the Sabbath school; we miss his influence and counsel; but we love to think of him as with Christ—his contest ended, the victory won, and the crown of glory received.

Incidents.

At our communion on the first Sabbath in January, we received into the church a colored boy, a slave, about fifteen years of age. When he made application to unite with the church he brought a note from his master, stating that he was willing he should unite, and also that he was a faithful boy, and that his walk was exemplary. I learned that for more than a year he had separated himself from those blacks who were in the habit of Sabbath breaking, and had been faithful in his attendance upon the means of grace. I trust he has been re-

deemed by the precious blood of the Saviour, and rejoices in the liberty where-with Christ has made him free.

A few Sabbaths ago the superintendent of our Sabbath school told the pupils that he would give every scholar a book that would recite a hundred verses in a given time. A class of little boys that have not learned to read say they will each have a book. They tease their mothers to read the lesson for them till they learn it. Some of them have recited fourteen verses at one lesson.

Since my last report, death for the first time, has entered our dwelling, and a lovely daughter nearly three years old is gone to the grave, and, we trust, her sweet spirit to the arms of her Saviour. She was beautiful in her person, lovely and affectionate in her disposition, and had never been sick scarcely a day. Death marked her for his victim; disease seized upon her system, and in one short week she was carried to the grave. It was a heavy stroke; but I trust we have been enabled to say, and to feel too, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We look forward with hope, and when a few more days of toil and suffering are spent we expect to be united to her in that pure land where there is no death nor parting of friends.

WISCONSIN.

A settlement, somewhat on the Fourier plan, was made some years since at Ceresco, in this state, which some persons were led to suppose might furnish a remedy for social evils without having an effect adverse to revealed religion. The following is our latest intelligence from this experiment, and may serve to illustrate the tendency of all schemes for the regeneration of society which leave out of view the depravity of man as an individual, and ascribe all that is wrong among men solely to the mal-adjustment of external relations.

The Fourier Association at Ceresco village has exploded, but it has left behind infidelity and irreligion. The larger part of the members of the old association who remain, think and care but little for the Sabbath or the sanctuary. They disregard and disbelieve the word of God. They show little respect for the Lord's day, and are never found

within the enclosure of his earthly courts. Hence it is difficult to reach them.

The infidels have held meetings upon every alternate Sabbath evening through the winter; at which the school master, who is quite an intelligent man, has acted as preacher. At these meetings it has been a chief object to bring into disrepute the great doctrines of evangelical religion.

On one of these occasions the speaker rose and remarked that "these meetings were intended for the special benefit of the hard heads (Orthodox), but," said he, looking round, "I am sorry I see none of them here."

The *mysterious knockings* have set the people of Ceresco all agog. They have held frequent meetings during the winter to "*get up*" these knockings, and they affirm that they have met with success. They profess in a number of instances to have heard the sounds and to have received communications from departed friends.

From Rev. E. G. Bradford, Princeton, Marquette Co.

Rapid Settlement of a New Country.

Princeton is one of the many new villages that are springing into existence on the Fox or Neenah river in consequence of the internal improvement along that stream for commercial purposes. Princeton has grown up in a little more than one year. It now contains three taverns, four dry goods stores, several groceries, several mechanics' shops, several doctors' and lawyers' offices, and in the whole about sixty families. The country in the vicinity is rapidly becoming settled. Down the river one mile, lies Hamilton, containing about one half the population of Princeton. One and a half miles below Princeton is St. Maria, a town-plat just laid out, about which there is, just now, much talk of its promise to become a city. It is expected that many buildings will be erected there in the course of this season, and among them a Catholic church. State Centre is the name of another commencement of a village one mile below St. Maria. Steamboats are beginning to run by us from Lake Winnebago to a point within a few miles of Fort Winnebago. A few months more will open the passage for them into the Wisconsin river, by which there is now steamboat communication with the Mis-

issippi. This is an important neighborhood of country, and destined soon to be populous. It is with this view of the place, and of the great importance of having the Gospel early planted in these settlements that I have concluded again to cast in my lot with the pioneer.

I now find myself in a place where everything is new, and where society is heterogeneous in a high degree. No religious organizations yet exist, if we except the Methodist class, which is found everywhere.

I have met with quite a favorable reception by the inhabitants. They wish for a regular stated meeting, and a resident minister of the Gospel, and have done all that could be expected in the case to encourage my settlement with them. My labors here are an experiment. The ground is strictly missionary. Everything is in the crudest state: everything is to be done; and the success of the experiment is among the uncertainties of the future. Brethren, pray for us.

During the last quarter I preached at Princeton Sabbath afternoons, and the forenoon every alternate Sabbath. The intervening Sabbaths in the forenoon I preached at Hamilton. I preach in school houses.

Neglect of parental instruction.

There is a painful fact, with which I meet on every hand—and the evil is, without doubt, increasing—and that is the neglect of faithful parental instruction. It is to be feared that a greater part of the religious instruction which the children of multitudes within the pale of Christ's church, and who have covenanted to walk in all the commandments and ordinances of the Lord blameless, (and one of these commands is, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up,") is obtained in the Sabbath school or in religious meetings, but not where this command requires. No wonder, whilst this is the case, that so many children bring down the gray hairs of their parents with sorrow to the grave, and that disregard of all religion, profaneness, and Sabbath-breaking and similar sins, abound so much amongst this class, and that the children of professors of religion compose so large a share of this unhappy number. Often, I put familiar questions

to children, as for example, Who died to save sinners? or, Where is God? And frequently have had them look at me with a kind of surprise, as though they never had heard of such things before, and were unable to give any answer. At other times, when sufficiently advanced to express their views, unbelieving or skeptical opinions are drawn out with regard to the reality of religion.

I was led to these reflections by incidents which occurred during the last summer. Riding along one day I overtook a boy apparently about 14 years of age.—"Are there meetings held," I inquired, "in the settlement just past?" "Yes, preaching every Sunday." "Do you attend?" "Sometimes." "Can you employ your time on the Sabbath in a better manner than you can by going, as there you learn what shall be hereafter?" "Hereafter! we can't know anything about that beforehand. Who is there that knows anything about it?" "The Bible tells us of One who came from that world and has returned thither, and He has told us. Do you read that?" "Can't know any more by reading that than if I did not." "If you were going to a country, would you not wish to know something about it beforehand?" "Well, if I did, could not know anything certainly until I got there." "Before you came to Wisconsin, did you not inquire about it before you came?" "Yes, but did not know any more than nothing about it before I got here." "Are your parents professors of religion?" "Yes, my mother belongs to a — church." "Does she ever talk to you about these things?" "Sometimes." "Did you ever feel that you was a sinner?" "Don't know as ever I did." Here we parted, and as he left, I gave him the tract "Worth of the Soul." Oh, had the mother of that boy had the faith which Eunice, the mother of Timothy, had, he could not have been a skeptic so young.

A short time previously, as I was returning from a Sabbath school, a devoted teacher said to me, "I had the son of the Revd. gentleman who preached in the morning, in my class to day. He is an intelligent lad, naturally, but I was surprised to see how ignorant he was upon the subject of religion."

Sometime after this, I met with a young man whose father, about a year before, told me he "had found that religion was priestcraft," &c. I made some inquiries of him respecting the subject of religion, when he commenced expressing his belief in a God, in a very pompous manner. "Do you believe," I inquired, "that the Bible is the Word of God?" "No; as

far as it gives us good advice, it is a good book." "How can we know anything certainly about the future except from the Word of God?" "Reason teaches us that there is a future state." "How does it happen that people in these days are wiser than the heathen philosophers respecting the immortality of the soul?" "Well, I believe we are in the hands of a just God, and that he is a good being." "Will not his justice, then, lead him to be true to his word, 'If ye die in your sins,' &c.?" "God foreknew all things, and I do not believe he foreknew any to be eternally damned." "But will his foreknowledge lead him to go contrary to his word?" "God has given us a conscience, and if we would follow that it is all that is necessary." "Do you do this?" "No." Finding it impossible to bring him to any point, I proposed prayer. To this he assented. After this I made a few personal remarks and left him, more deeply impressed than before, with the thoughts above expressed, and with a conviction of the strength and permanency of parental influence and instruction, whether good or evil.

Can anything be done to arrest this growing evil, wit: *Neglect of parental instruction?*

Extent and Variety of Home Missionary Labors.

The amount of set ministerial public labor required in this town, is two sermons on every Sabbath day, and one weekly evening sermon or lecture, with the usual amount of extra public labor in connection with lyceum lectures, educational interests, and the various benevolent local institutions. I have already learned that your missionaries are called on more than others in all these matters, because, from the very fact of their being connected with the A. H. M. S., the public take it for granted they are men duly qualified. How important then that we sustain the character thus endorsed by the Society!

My experience painfully taught me in the East, that infidels propagated their principles extensively through the lyceums. Although we are not cursed here with the same forms of infidelity, yet we have a great deal of the Abner Kneeland kind, and I feel it important to be "on hand" at our lyceum, to guard our young men from insidious attacks made on Christianity and the Bible.

Foreign Prejudices.

I dropped in on a Saturday evening, at the house of a German neighbor, who can talk very little English. I told him as well as I could, that I would give him some books in German, that I had a lot—that I could not read them myself, and so I would give them to those who could. I left them. Early on Sabbath morning, long before breakfast, soon after light, I heard a great shouting at my front door. On going to know the reason of the uproar, I saw my German friend in a great fury, shaking the tracts, and getting off German as fast as he could; intermixing it with broken English. All I could recognize was "*naughtee man, naughtee man.*" I looked very innocently at him, and took them as politely back again as I could, and bowed him to the road, whilst he stammered German of which I did not understand a word. Well he has read the truth, and it may yet awaken reflection.

ILLINOIS.

From Rev. A. J. Copeland, Geneseo, Henry Co.

The way of the Lord preparing.

During the quarter several events have occurred in this church and society, which we regard as encouraging, by way of *preparation* for revival of God's work. Sometime in December last, a discourse from Isaiah lvii, 14, "Cast ye up, prepare the way," &c., was addressed especially to the church, with a view to arouse Christians to duty.

Agreeably to previous notice, a goodly number assembled early on New Year's day morning, "while it was yet dark," for the purpose of making a fresh dedication of themselves to God.

The annual concert of prayer for the conversion of the world, was observed on the first Monday in January. After some deliberation and prayer, the church felt it duty immediately to take measures to look after her wandering members and to restore them in the Gospel way.

Shortly after a committee was appointed to go out, two and two, and visit *all* the resident members for the purpose of encouraging them, by a kind and prayerful interview, to the faithful discharge of every known duty, and also to admonish those whom they found remiss.

In connection with this visitation, we

were blessed with the acceptable labors of a warm-hearted and judicious brother from a neighboring church, who spent nearly a week with us, going about from house to house, doing good. The church appears very much quickened, and some cases of seriousness are found among the ungodly; also some opposition is manifested.

The concert of prayer on the last Thursday in February, for revivals of religion in colleges and other seminaries of learning, was quite well attended by the church, and we trust this will prove a season in which lasting impressions for good were made on the hearts of God's people, especially of *parents*.

We are now using such means by way of weekly prayer meetings and lectures as we are able, hoping thereby under God, to advance the cause of Christ in the region around us.

There have been several accessions to the church, during this last quarter, by letter.

Various Means.

Next to a faithful proclamation of the divine message from the pulpit, the diligent use of such auxiliary measures as the following, tends to edify the church and prepare her for efficiency in the work assigned by her Great Head.

The community are becoming better supplied with religious periodicals. By means of these publications and our efforts in the monthly concerts, the great benevolent enterprises of the day are constantly kept before the minds of this people, both old and young.

We try to *feed the lambs* with right instruction on these things, and early to impress their tender minds, with the importance of learning to do good and to be benevolent while yet young; and that Christ wants them to *do all they can*, though it costs them self-denials and sacrifices to help furnish the destitute at home, and the poor heathen abroad, with the Gospel.

The Sabbath school has been reorganized with additional numbers and interest. An adult Bible class has been formed, composed mostly of the oldest men in the place. Our Sabbath school for the present have adopted the Assembly's Shorter Catechism with proof texts, and thus have returned to the *good old ways* of our fathers, which modern innovations have never made better.

Our plan is, to try to induce all the youth to commit the Catechism thoroughly.

The pastor meets the children once a month to hear them repeat their answers, to make some explanation, to tell them something about the heathen, and to receive their contributions to the "Youth's Education fund."

From Rev. Paul Anderson, Chicago.

Scandinavian Church.

Our pretensions to advancement in holiness are humble, for there are indeed many "spots and wrinkles" seen as yet even in those whom we hope "are passed from death unto life." Still, I thank God that many have been more thoroughly established in the truth, and the beauties of the "new creation in Christ" are being more clearly developed, and thus ripening, though slowly it may be, for the heavenly granary. The ministration of God's house has been well attended, and while we have every reason to believe it will prove "a savor of life unto life" to many, we fear, alas! for others. I trust on the whole that our numbers increase in their experience of divine things. Religious practices (such as prayer meetings, &c., which are peculiar to this country compared to our native country,) are now more and more appreciated among our people. The value of Sunday schools is also felt; and as these (so called by the formalists,) "new measures" expand the mind, the heart is enriched in experience, and the divine life in the soul is strengthened. Our prayer meetings were formerly ridiculed, but they are now well attended; our Sabbath school (in the English,) was laughed at; now it is well patronized by both parents and children. We owe, however, much of the success of Sunday schools to the self denying efforts of several members of the Presbyterian churches in this city, and especially to our valuable and esteemed superintendent. Although there is no English Evangelical Lutheran church in this city, we have nevertheless found all needful aid in the pastors and members of the N. School Presbyterian churches. Those dear brethren in the ministry have ever manifested the most friendly disposition towards us; and it has been, and I hope it will for the future be my privilege to seek their counsel in all important matters.

NOTICE.

Applications for Aid,

We desire to call the particular attention of those churches applying for aid that are within the limits of an agency of the Society, and of individuals who forward applications, to the following notice, which appears in various forms under the head of "Applications" in the Society's publications. A careful observance of it will often prevent delay in the

action of the Society upon the request preferred :

Applications, after being properly certified by individual ministers or Committees of Missions, should be addressed to the care of the Agent, Agency or Auxiliary Society of the American Home Missionary Society for the region where the applicants reside.

The address of the Society's Agents will be found on the cover of its Report and of the Home Missionary.

Appointments by the Executive Committee of the A. H. M. S., during the month of May, 1851.

Not in Commission last year.

Rev. J. R. Upton, to go to Iowa.
 Rev. Elkanah Whitney, to go to Wisconsin.
 Rev. John Krack, Germans, Jonesboro' and vic., Ill.
 Rev. N. M. Adams, Destitutions in Ill.
 Rev. H. C. Abernethy, do.
 Rev. Wm. E. Caldwell, Cleveland, Ten.
 Rev. G. H. Zumpe, Germans, Evansville, Ind.
 Rev. Edmund Garland, Johnstown, O.
 Rev. Enoch Conger, Peru and vic., O.
 Rev. Xenophon Betts, Johnson, O.
 Rev. E. C. Williams, Kingsville, O.
 Rev. J. P. Brickley, Germans in Bellefontaine and Kenton, O.
 Rev. Charles Schaum, Germans, East New York.
 Rev. Harvey Smith, Masonville, N. Y.

Re-appointed.

Rev. H. Marsh, Destitutions in Sheboygan Co., Wis.
 Rev. J. G. Kanouse, Cottage Grove, Wis.
 Rev. C. W. Mathews, Sun Prairie and Windsor, Wis.
 Rev. I. E. Heaton, Waterloo, Wis.
 Rev. S. S. Bicknell, Koskonong, Wis.
 Rev. J. M. Phillips, Hazel Green, Wis.
 Rev. D. B. Nichols, Warren, Iowa.

Rev. E. C. Birge, Momence, Ill.
 Rev. C. R. Clarke, Magnolia and vic., Ill.
 Rev. Wells Andrews, Tremont, Ill.
 Rev. R. Stewart, Southern Ill.
 Rev. Joseph Gordon, do.
 Rev. N. Shapley, Bloomingdale, Ill.
 Rev. W. A. McCampbell, Scottsville, Ky.
 Rev. J. M. Sadd, Rochester, Ind.
 Rev. H. W. Osborn, Mesopotamia, O.
 Rev. John Williams, Palmyra and Paris, O.
 Rev. L. Godden, Orwell and Bloomfield, O.
 Rev. N. C. Coffin, Hebron, O.
 Rev. Warren Swift, Baltimore, O.
 Rev. Franklin Putnam, Greenville and Hill Grove, O.
 Rev. F. W. Weiskotten, Germans, Mansfield, O.
 Rev. Wm. Platt, Lapeer, Mich.
 Rev. Justin Marsh, Tecumsha and Eckford, Mich.
 Rev. S. N. Hill, Troy and Rochester, Mich.
 Rev. A. Govan, Byron, Mich.
 Rev. E. F. Waldo, Wayland and Yankee Springs, Mich.
 Rev. J. Patch, Orland, Ind. and Gilead, Mich.
 Rev. Azel Downs, Mount Hope, N. Y.
 Rev. G. Cross, Canton Falls, N. Y.
 Rev. A. D. French, Center Lisle, N. Y.
 Rev. J. S. Lord, Scott, N. Y.
 Rev. F. H. Ayres, Long Ridge, Ct.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of May, 1851.

NEW HAMPSHIRE—

Received by Rev. B. P. Stone,
 Brookline, 9 00
 Mount Vernon Sab. sch., \$10; J. A. Starrett, \$10; Mrs. A. E. Starrett, \$10, 30 00
 Winchester, Ladies' H. M. S., of which \$30 is to const. Mrs. Elijah Alexander a L. M.; \$6 is in full to const. Mrs. Calvin Burnap a L. M., and \$22 is in part to const. Wm. B. Hale a L. M., 58 00
 Keene, Dr. David Adams, L. M., 30 00
 Littleton, Sylvanus Balch, 10 00
 New Ipswich, Young Ladies' Sew. Soc., by Miss S. S. Cragin, 5 00
 Windham, Legacy of Rev. Samuel Harris, 60 00

VERMONT—

Norwich, North Cong. Ch., in part, to const. Rev. E. B. Emerson a L. M., by J. Steele, 16 00
 Springfield, Ladies' Benev. Soc., by Miss Emily W. Closson, \$20; Legacy of Mrs. Emeline J. Noble, by H. C. Closson, Ex'r., \$9, 29 00

West Haven, avails of ear-rings of a deceased mother, by her daughter, 75

MASSACHUSETTS—

Home Missionary Society, by B. Perkins, Treas., 8,000 00
 Ashby, by C. W. Wood, 4 00
 Conway, in part of legacy of Samuel Denham, by P. Bartlett and J. Avery, Ex'rs., 189 00
 Cummington, Miss Clarissa Briggs, to const. James Latimer Briggs, of Lanesboro, a L. M., 30 00
 Hadley, Ladies' H. M. S., to const. Mrs. Cynthia Smith and Mrs. Sarah Blake, Life Members, by Mrs. Elizabeth West, 66 00
 In part of legacy of Oliver Warner, by W. P. Warner, 25 00
 Hampshire Miss. Soc., by E. Williams, Treas.:
 Northampton, First Parish, Gen. Benev. Soc., \$231 50; T. Pomeroy, \$5, 236 50

Patchogue, L. I., David Case,	1 00	Delafield and Emmet, Welsh Cong. Chs.,	
Potsdam, legacy of Homer Foote, by		by Rev. R. Morris,	10 00
Caleb Foote,	5 00	Delavan, in part of legacy of Miss Lydia	
Richland, Miss B. Bride,	4 00	Perkins, by Rev. L. Foote,	23 00
Schenectady, Presb. Ch., by Rev. J. T.		Milton, by Rev. S. S. Bicknell,	6 00
Backus,	42 94	Somers, Presb. Ch., by Rev. D. Pinkerton,	25 00
Smithtown, L. I., W. P. Buffett,	10 00	Received by Rev. D. Lamb:	
Sodus, Presb. Ch., by Rev. W. W. Col-		Otto, Cong. Ch.,	7 00
lins,	3 00	Springvale and Waupun,	6 00
Southold, L. I., Mrs. Julia Hunting,	10 00		
South Wales, Cong. Ch., by Rev. N. C.		IOWA—	
Robinson,	10 91	Albia, Presb. Ch., by Rev. C. Burnham,	4 55
Van Buren, Mrs. E. Warner,	4 50	Colesburgh, Cong. Ch., Mon. Con. Coll.,	
Williamsburgh, L. I., avails of Miss A. V.		by Rev. E. B. Turner,	13 45
Metcalf's Missionary box,	3 00	Danville, Iowa Cong. Ch., by Rev. Reu-	
Willsboro, Ladies' Benev. Soc. to const.		ben Gaylord,	18 50
Rev. Ebenezer Newhall and Rev. O. I.		Davenport, Cong. Ch., Mon. Con. Coll.,	
Squires, Life Members,	60 00	by Rev. E. Adams,	3 50
Windham, C. Camp and Miss M. Camp,	15 00	Dubque, a member of Rev. J. D. Hol-	
Yorktown, Cong. Ch., by Dr. H. White,	6 00	brook's Ch.,	15 00
		Iowa City, Presb. Ch., Mon. Con. Coll.,	
NEW JERSEY—		by Rev. S. S. Howe,	3 07
Morristown, legacy of Mrs. Charlotte B.		Old Man's Creek, by Rev. George Lewis,	25
Arden, by I. N. Tuttle, Ex'r.,	1,000 00	Ottumwa, Cong. Ch., by Rev. B. A.	
Parsippany, Fem. Evan. Soc., in part,		Spaulding,	6 00
\$15; Rev. John Ford, \$10,	25 00	Warren, Cong. Ch., by Rev. D. B.	
		Nichols,	8 30
PENNSYLVANIA—		CEYLON—	
Cherry Ridge, Miss Maria Darling,	2 00	Manepy, Jaffna, T. S. Burnell,	30 00
MISSISSIPPI—			
Louisville, L. Keese, to const. Rev. L. B.		MISCELLANEOUS—	
Gaston, of Oxford, and Mrs. Susan		A Friend, \$100; do., \$5,	105 00
Lee Keese, of Louisville, Life Mem-			\$16,626 15
bers, by J. Brewster,	60 00	J. CORNING, Treasurer.	
TENNESSEE—			
Lawrenceburgh, Rev. James N. Brad-			
shaw,	5 00		
OHIO—			
Amesville, by Rev. R. Tenney,	32 50	Donations of Clothing, &c.	
Baltimore and Walnut Creek, O. Presb.		Ashby, Mass., a box, by C. W. Wood,	38 27
Chs., by Rev. W. Swift,	20 00	Brooklyn, Ct., Mrs. Sarah P. Williams, a	
Central College, Dr. W. T. Clark,	1 50	box and barrel.	
Edinburgh, Cong. Ch. and Soc., by E.		Brooklyn, N. Y., Third Presb. Ch., Ladies,	
Pearson,	8 00	a box.	
Homer, Rev. E. A. Beach,	2 25	Highgate, Vt., a box, by C. F. Safford,	45 00
Jackson, Presb. Ch., by Rev. I. N. Ford,	5 00	Lenox, Mass., Ladies' Sew. Circle, by M. E.	
Strongsville, Rev. T. Williston,	2 50	Robbins, a box.	62 12
West Millgrove, Presb. Ch., by Rev. J.		Madison, Ct., Ladies' Miss. Soc., by Mrs.	
McCutchan,	3 11	Austin Dowd, a box,	24 73
INDIANA—		Middletown, Ct., Fem. H. M. S., by Miss	
New Albany, legacy of Wm. Jones, by		Julia A. Russell, two boxes,	62 33
Rev. J. M. Bishop,	100 00	Moravia, N. Y., Cong. Ch., Ladies, by Mrs.	
Orland, Cong. Ch., by Rev. J. Patch,	6 00	Samuel Day, a box.	
Plymouth, by Rev. J. M. Sadd,	1 50	New Ipswich, N. H., Young Ladies' Sew.	
Shiloh, Presb. Ch., by Rev. A. Lemon,	5 00	Soc., by Miss S. S. Cragin,	39 05
ILLINOIS—		New York, O. Woodford, a bundle of books.	
Received by Rev. E. E. Wells:		A barrel, for Rev. W. P. Apthorpe.	
Batavia, Cong. Ch.,	7 00	A box, for Rev. Charles Lord.	
Dundee, Ladies' Benev. Soc.,	6 29		
Elgin, Cong. Ch.,	12 00	Receipts of the Western Agency at Geneva, N. Y.,	
Naperville,	15 65	from March 3, to May 15, 1851. Rev. JOHN A.	
Fairfield, Cong. Ch., by Rev. E. Raymond,	3 00	MURRAY, Secretary.	
Geneva, Presb. Ch., by Rev. J. Towne,	7 34		
Groveland, S. Clark,	5 00	Alfred,	47
Wethersfield, Cong. Ch., by Rev. D. Gore,	15 00	Andover, by Rev. S. A. Rawson,	7 31
Coll., by Rev. James Walker,	15 00	Batavia,	32 46
		Branchport, by Rev. H. Fraser,	25 00
MICHIGAN—		Brockport, A. Curtis,	1 00
Byron, Presb. Ch., by Rev. A. Govan,	10 00	Buffalo:	
California, Presb. Ch., by Rev. D. Jones,	10 73	First Presb. Ch., Ladies, by Mrs. Jane A.	
Dexter, First Cong. Ch., by Rev. Clark		Farnham, Sec.,	160 90
Lockwood,	34 00	North Presb. Ch., Ladies' H. M. S., to	
Gilead, Cong. Ch., by Rev. J. Patch,	4 00	const. Mrs. Elizabeth Chester, Mrs.	
Lansing, Rev. W. W. Atterbury,	10 00	Catherine E. Taintor, and Mrs. W. L.	
Monroe, First Presb. Ch., to const. Robt.		Walbridge, Life Members, by Mrs. G.	
Livingston, a L. M., by W. H. Boyd,	30 00	L. Hubbard, Sec.,	91 12
Palmyra, by Rev. J. Cochran,	10 67	Byron,	15 50
White Lake, Presb. Ch., by Rev. H. Hyde,	7 21	Campbell, by Rev. B. F. Pratt,	10 54
MISSOURI—		Canandaigua, Miss Betsey Chapin, \$25;	
Troy, Francis Parker,	15 00	others, by Rev. O. E. Daggett, \$5,	30 00
WISCONSIN—		Ontario Fem. Sem., to const. Mrs. M. C.	
Center, Cong. Ch., by Rev. J. Jameson,	1 25	Tyler a L. M., \$30; Miss B. Chapin, in	
		full, to const. herself and Mrs. John	
		Gregg, Life Directors, and J. A. Gran-	
		ger a Life Member, \$90; others,	
		\$125 50,	245 50

Lenox, Ladies' Sew. Circle, by Miss M. E. Robbins,	3 00
Millbury, Legacy of Miss Lucy Morse, by I. Harris, Ex'r.,	100 00
Shrewsbury, N. W. Williams,	50
South Bridge, Legacy of Richard Arnold, to const. Samuel D. Arnold a L. M., by S. M. Lane,	50 00
Warwick, Legacy of Abigail Wheaton,	100 00

CONNECTICUT—

Branford, Cong. Ch. and Soc., to const. Andrew S. Page a L. M., by H. Page,	64 50
Bridgeport, First Cong. Ch. and Soc., by N. S. Worden, to const. Isaac M. Conklin and Isaac Sherman, Life Members,	67 00
Brookfield, Cong. Soc., by Rev. D. C. Curtis,	17 64
Columbia, Samuel S. Clarke, to const. Samuel M. Clarke a L. M.,	30 00
East Haddam, Cong. Ch., to const. Rev. Wm. Brainerd a L. M., by Rev. I. Parsons,	32 00
Goshen, Cong. Ch. and Soc., by Rev. L. Perrin,	130 60
Greensfarms, in full, to const. Rev. Chas. Bentley, a L. D.,	71 00
Greenville, Cong. Ch. and Soc., by S. Mowrey,	27 02
Griswold, First Cong. Ch. and Soc., by Rev. C. Terry,	50 00
Darien, a Friend,	15 00
Durham, First Cong. Soc., Children's Penny Subscription, \$10 45; an individual, \$5, by Rev. L. H. Pease,	15 45
Hartford, Legacy of Misses Ruth and Mary Patten, by Francis Parsons, Ex'r.,	1,200 00
Lebanon, South Soc., Gent., by E. Huntington, \$30 20; Ladies, by Miss A. Buckingham, \$27 44; Mon. Con. Coll., by Rev. J. C. Nichols, \$26 36,	84 00
Madison, Ladies' Miss. Soc., by Mrs. A. Dowd,	2 00
Middletown, Fem. H. M. S., by Miss Julia A. Russell,	3 00
Milford, in part of legacy of Jonas Hine, by D. Fenn and E. B. Peck, Ex'rs.,	28 33
Monroe, Cong. Soc., by R. D. Gardner, New Haven:	25 00
First Cong. Ch., Mrs. H. F. Whitney, \$50; Eli Whitney, \$10, by J. Ritter,	60 00
Center Cong. Ch., Sab. sch. Miss. Assoc., to const. Miss Mary Shipman a L. M., by W. C. Macy,	30 00
Ladies' Durand Soc., to const. Rev. Edward N. Kirk, of Boston, a L. M., Mrs. James Donaghe, \$10; H. E. Hodges, \$5,	15 00
North Branford, Miss Abigail Linsley, L. M.,	30 00
Norwalk, First Cong. Ch.,	111 18
A Friend, at the request of her deceased mother,	5 00
Norwich:	
Second Cong. Ch., by Gen. W. Williams,	250 00
Second and Fifth Cong. Chs., Ladies' H. M. S., by Mrs. Frances C. Morgan,	239 00
A Friend,	500 00
Portland, Ladies' Social Union, by Miss Lucy Sellow,	10 71
Redding, Cong. Ch. and Soc., \$27; Rev. J. Bartlett, \$3, by Rev. D. D. Frost,	30 00
Sherman, Rev. Maltby Gelston,	5 00
Somers, a Friend of Home Missions, to const. Mrs. Cyrel W. Sexton, of Somers, Mrs. Henry Hunt, of Hardwick, Mass., and Miss Vashti Walker, of Greenwich, Mass., Life Members,	100 00
Stamford, First Cong. Ch., by A. R. Moen,	156 26
Stratford, Cong. Ch. Coll., \$86 77; Mon. Con. Coll., \$28 73, to const. Miss Hannah Booth, Mrs. Lewis Wells, and Mrs. Joseph H. Stagg, Life Members, by D. P. Judson,	115 50
Waterford, First Cong. Ch., by P. W. Carter,	206 75

West Woodstock, Cong. Ch., by G. Danielson,	4 00
Wilton, Cong. Ch. and Soc., by Rev. G. Hall, \$66 12; J. G. Rowland, \$5,	71 12

NEW YORK—

Albany, Cong. Ch., by Rev. R. Palmer,	108 19
Baiting Hollow, L. I., Cong. Ch., by Rev. A. Downs,	11 00
Ballston, Rev. T. S. Wickes,	50 00
Beekmantown, Presb. Ch., by Rev. Z. M. P. Luther,	7 00
Brooklyn:	
First Presb. Ch., Mrs. W. S. Packer, \$50; Fisher How, \$50; James How, \$10; J. F. Trow, \$5; Wm. Brown, \$20; S. M. Fellows, \$10; D. Pomeroy, \$5; A. A. Lewis, \$5; John T. Terry, in full, to const. himself and Mrs. Terry, Life Members, \$50,	205 00
Church of the Pilgrims, G. C. Burnap, L. D.,	100 00
Third Presb. Ch., Ladies,	3 00
South Presb. Ch., J. Boynton, \$10; Mon. Con. Coll., by H. R. Dwight, \$27 32,	37 32
Mrs. S. E. Austin,	20 00
Burke, Cong. Ch., by Rev. R. R. Deming,	7 00
Camden, Isaac T. Miner, to constitute Mrs. Paulina H. Miner a L. M.,	30 00
Candor, J. B. Hart,	3 00
Cannonsville, Coll., by Rev. A. Phillips,	10 00
Champlain, Presb. Ch. Benev. Soc., to const. George Graves a L. M., by J. Savage,	37 49
Conesville, Justin Morse,	5 00
Cutchogue, L. I., Presb. Ch., by Rev. A. E. Lawrence,	13 53
East Nassau, Presb. Ch., by Rev. J. Hurlbut,	10 00
Freedom Plains, Presb. Ch., by Rev. S. Mandeville,	8 50
Galway, Mrs. Abby H. Chapin, for the West,	10 00
Glennville, Sab. sch. Dist., No. 10, by Mrs. P. R. Toll,	10 00
Greenville, Mrs. Olive Hall, L. M.,	30 00
Hoosick Falls, Presb. Ch., by L. Wilder,	33 25
Jewett, Mrs. Mary Baldwin, L. M., in full,	10 00
Montgomery, First Presb. Ch., by J. Eager, Treas.,	64 78
Moravia, Cong. Ch., Ladies, by Mrs. S. Day,	3 00
New York, viz.:	
Pelatihah Perit, \$50; Sarah C. Clark, L. M., \$30; John Dwight, \$30; a Friend, \$5; ditto, \$25; M. Merrill, \$2; Mrs. Amanda Parker, \$6,	148 00
Allen St. Presb. Ch., Mon. Con. Coll., by A. Merwin,	5 52
Central Presb. Ch., Coll., by J. B. Thompson, \$118 84; Eli Goodwin, \$50; Rev. H. P. Tappan, \$10; Mrs. Tappan, \$10; Mrs. Noon, \$5; in full to const. Rev. H. P. Tappan, D. D., a L. D., \$82; Franklin st., \$1; G. Bacon, \$10; Mrs. Bacon, \$4; E. P. C., \$1; S. E. Warren, \$2; J. Tenbrook, \$10; W. P. Warren, \$3; J. Swan, \$3; Mr. Gillett, \$3; E. Bartlett, \$1; G. W. Lane, \$10; Mrs. M. H. Brown, \$2,	243 84
Elighth Avenue Presb. Ch., Mon. Con. Coll., by Rev. J. J. Ostrom,	60 00
Hammond St., Mon. Con. Coll.,	5 45
Sixth St. Ch., G. Kinney, \$10; C. N. Kinney, \$1,	11 00
Tenth Presb. Ch., J. W. Benedict, to const. Rev. James Knox a L. D., \$100; J. F. Joy, to const. Henry De Witt Joy a L. M., \$30; others, \$43,	178 00
Niagara Falls, Miss Lavinia E. Porter, L. D., \$100; Albert H. Porter, to const. Mrs. Julia Porter, Miss Julia Porter, and Albert A. Porter, Life Members, \$100,	200 00
Nunda, Ladies' Miss. Soc., by Jane E. King,	5 00

Candor, Capt. Abel Hart, to const. Mrs. Clarissa Leach, of Owego, a L. D., by Rev. Mr. Benedict,	100 00
Castle Creek, by O. Lilly,	6 00
Clarkson, bal., to const. Deac. Levi Smith a L. M., by Rev. R. S. Goodman,	4 00
Geneva, Perez Hastings, to const. Mrs. Harriet Taylor a L. M., \$30; Ladies' Miss. Soc., by Mrs. D. L. Lum, \$26 50; others, \$5,	61 50
Hopewell, Bal., to const. Rev. F. Y. Warren a L. M., from Mrs. Hannah Pratt's estate, by Dan Pratt,	20 00
Ira, by Rev. J. C. Morgan,	2 50
Junius, by Rev. Ezra Jones,	10 00
Napoli, by Rev. John Scott,	10 00
Newark Valley, Fem. Miss. Soc., \$15; Coll., \$21 50, to const. Deac. Ebenezer Pierce a L. M.; Rev. Mr. Ford, in full, to const. Edward Irving Ford a L. M., \$10,	46 50
Newfield, by Rev. O. Fitch,	5 00
North Bergen, by David Fancher,	8 00
North Chili, by Joshua Wells,	15 00
Olean, by Rev. S. Cowles,	25 00
Ossian, by Rev. Timothy Darling,	11 00
Perry, by Rev. J. R. Page,	25 00
Prattsburgh, Ladies' H. M. S., to const. Mrs. Hannah Phelps a L. M., by Miss M. A. L. Porter, \$30; Mrs. Anna Rice, bal. of legacy of the late Burrage Rice, \$100,	130 00
Ridgeway, Mrs. Ann Spencer, by Rev. Ira Ingraham,	75
Rochester, Brick Ch., by Wm. Alling, Treas., of Rochester Presbytery,	124 00
Rushville, by Rev. M. Gelston,	12 77
Trumansburgh, Bal., by Rev. D. H. Hamilton,	8 00
	\$1,244 82

Rev. HENRY LITTLE acknowledges the receipt of the following sums at Cincinnati, O.:

Aurora, Ind.,	12 00
Berlin, Kingston, and Porter, O.,	30 00
Boone Co., Ind.,	8 70
Cincinnati, O., Welsh Cong., \$39 45; to const. D. W. Davies a L. M., \$30,	69 45
Columbus, O.,	140 00
Galena, O.,	8 52
Green Castle, O.,	19 00
Lane Seminary,	135 85
North Fork, O.,	5 00
Terre Haut, Ind.,	17 00
Thomaston, Ind.,	11 00
Trenton, O.,	12 00
Legacy of E. Curtis, in part,	640 00
	\$1,108 52

The Treasurer of the Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of April, 1851. BENJAMIN PERKINS, Treasurer.

Abington, in part of legacy of Edward Cobb,	400 00
Barre, Evan. Cong. Soc.,	39 00
Boston, viz.:	
Essex St. Church, Bal. of Contr.,	77 87
Old South Soc., Annual Contr.,	667 50
German Evan. Soc.,	30 00
Braintree, Rev. Dr. Storr's Quarterly Coll.,	17 00
Brimfield, Cong. Soc., to const. Dr. E. Knight and Newton S. Hubbard, Life Members,	71 92
Dedham, legacy of Daniel Gregg, \$250; interest, \$11 25,	261 25
Dorchester, Village Ch. and Soc., Ladies' Society,	83 00
Dudley, Cong. Ch. and Soc.,	60 00
Enfield, Benev. Soc., by Rev. R. McEwen,	550 00
Fall River, Central Ch. and Soc., for Western Missions, to const. Mrs. Delana B. Durfee a L. M.,	178 50

Foxboro, in part of legacy of Mrs. Sarah Paine,	325 00
Franklin Co., H. M. S., C. Root, Treas.:	
Ashfield, Gent. Assoc., \$21 90; East Hawley, \$15 60; Leverett, \$20 37; Shelburne Falls, \$17 25,	75 12
Harwich, Mrs. Mercy Rogers,	2 00
Hopkinton, in part of legacy of Samuel Goddard,	84 44
Leicester, M. T. E.,	5 00
Medford, Second Cong. Soc., to const. Mrs. Anna L. Angier a L. M.,	38 00
Middleboro, First Parish,	47 07
Newburyport, Ladies' H. M. S., in full, to const. Mrs. Amos Pettingell a L. M.,	7 00
Estate of Mrs. Elizabeth Stickney, dec'd.,	100 00
Newburywest, Fem. D. M. S., \$4; a Friend, \$1,	5 00
North Bridge, Cong. Ch. and Soc., to const. Deac. Joel Bachelder a L. M., \$30; a Friend, to const. Mrs. Cornelia F. L. Bates and Levi A. Fuller, Life Members, \$60,	90 00
North Chelsea, Cong. Ch. and Soc.,	15 00
North Marshfield, Evan. Ch. and Soc., \$17 67; Rev. D. D. Tappan, \$2 50,	20 17
North Reading, Deac. Addison Flint,	1 50
Plympton, Cong. Ch. and Soc., \$4 25; Mrs. Lydia Dexter, \$10 50,	14 75
Savannah, Ga., Ralph Dunning,	6 00
Southampton, Sab. sch. class in Rev. Mr. White's Soc.,	10 00
Sudbury, Evan. Union Ch., in full, to const. Thomas L. Dakin a L. M.,	4 00
Taunton, Spring St. Ch.,	16 00
Walpole, Orthodox Cong. Soc.,	7 00
Waltham, Trinitarian Cong. Soc., to const. Francis G. Barnes, John L. Perkins, Miss Joanna Bond, Mrs. Nancy Pearson, and Mrs. Lucy Putnam, of Waltham, and Miss Elizabeth Goodale, of Elmira, Ill., Life Members, \$181 12; Mrs. Susan D. Willis, \$5,	186 12
Ware, Cong. Ch. and Soc., Gent., \$261 25; Ladies, \$124 35; Sew. Soc., \$32,	417 60
First Ch. and Soc.,	50 00
Wendell, Rev. N. S. Dickinson's Soc.,	17 50
West Attleboro, Fem. H. M. S.,	16 00
Westboro, Evan. Cong. Soc. Coll., \$136 26; Mon. Con. Coll., \$61 31,	197 57
Weston, Alpheus Bigelow, to const. John N. Sherman, a L. M.,	30 00
	\$4,223 88

The Connecticut Missionary Society acknowledges the receipt of the following sums to May 20, 1851. E. W. PARSONS, Treasurer.

Colebrook, by S. P. Bolles,	58 00
Coventry, estate of Abigail Wright, by H. Kingsbury, Ad'mr.,	50 00
Eastbury, by Rev. Mr. Snow,	11 00
Ellington, Cong. Soc., by Rev. G. I. Wood,	81 37
Glastonbury, First Soc.,	94 48
Lyme, N. Martin,	5 00
Marlboro, Cong. Soc., of which \$30 is to const. Wm. Phelps a L. M.,	35 33
New Hartford, First Soc., by Rev. C. Yale,	12 50
New London, First Soc., of which \$30 is to const. Miss E. E. Law a L. M., by J. C. Learned,	146 11
Norwich, First Soc., by Rev. H. P. Arms,	71 88
Rainbow, by D. L. Payne,	3 77
Southington, Cong. Soc., of which \$100 is from T. Higgins, to const. J. B. Bale, of Meriden, a L. D.,	338 00
West Hartford, Coll.,	10 00
Windsor, Ladies' Sew. Soc. to const. Miss Eliza Drake and Mrs. S. B. Gillett, Life Members,	60 00
First Cong. Soc., by Rev. T. A. Leete,	69 28
Windsor Locks, by J. H. Hayden, Treas.,	37 24
Wolcottville, by S. P. Bolles,	30 00
	\$1,113 96

THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark xvi. 15.*

How shall they preach except they be SENT? *Rom. x. 15.*

Vol. XXIV.

AUGUST, 1851.

No. 4.

The Claims of the New Territories.

In illustrating the claims of our new Territories upon the enterprise and benefactions of the churches and enforcing the duties of the friends of missions involved in them, we have the pleasure of presenting to our readers the spirited and eloquent address of the Hon. JAMES MEACHAM, at the last Anniversary. Mr. Meacham is a Member of Congress, from Middlebury, Vermont, and has looked upon the field for which he pleads with the eye of a Statesman, as well as of a Christian. We need only ask for his remarks an attentive consideration.

I appear with you this evening as a representative of Vermont, the earliest field occupied by domestic missionaries in the United States. I had the honor of a personal and familiar acquaintance with the first of that number. Returning late to heaven, he had done a great work for his Master. As a travelling missionary, he preached the Gospel in the scattered settlements of New York and Vermont, and gathered into new churches the flocks that were roaming without a fold, and without a shepherd. He became stationary in the western portion of our State; and his congregation furnished, proportionately, more college graduates and ministers than any other in the Union. At home, I need not say, that I refer to Rev. Jedediah Bushnell. If from one I may learn the character of all, a nobler band of uninspired apostles were never sent out, than that detailed by the churches of Connecticut for the service of Vermont. Their names and deeds have a grateful remembrance. We shall honor, and I trust shall imitate the spirit that planted many of our flourishing churches. Perhaps for this cause, we regard your Society as one of the most important of our benevolent organizations. Without disparagement of others, all highly esteemed, we profess a warm affection for the one remaining at home,

and attending to her own domestic affairs. If Vermont were not already supplied, what hope of help could she have at the present time? What chance that her cries would be heeded, while there are actual or impending calls from a territory sufficient to make two hundred States as large as herself; calls that come up like the rushing of many waters, from every quarter of the land?

The pillars on the old Spanish coin current with us, indicated that the dominions of Castile and Leon extended to the Pillars of Hercules, or the end of the world. After the discovery by Columbus, there was a change of the device; a broad fillet encircled the pillars, and on that fillet was inscribed "*plus ultra*," there is "*more beyond*." For the last twenty years, we have heard often, and heard much of the great Valley of the Mississippi; that the dwellers in that fertile and magnificent basin, stretching from mountain range to mountain range, would mould and hold the destinies of this great nation. On the rocky ramparts of the West, were our Pillars of Hercules—that was the end of our world. Since bold adventurers have reached the mouth of the Columbia, since California and New Mexico have been added to our territory, the hum of human voices has reached us round the Cape, and across the Isthmus.

And anon, as the noise of a great army, the voice of the Saxon, the voice of the American, and the voice of every nation under the whole heaven, come roaring and thundering through the passes and gorges of the Rocky Mountains, bidding the government and bidding the church remember there is "*more beyond!*"

We have so long called ourselves a great nation, that when we have made additions large enough to swallow the strongest European powers, we have left no unchartered terms by which to indicate the extent of our augmented whole. But, much as we have talked, I doubt whether, as friends of Home Missions, we fully realize how wide a field is now before us; that, after two centuries of progressive settlement, one half of our territory is not yet organized into States. Since your last meeting, California has joined the Union. She has come into that Union with a dower of gold, such as none but the hand of her Creator could give. Long—yea, forever—may she hold her place as a bright star gilding the firmament of the West; but so far as regards the action of your Society she is in the condition of a territory, and, in many respects, has stronger claims than any other. Since your last meeting, Congress has framed State and territorial governments covering an area eleven times as large as New York, who has so long and so gracefully borne the name and banner of the Empire State. For generations to come, new additions will be discussed, and new States will present themselves at the national altar for baptism into the name of our glorious Union. Into those extended territories, now so rapidly settling, the pending resolution urges you to enter early, and work earnestly for the salvation of men. I know the field is large, and the work as important as any ever laid at the door of Missions, since the foundation of the church. I trust that we have reached our limits, and pray God to give no more additions by the conquest of arms. But, if it be true, as predicted, that our republic is destined to cover the whole North American Continent, then the church, who gave the world the first idea of a representative government, should be prepared to lengthen her cords, and strengthen her stakes, over the same extended empire. If the work be great, there has been great and long preparation for it. God saved this land from the power of the Northmen, and turned the foot of the Spanish adventurer to more fertile and tempting fields, on which to try his disastrous experiment. He held back the

Saxon, struggling like a chained eagle for freedom, till at the bidding of a tyrant's pedant, forty seven men had expended a hundred and forty one years of labor in translating the Bible. When that was printed and put into the hands of our fathers, he brought them slowly to their work, as the chosen seed was sifted from the masses of the old world. He bid the savage hold them in check, till they should coalesce in forming societies and churches. He gave them a free constitution and threescore years of unexampled prosperity under it. More to our purpose, he gave them fifty years of experience in planting churches by the agency of Domestic Missions, till there is not a doubt or doubter left, as to the power or safety of that agent. All this done, the gates are again lifted, and a new tide is heaving onward over river, and prairie, and mountain; and he calls the American churches to take it at its ebb, and follow westward the star of empire. If the work be begun in season, and prosecuted with the spirit and energy it demands, there will probably be as few obstacles as in any field yet occupied; in the old territory comparatively none. In the new acquisitions, we must expect that what has occurred in similar cases, in all human history, will occur again, the original inhabitants will very reluctantly give up the religion of their fathers, for the religion of their conquerors. The Mormons are mistaken in character, when reckoned as a religious body. Such an impression is not derived from their origin, or their creed or conduct. Candid men among them represent but few as sincere, while the great mass wear the mask loosely and carelessly. If that system ever rises above the rank of a cheat, it will not, by any devotion it inspires, or any morality it inculcates, attain the dignity of a religion. I can look on it, only as the larva laid in our richest soil, from which is hereafter to spring a race of infidels.

We should send the Gospel ministry to those territories for the same purpose it was planted on earth, *that men may be reconciled to God*, and constantly reminded that they must be born again in order to see the kingdom of heaven. For this purpose, let the minister follow the merchant to the mart of commerce, and hold before him the pearl of great price, as the first object of his search and purchase. Let him go with the laborer tilling the farm, or digging the placer, and press him to buy the field that has buried wealth of immortal value. We should give the Gospel ministry *for the moral*

influence exerted by the christian sanctuary. There can be no sound morality that does not spring from a pure religion, and nowhere else is it needed more than in laying the foundations of a State. They may have laws, good laws, but the sanctuary can accomplish what the law cannot do, in that it is weak through the flesh. In the memory of living men, two examples have been seen in contrast. In our revolution, all law was lifted up from off the American people, because all authority to enforce it was suspended. Every cord of power was snapped asunder. What did the people do? Did they rush back to a state of disbanded nature? Three millions moved on so steadily, with so little riot, and so little social misrule, that not one man of a thousand now knows that such a state of things has ever existed. In the same age, the same experience was tried by another nation. When they had crushed their government, when they had trod the crown and crossier down, they rushed upon each other to rend and devour, like a menagerie of wild beasts when the bars of their cages are lifted. The morality which held our fathers, is needed to control their sons. It may not be needed in a despotism, whose convincing and coercive logic is lead and steel. But if we are to retain this fair land of freedom, which the Lord our God hath given us, we must have a christian morality. Without it, the present government of this nation, on the neck of the stubborn and headlong Saxon race, will be lighter than the down of a linnet's wing; and the laws now so mild and so safe, will become like the dry leaves of autumn before the wrath of a whirlwind. We should send the ministry to lay and execute the plans for a system of education. There are others who are qualified to do it; but, busy with their farms and merchandise, they will neglect it. The common school is the child of the Gospel, and they will keep company together through the settlements of the West. Generous men, in and out of the church, have contributed to lay the foundations of one hundred and eighteen colleges, and thousands of academies in the United States. But ministers of the Gospel have mainly led in the enterprise; and now mainly control and instruct in those institutions. The same thing will occur again if the proper agents are in the field. If those territories are not supplied with colleges and academies, and dotted all over with the school house, they will come up a land of ignorance, and a land of guilt.

It will be a shame to Christianity, if

the Pacific shore shall give up all her treasure and get nothing in return. Cortes was thought to have gained amazing wealth, when he carried six million and three hundred thousand dollars from the halls of Montezuma, a sum scarce equal to the income of a single month of the present time. In a year, the world has sent out a hundred thousand men, with an outfit of thirty millions of dollars, for the sake of gain. Cannot the church contribute a hundredth part of as many men, and a three-hundredth part of as much money to send the word of life to all the territories? Our own brethren and kindred are there. Scarce a church or a neighborhood but has sent on a representative. Part will return; some rich, some poor. Part will remain; some as a matter of choice, and thousands as a matter of compulsion; they are too destitute ever to get home, unless led back by the hand of charity. There is another new class on those shores. Formerly, Asiatics have not emigrated, as Europeans have done, to settle on our land. Occasionally, one has been brought home for exhibition, to give Americans additional proof that life may linger and flicker in the system, after the clamp and pulley have done their worst to torture the work of God. The attraction of gold has loosened more men than any other cause, for a century. They are now on your western coast. Christianity has sent out missionaries to convert the heathen;—and heathenism, following the example of Scipio, has come to our land and bids the church to make new enlistments, or check the career of her Hannibals, and bring them to the defence of her own firesides and altars.

An eminent Briton has lately given us the friendly admonition—long since uttered by a venerated and still living leader in the churches of Vermont—to save our country for the sake of the world! Christians abroad seem to regard us as peculiarly qualified to lead in the conversion of the world to Christ, and hence the exhortation to save our own republic. There have been republics before. We have heard of that in Greece, with twenty helots to a single freeman; and of the extended power and dominion of military Rome, that at the tread of her cohorts, and at the scream of her eagle, men trembled as at the premonition of a coming earthquake. There have been republics in modern Europe. There was one on this continent, two hundred years before its discovery. That brave band of mountaineers maintained their independence against the sweeping armies of Monte-

zuma. But no republic, before ours, knowing Christianity, has been able to extend it. Cabined, cribbed, and confined, they have had no power or room to expand; while the danger with us is that we cannot stop the expansion. The vine brought out of Egypt, not clambering the walls of a narrow home, but covering the hills with its shadow and stretching its way to the river and sea, leads us to fear it may not carry in its extended branches the virtue and vigor of the parent stock.

Another source of confidence reposed in us is, that in this nation men command themselves and their resources. In Scotland, the land is in the hands of three thousand proprietors; in England, in the hands of thirty thousand. Thirty five millions of serfs labor to uphold the extended despotism of Russia. In Egypt, serfs toiled to build mausoleums for dead kings; in Mexico and Peru, to build hanging bridges and highways for the march of Incas and armies. In this nation, men own the soil they till, and garner the products for themselves; they erect the government, and make the laws, and choose the rulers for themselves; they ply the commerce, and rear the factories, and build the railroads *for themselves*. There is one railroad they will yet build; it will reach to the going down of the sun, and form a continuous and unbroken line from ocean to ocean. It will be a great work for civilization, for agriculture, for commerce, and Christianity. Your Society has a deep interest in it. Men of our age will live to see it done; and the telegraph following in its footsteps; and intelligence crossing the continent in advance of the sun; and the morning news of New York transmitted, and printed, and read, as the morning news in San Francisco. Then, truly, deep will call unto deep; the Atlantic and Pacific may join in the morning matin and evening vesper!

Let the people, having the resources of this great nation in their own hands, be called on to save their own territory for freedom and Christianity, and that call

will be answered. Let all Christians, in all parts of this land, each in their own order, act in concert for the same great end. Laying aside all sectarian rivalry and every other weight, let them imitate the brothers of our revolution, agreeing that one should take care of farms and families at home, while the other went forth to perils abroad for the salvation of the country. Let it be seen that patriots and Christians pray and act alike for the welfare of the land, by a union of all patriotic and christian hearts for the sake of the Union.

I will not renew the discussion as to the qualifications of the ministers to be sent. From all I know of their situation and character, and especially from those whom they have selected to do their business abroad—like the late honored and now lamented Thurston—I judge the people in the territories to be eminently practical. By a change of atmosphere—rarer or denser—they seem to acquire an accelerated motion. They will readily strip the mask from the hypocrite, and as quickly learn to honor the honest ambassador of Christ. This being true, send ministers of piety, of common sense, of learning, of versatility of talent, to meet new men in new situations, and under new impulses, and move them in the right direction. Send on one quack to prescribe a regimen of health, and a hundred physicians should follow to cure the diseases it will generate. There, should be young men with the ardor and energy and hope of youth; and mature men, with the judicious confidence and the judicious diffidence that springs from experience. Some good may be done by those who can create commotion only on the surface, but along with them send other men who will go down to the foundations of the great deep, and work patiently and noiselessly, till the coral reef shall lift its head above the wave and invite the extension of a continent—men who can work for the salvation of the soul, and the salvation of the state, and trust to God and posterity for a reward!

Anniversaries of Auxiliaries.

PHILADELPHIA HOME MISSIONARY SOCIETY.

The Philadelphia Home Missionary Society held its eleventh annual meeting in Philadelphia, on the afternoon of April 22d, 1851,

when the Report was presented, officers chosen, and other business transacted. Arrangements were made for a public Anniversary, on the evening of the 4th of May following.

The Anniversary was accordingly held at

the time appointed, in the Third Presbyterian Church.

After the introductory devotional exercises, the Secretary referred the congregation to the printed abstract of the Eleventh Report, which had been placed in the pews, for a general view of the operations of the Society during the past year.

He then briefly alluded to the loss the Society had experienced in the recent and sudden death of F. A. Raybold, Esq., an esteemed member of its Executive Committee. "Mr. R. participated, a few days ago, in the deliberations of the Annual Meeting, and we expected to meet with him on this occasion, but his seat is vacant. While we are mingling in these services, he sleeps in death! We condole with this church and congregation in their bereavement. You have lost a fellow-member, endeared to you by various kind offices. He was efficient as an officer in the management of the temporal concerns of the church, and beloved as a ruling elder. But while we lament his departure, we sorrow not as those who have no hope. Having finished his work on earth, he has entered into the rest prepared for the people of God. This unexpected event admonishes us to 'watch, for we know neither the day nor the hour wherein the Son of Man cometh.'"

The hymn was then sung, commencing, "Hear what the voice from heaven proclaims," &c.

The Rev. Dr. Stearns, according to previous arrangement, preached the annual sermon. His discourse was founded on Rev. xxii. 2. "And the leaves of the tree were for the healing of the nations." It was an instructive and impressive discourse, well suited to commend the cause of Home Missions to the prayers and generous patronage of the christian patriot.

Annual Report.

The Report is rendered specially interesting by abundant extracts from the letters of the missionaries, thus introducing the reader to the interior of the several congregations, and making them acquainted with the peculiarities of missionary life in what were, till lately, the mountain solitudes of the "Key-stone State." Much hard work has been

done there already; but there is still much more to be done.

An illustration of success and of grateful acknowledgment is found in the returns from Williamsport, Pa.

"The Second Presbyterian Church of Williamsport was organized in December, 1840, with but fifteen members, most of whom possessed but little of this world's wealth. They probably would never have undertaken so bold an enterprise, had they not been encouraged to hope for assistance in the support of their pastor from your Society. But, relying on your aid, and on the blessing of God, they determined to go forward. A revival of religion commenced under the very first sermon that was preached, and the work continued with scarcely any interruption for two years; during which time ninety-five persons were received on profession of their faith. Thus, God smiled upon the little band, and caused them to grow and prosper. * * *

"Things at first seemed disheartening. But the darkness by degrees passed away: Our heavy debt has been paid off, with a trifling exception. Our Sabbath school room has been very neatly finished and furnished. Our ground has been enclosed, and planted with evergreens. Our Sabbath school numbers about one hundred and seventy-five in regular attendance. Our Bible class, which has been kept up from the first Sabbath I preached here, varies in numbers, from thirty to fifty members, according to the season. Twice, during my ministry, has God visited us with seasons of refreshing from his presence. During the last six months twenty-seven have been added to the church—nineteen of them on profession of their faith. And there are still a number indulging the hope of acceptance with God, who will probably unite with us at our next communion. Our present number of members is one hundred and thirty-two; and a more united and harmonious congregation I have never known.

"Viewing, therefore, both our temporal and spiritual condition, we have reason to set up our Ebenezer, and say—'Hitherto hath the Lord helped us,' We now regard this church as established on a firm footing. We feel ourselves able, with the blessing of God, to take care of ourselves, without further missionary aid. Indeed, for the last two years, our burden on the Society has been light; inasmuch as we have been paying back a

large proportion of what we received.—We feel grateful for the assistance you have rendered us in our time of weakness; and henceforward we shall endeavor to evince our gratitude by aiding you to do for other infant churches what you have done for us.

“At the annual meeting of the congregation, on the first Monday of January, some resolutions were passed, which I herewith transmit to you.

“At a meeting of the congregation of the Second Presbyterian Church of Williamsport, Pa., it was unanimously

“Resolved, That whilst we recognise that for both temporal and spiritual prosperity we are dependent on God, from whom alone prosperity can come; we are yet deeply sensible of our obligations to the Home Missionary Society, whose benevolent assistance aided and encouraged us when our number was small, and our resources limited.

“Resolved, That in taking leave of the Home Missionary Society, the thanks of this church are due to them for their liberal and timely aid when our church was weak and embarrassed in its pecuniary resources by the pressure of necessary and burthensome expenditures.

“Resolved, That it shall be our earnest endeavor not only to repay the debt which their christian benevolence has imposed upon us, but, so far as our means will allow, to increase our contributions to their funds, that they may be enabled to enlarge the sphere of their operations, and to extend to others that assistance so liberally bestowed on us.”

Summary.

During the past year, *six churches* have given notice that they will need no further missionary aid, accompanying this notice with expressions of gratitude for the help afforded them during the period of their infancy; and *nine new fields* have been entered on. *Three houses of worship* were finished. Two others are nearly completed; one of them with a parsonage. Several other church buildings have been commenced; sites have been secured, and subscriptions are in progress.

Spiritual Growth.

The year that has closed, has been one of special spiritual prosperity in a number of the missionary churches; and some have enjoyed those delightful seasons denominated revivals of religion.—In a few cases where the reports of last

year were not only barren of interest, but expressed fears lest the churches would become extinct, because of the spiritual deadness and worldliness of the members, this year they bring cheering intelligence. The Spirit has been poured out from on high; saints have been revived; backsliders reclaimed; sinners converted from the error of their ways; and the hitherto sorrowing and desponding servants of God, inspired with joy and hope.

Two hundred persons have been hopefully converted the past year; and one hundred and eighty added to the churches. Two thousand four hundred and eighty-four Sabbath school pupils are receiving instruction in connection with our missionary churches, and have the use of 5,960 volumes, suited to their juvenile capacities. \$1,073 are reported as having been contributed to the various benevolent objects.

The cause of temperance has received a new impulse in many places. Its friends are putting forth efforts to stay the desolating evil, and Providence has smiled upon their endeavors. God alone is our hope and help in this reformation. Unless he favor the cause, all the wisdom and power of man will avail nothing.—This conviction is beginning to take a strong hold of the minds of Christians, and they are in many places laying out their energies, in reliance on God, for the suppression of this vice.

State of the Treasury.

Balance in the Treasury per last Report, \$410 23. Received at the Philadelphia Home Missionary Society's office from March 1, 1850, to March 1, 1851, \$8,185 40. Received at the office of the Parent Society in New York, during the same period, \$3,052 54. Total resources for the year, \$11,648 17.

Amount expended in this field during the year by the Philadelphia Home Missionary Society, \$7,747 08. Expended by the Parent Society in distant parts of the United States, (including \$100 remitted by us to New York,) \$2,152 54. Total expenditures, \$10,899 62; leaving a balance in the hands of the Treasurer of the Philadelphia Home Missionary Society, March 1, 1851, of \$748 65. Against this balance there was due, or coming due during March, more than \$400. By comparing the receipts of the past year with those of the previous one, it will be seen that our field has yielded an increase of \$652 62. This increase is owing to a greater proportion than usual being de-

rived from legacies the year that has closed.

The Field and the Work to be done.

The field assigned to us for cultivation is extensive, embracing four States, each in some places exceedingly destitute. In many parts of the territory of this Society, there are moral wastes as dreary as any to be found in the wide extent of our country. And in cultivating these places, we act in concert with the Presbyteries within whose bounds they lie. We have found the co-operation of these ecclesiastical bodies of great importance to the vigorous and successful prosecution of our work; and we attribute much of the success that has resulted from our labors to the aid that presbyters have rendered us, by suggesting important points within their respective bounds on which we might profitably expend our means.

Some of our missionary churches are still struggling with difficulties, which interfere with their growth. They are kept feeble, by the removal of young men and others, who seek places of more enterprise and business. In this state of things, for these churches to hold their own, is to make progress; and while they do not themselves enjoy the advantage of the seed they sow, the cause of religion in general is advanced by their efforts. Some of these little churches are feeders to larger ones more favorably located. We deem it unwise to withdraw entirely our aid from such churches, especially when we see them making all possible exertions to sustain the Gospel among them, and that God affixes the seal of his approbation, by employing them as the instruments of saving sinners. The majestic river depends, for its supply of water, upon a great many little tributary streams. Dry up these streams, insignificant as they seem, and soon the mighty river will fail. Analogous consequences might follow, from an entire neglect of these humble missionary churches.

Encouragement.

The cheering results of the past year's operations, show that our cause has the signal sanction of Heaven. It is gaining annually in favor with the churches, and the important openings in the providence of God, that are brought to view every year, prove that we have yet a great and important work to do on our own immediate field. Much has been accomplished for church extension, by this aux-

iliary in the last sixteen years. *More than forty churches have been raised to a position of self-support through its assistance*, and some of these are among the strong and influential churches of our denomination. At least two thirds of these churches, during their partial dependence upon our Society, erected their present houses of worship. While the Society aided them in the support of their pastors, they were encouraged to embark in the enterprise of church building, and to complete so important a work. The missionary aid received from our Society, stimulated the congregations to make sacrifices to secure the permanence of their organization, by building places of worship, where they and their children might worship God, and which they would regard with peculiar emotions as their religious home. Every year, some of the congregations, aided by us, tell us they have commenced the erection of a place of worship, and others inform us that they have completed such buildings; and generally these buildings are unencumbered with debt, or nearly so, when they are dedicated to the worship of God.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

The Public Meeting of this Auxiliary was held in the Tremont Temple, Boston, May 27th, at 7½ o'clock P. M. After the opening of the meeting with prayer, and the presentation of the Report by the Secretary, Rev. J. S. CLARK, able addresses were delivered by Rev. EDWARD BEECHER, D. D., of Boston, and Rev. R. S. STORRS, Jr., of Brooklyn, N. Y.

The following are the leading items of the Report:—

Accounts.

A balance of \$1,014 63 was in the Treasurer's hands at the opening of the year. He has since received, from all sources, \$31,168 61.

The disbursements for the same period are \$6,354 58 paid to missionaries in Massachusetts; \$1,046 27 in defraying incidental expenses; and \$24,000 remitted to the American Home Missionary Society, to be appropriated at their discretion on the field at large. The additional sum of \$6,410 55 has gone from different parts of the State directly to that treasury, without passing through

this; so that the entire receipts from Massachusetts are \$37,579 16; and \$30,410 55 of this sum have been expended out of the State. As compared with those of the previous year, the total receipts are \$1,984 12 *less*; while the regular and reliable collections from the churches are \$338 26 *more*,—the legacies amounting to only \$4,548 95, while the year preceding they amounted to \$6,930 33.

Fields of Labor.

The Society has had under its care the past year, in Massachusetts, 53 missionary fields; 4 on the list have disappeared, and 4 others have taken their places; 5 of those reported have relinquished their hold on the Society since the year began; so that the number actually receiving aid at present is only 48, while 17 of these have found themselves able to assume an *increased* proportion of their minister's support, since the last annual meeting.

Revivals of Religion.

The most decisive token of divine favor is found, in the outpouring of the Holy Spirit on several of the feeblest of these missionary flocks, and the hopeful conversion of 130 souls, in them all, as reported on the 1st of April. Some of these operations have indicated the presence of unusual power from above. In Pelham, after the pastor had gone away discouraged, and the Executive Committee had nearly abandoned the hope of being able to save the church from extinction, the arm of the Lord wrought salvation,—though not without the use of human agency. Besides the labors of several students from Amherst College, a neighboring pastor, while his own meeting house was undergoing repairs, took the oversight of this forsaken flock, for three weeks. At the close of his gratuitous labors he reported as follows:—"I have preached seventeen sermons there in all, and visited eighty-one families. My visit appears to have been *very* opportune and providential. The congregation on the last Sabbath numbered one hundred and sixty, and the Sabbath school one hundred and twenty. I found some forty hopeful conversions, and others in an inquiring state. * * * I have become much interested in that field. The service which I have been enabled to perform in it, is a very humble one, but I felt, that, from its nature, it was *peculiarly pleasing to Christ*. I never before realized (and wonder that I did not) what a special sympathy the Saviour must feel with a *feeble, struggling church*.

Efforts of feeble Churches to sustain themselves.

The average amount of missionary aid appropriated the past year to each assisted parish, has been one hundred and twenty-five dollars. Deduct this from the average salary of their ministers, (four hundred and forty-four dollars,) and it leaves three hundred and nineteen dollars as the average sum which each has furnished for ministerial support. This amounts to just *one per cent.* of their average valuation, (thirty-two thousand dollars,) as obtained from the town assessors' books. It is to be observed, however, that among these feeble parishes, as among the members composing each, there are some that cheerfully go beyond this standard of effort, while others are hardly persuaded to make even an attempt to reach it.

The first of these classes is well represented by the *West Parish in Hawley*, which is mentioned in the table as having relinquished its hold on this Society during the year. The following extract from the pastor's final report, describes the method of effecting it:

"My report, due the first of November, would have been sent sooner, but for an effort of this congregation to rise to independency. The matter was brought before them on the last Sabbath in October. This was cordially responded to in an informal meeting of the society the next day. The result is, that an amount of funds sufficient to meet the society's expenses for the present year has been raised. But a few days previous to this effort, the congregation had raised seventy dollars to improve the singing. The amount contributed the last year, for the various benevolent societies, is sixty-seven dollars and fifty cents.

"In company with one of the assessors I have just looked at the valuation of this society on the assessors' books. We find it less than twenty-five thousand dollars. Scarcely one-third of this is in the hands of church members; while just about one-third the members of the society *owe*. So that, in reality, the amount of property, real and personal, free from debt, does not exceed seventeen thousand dollars, according to valuation. Yet, with ordinary prosperity, the society hope in future to be able promptly to meet all current expenses, and to be *always on the list of donors*.

"The congregation in West Hawley, before the communion table on the first Sabbath in November, publicly expressed their *deep sense of gratitude* to the Massa-

chusetts Home Missionary Society for their paternal watch, care and aid, during the twenty years of their perilous infancy and childhood."

Aspect of the Field at large.

The operations here reported within the limits of our own little state, important as they are in themselves, and still more important in their relations, have absorbed but a small part of our funds. More than *four-fifths* of the receipts from Massachusetts have been appropriated to the **AMERICAN HOME MISSIONARY SOCIETY**, at New York, to aid in evangelizing the almost boundless field that has fallen under the care of that truly National Institution.

The history of Home Missions in this country has, from the first, been the his-

tory of great effects from little causes. Every movement has been like the silent and hidden, but resistless action of leaven—bringing out results which we can trace to no adequate cause, without supposing the unseen hand of God employed in their production. The fact that a new church can be planted and reared in an old waste, or an infant settlement, during the brief period of *seven* years, and at an annual cost to the Missionary Society of only \$165 per annum; the fact that several thousands of evangelical churches in our land have actually been brought up to a self-supporting condition at this trifling expense, and by this short process, since the Home Missionary enterprise commenced,—these facts proclaim the existence of an energy more than human. They indicate the presence of an all-powerful, though an invisible agency.

Missionary Intelligence.

IOWA.

Christian Emigrants Welcome.

This is the season when the great tide of emigration sets westward. It has been pouring in upon us for three or four weeks. The flood brings along some valuable families. Two families are about settling here from western New York. One of them a Deacon of the Congregational Church in Collins, New York, with a large and intelligent family. It will be an invaluable addition to our society. I cannot describe to you the pleasure with which the home missionary hails such arrivals. After having fought the battle almost single handed for years, he knows how to appreciate fresh troops. But a small part of the emigration stops here. It is pouring into the new counties on the North and West of us.

Opening for Ministers in the Western Counties.

The facilities for settlement in these counties are good, and they are rapidly filling up. A score of faithful ministers will soon find ample opportunity for missionary labor in these counties, and I trust "the Lord of the harvest" is raising up a band of young in our colleges and seminaries, to labor for Christ in this and other portions of this new country.

How a Missionary feels in view of the Destitutions.

There are many points in the settlements west of us, *where a missionary could find work enough now*. Churches are already forming on the Missouri river, and calling for ministers! Settlements are forming even west of the Missouri. Who will supply the spiritual wants of these rising multitudes? I sometimes almost resolve to go west myself, and leave my present place for some one else. I cannot endure the thought that this beautiful country should be given up to Satan. I think our pious young men at the East would say, without hesitation, "Here are we, send us," if they could be impressed with a sense of the importance of this work. You may think me too sanguine; but I regard the work of elevating these western communities, socially and religiously, by planting churches and institutions of learning, as paramount to every other benevolent enterprise. Not a church nor a college can be planted here whose influence will not be felt ultimately the world over. Every such institution brings this people more and more under the power of the Gospel, and increases the moral influence of the nation upon the world. I pray that God will wake up our pious young men to this subject.

From Rev. B. A. Spaulding, Ottumwa,
Wappelo Co.

A Christian Community eight years old.

This day closes the second quarter of my eighth year of missionary service in Iowa. Eight years ago this day, was the last day that the native Indians held possession of the region of country around and upon which this town now stands. The Des Moines River Association of Congregational churches, has recently held its annual meeting here. This Association now consists of ten churches and nine ministers. In its connection, are nearly 300 communicants. To seven of these churches, during the past year, were added 46 members. The number of scholars in Sabbath schools is 323. Since my last report, eight persons have been added to this church, six by profession and two by letter; four of these have become hopeful converts during the last winter. Our church now numbers forty one.

In February of 1846, this church was organized with eight members. Last Saturday, I was installed as its pastor. On Sabbath, Rev. Mr. Reed, Agent of the A. H. M. S. in this state, preached a sermon to the church and congregation on the subject of Home Missions. A minister, formerly from New England, remarked that it sounded very strange to hear Brother Reed saying what *we* must do for Home Missions, *we*; while we can almost see the foot prints of the savage, and hear the echo of his war whoop about us, talking about Home Missions! and why should we not? We are children of Home Missions, and may we not soon become supporters and defenders of our parent? But few years, we hope, and have strong reason to believe, will pass, before we shall cease to need your aid, and joyfully prosecute the work of re-funding what has been received from your treasury.

What changes do a few short years work out in our new settlements. How soon is the Indian hunting ground turned into the fruitful field, adorned with churches and blessed with the sweet and heavenly influence of Christianity. And how speedily do those whom we nurture in their infancy, become our most efficient helpers in extending into regions, yet more remote and destitute, the Gospel of the kingdom.

A Missionary's Estimate of the Work of the Society.

The following estimate is not a matter of speculation drawn up in the study, but the result of observation and experience in the open field of toil and patient endurance. The presence of such missionaries in the distant West, unwearied in their own labors, unsparing in their sacrifices, and looking with an eye so intelligent upon the great enterprise with which they are associated, and with a faith so strong in the potency of the Gospel to reclaim the wandering and the lost, and make our land the glory of all lands, may well encourage the hearts of the friends of missions at the East.—May the Lord of the harvest multiply such laborers a hundred fold, and give his people the means and the hearts to sustain them, and the privilege to share with them their recompense of reward.

The three years and over, of my employment under the patronage of your Society, have not served to lessen my estimate of the wisdom and vast importance of the enterprise in which you are engaged. There are kindred societies which are, and ought to be, dear to us all; but I think if one will reflect, he will see that yours should stand second to no other. In efficiency and adaptation to accomplish the object which all these have in view—building up and extending the Redeemer's kingdom—nothing can be better than to station watchmen on the frontiers to collect men together into churches, thus uniting the scattered firebrands and kindling a flame, where else all would be darkness, that he who leaves the army at home to seek here his fortune, may be reminded of his duty and guided by its beacon light; and a powerful influence may thence go abroad to bring the surrounding desert waste under the benign and salutary power of the Gospel. When this is done, however benevolent the object may be, and however much isolated individuals may be benefited, still experience proves that, in most cases, with those persons the good effected remains, and with them it dies. It is when men are associated and worship together, that the fires of piety live, and permanently burn. This is Christ's method of promoting religion, and converting nations. Besides collecting and forming into companies the straying warriors, your Society marshals the whole army of God to such movements, that

each victory strengthens and adds to its number the forces of those conquered, and turns the guns of each stronghold which is taken against the common enemy.

I see by the Annual Reports that the number of preachers and churches under your care have doubled once in between eight and nine years. By a mathematical calculation, one may see that had this missionary movement commenced at the close of the revolutionary war with the number with which it did commence, instead of 1,000 missionaries and 1,500 churches, 60,000 missionaries and 90,000 churches, with the yearly addition of 330,000 church members, would now be under the patronage of your Society.—Include in the calculation the missionaries, churches and members that in the course of things might be expected to pass yearly from under that patronage, and the number to be connected with other churches, and we reach a result and contemplate a consummation which present us our whole country as the garden of the Lord, realizing the prediction, they shall all be taught of God and, in our country, merge all rule, authority and power in one kingdom—the reign of Christ.

This one enterprise, the churches, at the time and with the beginning of which we have spoken, might have sustained; and though, by some mishap, all that we have supposed had not been actually accomplished; still school houses and churches, the order, intelligence, and piety of the best portions of New England would now appear and prevail in every part of our land, and those of a faith and order in common with ourselves, exist in millions “rooted and grounded;” and that jargon of sects whose name is “legion,” and which is now really the most serious obstacle in the way of extending Christianity in its purity, would be unknown.

Time has not been properly improved; what ought to have been, has not been, done, and the past cannot be recalled; still it may be a lesson for the future. If our population doubles once in twenty years, and your missionaries, churches and members, once in eight years, it will be seen that you are gaining ground; the ratio of increase may be expected to enlarge as the work proceeds, and the moral power of religion gain in its influence on the power of immorality and irreligion; and, if the churches and your missionaries are faithful to their trust, a consummation may be expected which will turn the whole energy—the moral

and financial power of this vast future empire to bear on one object—the regeneration of the entire earth.

WISCONSIN.

From Rev. J. B. Preston, Berlin, Marquette Co.

A good Beginning.

I am seated to report to your Society the results of my labors for the past three months. They have been, with me, months of toil, solicitude and encouragement. I arrived at this place about the middle of September with my family, and soon found that I must provide myself a house for the winter, as there were none suitable to be rented. This, necessarily, occupied much of my time for eight weeks, when we were settled in our own house.

I found, on my arrival, that the American Home Missionary Society, by its missionary, had, three months previous, visited this new and interesting field, looked up the professed people of God, and organized 6 churches of 14 members. Through the urgent solicitations of the brethren of this church, together with other circumstances, I was induced to feel that it was my duty to leave Western New York and come to their help. You can imagine better than I can express the reception your missionary received. I found, indeed, a new field. About two years ago the first settlers arrived, but now the town contains nearly 1,000 inhabitants. During the past year, more than 100 dwellings have been erected.

How a House of Worship was built.

But for this whole community there was no house erected in which to worship God. Our only place was a storehouse on the banks of Fox river, and of this we were deprived after a few Sabbaths. We then succeeded in procuring a third loft over a store. We soon found this room too small and very uncomfortable, crowded as it uniformly was. The thought of spending the winter thus was painful to us, as many who wished to attend upon the preached Gospel would be deprived the privilege. The question arose, What can be done? On the 10th of December we met for consultation. At this meeting a plan was presented, the expense estimated for putting up a shanty meeting house, 24 ft. by 42, with shingled roof, covering it with rough boards, bat-

tening the cracks, ceiling the inside with half inch boards, and filling between with saw dust. If \$250 could be raised by subscription, we resolved to undertake the work. It devolved upon myself to raise the sum if possible. The success was beyond our most sanguine expectations. In two days, \$350 were subscribed, and some of the timber for the frame on the ground. We were not, by cold or storm, prevented from prosecuting our labor till the work was completed. The second Sabbath in January, we were permitted to worship God in our own sanctuary. The house was filled, and thanksgiving, I doubt not from hearts sincere, ascended to God for such signal manifestations of his goodness. This house, we expect, will accommodate us, until we are able to put up a permanent building, though the prospect is we shall soon need more room. The ladies, encouraged by our success, immediately undertook to raise funds sufficient to procure lamps, Bibles and curtains. This they have accomplished, and have now organized a benevolent society, that they may, at all times, be ready to aid in advancing the cause of Christ.

We have much to encourage us; such has been the success which has attended our efforts, and such the respect paid by this community to the institutions of the Gospel. Though our work thus far, as you perceive, has been principally preparatory, yet the Gospel has not been preached in vain. There is that attention, stillness and solemnity in our meetings, which indicate the presence of the Spirit of God applying the truth to the heart.

It is our prayer that the Lord will revive his work, and gather into his fold multitudes of precious souls.

*From Rev. N. C. Chapin, Watertown,
Jefferson Co.*

Ground lost by the Intermission of Missionary Labor.

For the three months that I have been here, the best that can be said respecting the condition and progress of our church is, that we seem to have made a pretty good beginning—to have taken a fair start. The vantage ground which had been gained in previous years was almost entirely lost, in consequence of the long interval of almost a year and a half, during which there were no public religious services. The disastrous effects of such

an interruption, in such a place as this, no man will be likely to understand, except from immediate observation. By the efforts of two or three men, whose courage and energy deserve high praise, a church edifice was erected during the period specified. It gives us a great advantage, that we have a neat and commodious house of worship; the finishing touches will be given to it in a few days, and we hope to dedicate it to sacred uses in about a fortnight. It would be very gratifying and encouraging, if we could see our church filled on the Sabbath, a sight which it has never yet been my pleasure to witness. The inhabitants of this place were for years without regular religious services; they fell into habits of neglect, and the holy day was hardly distinguished by them at all. It is very hard to break down such habits; it is one of the most painful facts in my circumstances, that I cannot reach the many, except occasionally, with the truth of the Gospel. There has been, however, a slow increase in the number of attendants upon the Sabbath. Most of those who can properly be said to belong to our congregation, show a good degree of interest in the prosperity of the church.

Hope only in the Power of the Gospel.

The state of things, morally and religiously, is worse in this community than I have ever before seen it anywhere. Sin, open and outrageous, abounds; all sorts of errors are held. There are some skeptics and many Universalists, whose style of life, bad every way, is the natural and necessary growth of their principles. If there was ever a place in want of Gospel influences, here is one. Nothing, I am sure, *nothing* but that Gospel which is the power of God unto salvation, can elevate society here, restore public sentiment to a healthy tone, and allure the devotees of mammon and vicious pleasure to the peaceful paths of true wisdom. A genuine, thorough and extensive revival—that is what we want and seek—that, in spite of all inauspicious appearances, is what I venture, sometimes, when faith is strong and trust full, to expect. If by the aid of your Society, under God, this place should be recovered from the arch enemy, one of whose strongholds it now is, that one victory were enough to satisfy any man that the Home Missionary work is worth its cost a thousand times told. Such a victory, desperate as the case now looks, is possible with God; for it, we will hope and pray and toil.

*From Rev. Hiram Freeman, Oshkosh,
Winnebago Co.*

Church Members without Letters and without Reputation.

The Lord is blessing this church with an increase of members and strength. Accessions have been made to it at every season of communion since its organization. Fourteen have been added since the first of last March, and the addition has been of an interesting character. Four out of the five that joined by profession had been connected with the church before coming here. But not taking letters with them, and being long absent from the churches to which they belonged before they had selected and fixed themselves in their new homes, their church relation became dissolved by time. On this account, they were under the necessity of postponing their union with the church here, until they had obtained a christian reputation among us in another way. This method of procedure is detrimental to the piety of the persons concerned, and occasions embarrassment to the churches here and to the missionaries. Were I permitted to address the pastors and the churches of the East, I would earnestly implore, that when their brethren leave for the West, they send them away, not only with their best counsels, and a fervent prayer for God's blessing to attend them, but that they also furnish them, if worthy, with the *credentials of their membership*; that when they arrive here, they may at once secure our confidence, and that we may be immediately blessed with their fellowship and co-operation. This course would prevent some of those lamentable departures from the way of the Lord, over which we have frequent occasion to mourn.

From Rev. C. L. Adams, Neenah, Winnebago Co.

Accommodations for Worship.

There is to be a meeting this week to devise means for erecting a house of worship. On this item your missionaries could fill out glowing reports. Six months of experience in northern Wisconsin has often made me think of the pains taken to secure the comfort of speaker and hearer in our Eastern churches. When I enjoyed them, I sometimes heard people complain of in-

conveniences. The temperature might not be exactly right. But in Wisconsin we accommodate the houses of worship with a *range of temperature*, from 10 below to 100 above zero.

In our small village, too, we have a *range of time*, almost as wide as is that regulating the temperature of our school houses. Often, one third of the congregation come in after the sermon has commenced. Every time my eye glances at Meneeley's advertisement, and I think of the annoyance of the preceding Sabbath, I could wish myself possessor of a part of Astor's estate. If, with its possession, I could unite a benevolent heart, I would be a liberal subscriber to a new *propaganda*, furnishing the poor churches at the West with *bells*, thereby greatly increasing facilities for doing good.

ILLINOIS.

From Rev. Joseph Fowler, Lacon, Marshall Co.

When your commission came to hand, I was lying low with pneumonia. I had recently resumed my labors with invigorated health and cheering hopes. Just about this time, a fine bell was procured from Boston; and it was truly animating and encouraging to hear its solemn tones inviting the citizens to the house of God. The number of worshipers increased. More serious attention was given to the word. Our meetings for prayer were also better attended by members of the church; and brethren seemed to have more of the spirit of prayer. I began to hope that the Lord was about to revive his work, when I was suddenly prostrated by disease, and could only pray for Zion and for perishing sinners. I felt as if I could leave the world in peace, if I could but witness the effusions of the Holy Spirit, and the conversion of sinners. I have reason to bless God that one so unworthy is permitted to resume his labors, with the hope of reaping the golden harvest. My prayer is that God would sanctify this affliction to myself and family and to my people. I am still very feeble, but was able to give one discourse last Sabbath.

A few weeks before I was taken ill, I tried to perform more labor than I could endure. Besides the ordinary labors of the Sabbath and pastoral duties, I have endeavored to sustain an appointment in the eastern part of the county. There is a great demand for missionary labor in

various places in the county; and I regret that I am not able to meet this demand. All my resources of time and strength seem to be put in requisition in the village and immediate vicinity. The population of Lacon already exceeds 1000, and is rapidly increasing.

From Rev. C. R. Clarke, Granville, Putnam Co.

Wolves in Sheep's Clothing.

Mr. C. is laboring in the destitutions in, and adjacent to, Putnam Co. After speaking of encouraging indications at several points in his large and destitute field of labor, he refers to some of the prevailing forms of error and opposition which he encounters.

My heart almost faints at the difficulties which I have to meet; and these are not found alone, or principally, among worldlings, but among religionists. A class of Baptists called "Ironsides" go strongly against any moral movements. This Bible distribution is "all a speculation, a money making scheme." They say men are *not moral agents*; that there is but one moral agent in the universe and that is God. The fact is, that in this vicinity, the great obstacle to the conversion of the impenitent consists in the inconsistencies of those who *profess* to be religious.

The "come-outer" spirit has also cast a blight over this fair field of promise. But the Lord reigns, and he will cause the wrath of man to praise him, and the remainder of wrath he will restrain. The promises of God are exceeding precious to me, and they hold me up when the dark clouds gather and the angry waters rise and seem ready to swallow me up. "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." "Lo, I am with you alway." With such assurances I cannot, nay, I will not, despond, especially when I have the evidence that my labor is not in vain in the Lord.

Effect of a Funeral Service.

A few weeks since I was called to preach at the funeral of a very dear young brother, who was hopefully brought into the kingdom through my ministry, three years since. He was studying to qualify himself for usefulness as a minister, and intended to go abroad as a

missionary, should he become qualified. But disease suddenly arrested him; but his last messages were to his young friends, and particularly to some who were in their academic course. He exhorted them to become missionaries of the cross and preachers of the Gospel to their perishing fellow men. The preaching on the occasion of this young man's funeral was used as the instrument, by the Spirit of God, of awakening another young man who is now, I trust, a new creature in Christ Jesus. He is, in his studies, far in advance of the young man who died, and of very superior talents. Should his health, which is now poor, be sufficient, I have very little doubt that he will be a bright luminary in the Zion of our God. This conversion, occurring at this time, when so little interest appears to be felt in this vicinity, greatly revived my heart and caused many to rejoice.

From Rev. J. H. Russ, Ewington, Effingham Co.

A Wide and Hard Field.

The field assigned to Mr. R., comprises two of the largest counties in Southern Illinois. As in the case of other missionaries who are engaged in such pioneer service, one of the first results of his labors has been the disclosure of the deplorable destitutions of his field, and the urgent demand for additional laborers.

I find much more labor is imperiously demanded in this county than I can perform. Two efficient and faithful missionaries would find enough to occupy their whole time, and exhaust all their energies. In different parts of this county (Effingham,) and the adjacent parts of Cumberland and Jasper Counties, in a territory twenty miles in length and sixteen in width, we have a church of fourteen members, six of whom were received last Sabbath. In this field there are no less than eight important places for stated Sabbath preaching; and could they be supplied with sufficient frequency and regularity, incalculable good, I have no doubt, would result. In three neighborhoods, in the south, the east, and the north part of this territory, are three nuclei of churches, which will demand separate organizations as soon as their members will allow, as they are too far apart to meet together.

We have not the privilege of reporting

a revival, but the state of feeling has recently appeared more than usually interesting. But the enemy is coming in like a flood. The rage for horse-racing has for some weeks prevailed to an unparalleled degree. A noted professional horse-racer takes his wife with him to the races, where she mingles with the men as well as with the women, bantering them for a "bet." They are now, and have been for several days, here on this business. "A shameless woman is the worst of men." But this unsexing conduct is, in this community, by no means disreputable. The jockeys train their horses on the race ground on the Sabbath with impunity, and members of churches, claiming to be evangelical, do not, so far as I know, even remonstrate against it. And this is not surprising, for *doctrine* regulates *practice*. Their creed in general is, as taught preceptively by most of their leaders, and, as it appears, practically by all, that the observance of the fourth commandment is a great sin. I believe the Sabbath is spent more or less in every family as a day of social merriment and recreation. Hence, minds even though pensive in the sanctuary, are almost sure to be filled with levity before the congregation separates, by the trifling conversation to which they are exposed. The effects of the Gospel, though apparently powerful while it is coming from the lips of the living speaker, generally seem more evanescent than the flying cloud. In view of such influences, I am often, after preaching to an apparently serious and anxious congregation, filled with the most gloomy apprehensions that my message will prove only a "savor of death unto death."

But though I am often disheartened, I think I have, on the whole, great reason to thank God and take courage. Light seems to gleam amid the darkness which covers this field. In every moral point of view, a manifest improvement has taken place within the last ten months. And our prospects, though dark as Egypt, compared with what they are in many places, seem, on the whole, brighter now than they have appeared, for any considerable length of time, at any former period.

From Rev. E. B. Olmsted, Greenville,
Bond Co.

Prospects of Southern Illinois.

The internal improvements, in progress and projected, in this portion of the State, and the

consequent development of its natural resources impart to it new importance as a field of missionary labor. The facts stated in the following communication in reference to one of the Southern Counties, which may probably be taken as a sample of the whole region, will aid in forming a correct estimate of its condition and prospects.

I have just returned from the extreme lower part of the State. The prospects of that part of our field are becoming more promising. I preached one Sabbath at Jonesboro, where Rev. Mr. Dearing labored the last year; another Sabbath at Caledonia, 14 miles above Cairo, and at Metropolis City during two days. At the latter place a church has been organized, and another might be organized at Caledonia. C. is the seat of justice for Pulaski Co., formerly a part of Alexander Co. It is a small county containing 194 square miles, has 312 farms and 2,265 inhabitants. Of that number 359, over 20 years of age, cannot read or write. Of course, among such a people error is rife. Within the last year a man who was shot and severely wounded by an indignant husband, for insulting his wife, has succeeded in building up, or associating a church of 114 members. He only asks the people to believe in Christ as the Son of God, and be baptized, which, he says, is all the Scriptures authorize him to ask. He denies the influence of the Holy Spirit and the necessity of private prayer. But the people are becoming weary of this and of kindred forms of heterodoxy, and are looking with anxiety to the establishment of such churches as are supported by your Society. Caledonia contains 194 inhabitants. There are in the county—Campbellites 114, Methodists 216, Roman Catholics 38, United Baptists 89, German Reformed 20, Evangelical Lutherans 32, Presbyterians 12. There is no Sabbath school in the county. This whole region is high and rolling, heavily timbered, and as healthy as other portions of the State, as is proved by the fact that in the last year there were but 56 deaths in a population of 2,265. Much of the sickness arises from exposure and dissipation. These remarks are equally true in regard to the whole southern portion of Illinois. I hope the time will come when the truth will be known in regard to the physical geography of southern Illinois. It is not, as many suppose, a *frog pond*. On the contrary, I think it may be affirmed, that the country from the mouth of the Ohio

to Chester on the Mississippi river, and to Shawneetown on the Ohio—not much short of 100 miles on each river—and the intermediate country, is more broken and diversified than any other portion of the State of equal area, and only needs the improvement of its society to make it one of the most desirable countries in the world. And the causes to effect this consummation so devoutly to be wished, are already in operation. Caledonia is already a distributing office for the different telegraph lines. At that point you may converse with St. Louis, Louisville, Nashville, New Orleans, &c. The construction of the central railroad, now rendered certain, will introduce a population that will revolutionize the country;—and missionaries of the cross should lead the van.

MICHIGAN.

From Rev. O. W. Mather, Mackinac, Mackinac Co.

This is one of the oldest settlements in the Western States. It was founded by Marquette in 1671. The original settlers were mostly Catholics from Canada, and a majority of the inhabitants have always been attached to the Romish Church. In 1820, this place was made the seat of an Indian Agency, and became an important depot of the fur trade, and the resort of several tribes of Indians. A mission was established among them in 1823 by the United Foreign Missionary Society, and was afterwards transferred to the A. B. C. F. M.; but in consequence of the removal of many of the Indians, it was abandoned in 1837. Since that time no regular worship has been maintained by any denomination of Protestants, except in connexion with the garrison at the Fort, till Mr. Mather commenced his labors, under commission from this Society, in August last. The practicability of gathering a permanent Protestant congregation here has heretofore been considered questionable, but the experiment thus far appears hopeful, as the following communication testifies.

This is a very mixed community. In a population variously estimated at from 800 to 1,000, not less, certainly, than "three fifths,"—very likely even a larger proportion—are professed Roman Catholics, consisting of Irish, German, French and

Half Breeds. There is a considerable portion of the remaining two fifths, who can hardly, with propriety, be ranked either as Romanists or as Protestants. They may have been born and nurtured amidst the institutions and fostering influences of Protestantism, yet here they are practically heathen, in respect to all religious principles or practices. Among them, also, are those who once made a profession of religion. A remnant there is who feel and manifest an interest in maintaining and enjoying for themselves, their children and the community, the ordinances of religious worship. You must have already inferred that it is but a "remnant," and that not very large. At the same time, I have reason to believe that the influence of the truth is not, by any means, restricted to those who are regular attendants upon my service, but others, only occasional attendants, and even some Romanists have come within the hearing and influence of divine truth.

From the time of my arrival, in August, till some time in October, my services were regularly maintained, on the Sabbath, morning and afternoon, in the "Mission church," a building originally erected and occupied by the missionaries in the service of the A. B. C. F. M. But as the season advanced, and fires became essential to comfort, the place of our service was transferred to the Court House in the village. This place is both more central and comfortable, and here we have remained till the present time. Previously to effecting this change, I had taken the necessary steps for procuring the requisites for a Sabbath school. The result was the donation of a library of 100 vols., together with question books, etc. Immediately after transferring our services to the village, preaching was attended in the morning and evening, and the afternoon was devoted to the exercises of the school. At its organization, the school embraced rather more than thirty scholars, being nearly all the children of the congregation, and some not regularly belonging to the congregation. Removals and other causes have somewhat diminished the number, but otherwise the exercises have been attended with much and uniform interest. I have personally superintended the school; and, as a means of increased usefulness and interest, I sought to enlist the children in the matter of singing, by devoting one evening, sometimes two, in the week, to their improvement and instruction therein. The result of this effort has proved exceedingly favorable and gratifying to all

concerned. It has fostered in them a taste for singing, and afforded us good music in the school.

The services for preaching in the morning and evening have been sustained with a tolerably uniform attendance, especially that in the evening, when several, not with us during the day, have been generally present. The attention has been uniformly good and respectful, and with every indication of real interest in the hearers. And here I may say that one of the most attentive and constant hearers, particularly in the evening, has been an intelligent Roman Catholic. My intercourse with the families of Romanists, has become quite considerable, and their treatment of me has been uniformly courteous and respectful. If they harbor a feeling of ill will or jealousy, they have been very successful in the effort to conceal it.

On the whole, I persuade myself that something in the way of, at least, moral improvement, has been accomplished, and, I hope, of religious improvement also.

From Rev. Wm. P. Russell, Memphis, St. Clair Co.

In Journeyings often.

There is so much destitution around us that I find much to be done. Long journeys have frequently to be made through the woods, and over roads that are exceedingly bad, to attend funerals and other religious meetings. I usually, on the Sabbath, preach twice in our meeting house, and then for the third meeting, I go from four to eight miles, where I generally find a school house well filled with attentive hearers. In one of these places we have, at times, nearly or quite two hundred. The house is filled, and a good many remain outside because there is no room for them within. They recently erected in this place a school house of good size; the building is two stories high, and they are finishing the upper room for meetings exclusively. A number of those who have, been connected with evangelical churches at the East, and elsewhere, have expressed a desire to have a church organized among them, but they fear the services of a minister cannot be obtained, and if a church were organized it might, in consequence, soon run down. Good shepherds are greatly needed in our newly settled towns, who may devote their time to going from house to house, gathering the scattered sheep of Christ's fold into

small churches, that may be encouraged and assisted until able to take care of themselves.

A Pillar fallen.

Our little church has been sorely afflicted of late in the death of one of its deacons. Father Gilbert, as he was familiarly and affectionately called, was a native of Mass. He was hopefully converted in his youth. In the early part of his life he removed with his family to the State of New York, where he remained for a number of years. He came to this state about fifteen years ago and resided in Romeo for a few years, and when a settlement was first made in this place, he with his eight sons located themselves in this wilderness. Deacon Gilbert spent most of his life in teaching, and was favorably known as a successful instructor of youth. In the different places where he has resided, both at the East and in this state, he has held the office of deacon, or ruling elder. When our little church was organized in this place, himself, wife and two of his sons were among the number. From what I can learn in reference to the past life of our departed brother, I infer that he has maintained a consistent walk since his first profession of faith in Christ. During the two and a half years in which I have been acquainted with the deceased, his influence has been very salutary over the church and others with whom he came in contact. When his health would admit he was constantly at the house of God on the Sabbath, and at the meetings for prayer during the week. When at a prayer meeting, he did not sit, like so many professors of religion, as a mere spectator, but was always ready to do his part in making the meeting interesting and profitable. He loved the Word of God, and the family altar, where his fervent petitions daily ascended for his family, for the church and the world. There was so much consistency in his general deportment that during my stay in this place, I have not heard the first whisper against his moral character. His death was sudden, but peaceful and triumphant. When we gathered around his last remains, and looked upon those silent lips from which we had so frequently heard faithful exhortations and humble prayer, I could but desire that his mantle might fall upon many who still live, and that others, who come from the East, may bring with them the same spirit, and thus lift up a standard that shall be for the glory of God, and the salvation of this Great West.

Miscellaneous.

What a Missionary finds "Down East."

We often give sketches of missionary life, and of the privations and trials of the first settlers in the Far West; less frequently do we give the experience of our brethren, and the hardships of those to whom they minister in the "Far East;" as the full reports of missionary labors in that direction less frequently fall into our hands. The following extract, however, from the annual report of *Rev. S. Turner*, of Bingham, Maine, in the Northern part of the state, will show that opposite points of the compass, and thousands of miles of distance make very little difference in the condition of those who first enter the wilderness to fell its forests and bridge its streams, to encounter its frosts and its fevers, and bear all its privations—to be themselves but "stepping stones" to others who shall afterward enjoy there the comforts of good neighborhood, the blessings of education, the consolations and hopes of Christianity; and that East or West, North or South, the dwellers in our new settlements and those who minister to them should share largely in our sympathies, our benefactions and our prayers.

On twelve occasions the last year, I have officiated at funerals, once, at a distance, over a bad road, of 40 miles. Through all this extent, and onward 30 miles further to the Canada line, and I know not how much further, there is an entire destitution of religious privileges, excepting a rare instance, at two or three points, of an occasional sermon. I was more deeply impressed on the occasion just referred to than ever before, with a sense both of the religious and other privations and hardships of the people, especially of those engaged in the lumbering business. The family, where I stopped, tarrying two nights with them, were separated from their nearest neighbor, in one direction, by a space of ten miles; and in the other, by a space of five miles. The oldest of the three children, a lad of fourteen, died suddenly. At the first attack of the disease, the father was apprised that he could not live till a physician could be sent for and reach him—the nearest being in this

place, and the road almost impassable. The best he could do was, to send some 15 or 20 miles for an aged Indian doctor, who came and did what he could, though to no purpose. The child died. Fifteen miles was the nearest place at which a coffin could be made; and the same distance, in another direction, was the nearest place at which help could be procured to make other preparations for the funeral. During the day I spent there, I visited, at a distance of five miles, a young man who was nearly killed by the falling of a tree. Another had badly frozen his ears and feet. A third had been knocked down by his cattle and a heavy load passed over one of his limbs, with which he limped, driving his team, some half a dozen miles. He had travelled ten hours in accomplishing a ten mile journey. Several others, I learned, had nearly perished; some for want of food; some from cold; others, by other hardships, caused by the blocking snow storm of December last. Six months of the twelve in this region annually wear away life in these exposures.

The strong become feeble—An historical notice of the Church in Bolton, Conn.

The work of Home Missions is, ordinarily, to care for churches in their infancy. This being past, they no longer need our care. They provide for their own; and they return, with a large hand and a generous heart, into the treasury of beneficence many fold for all they have received. Eight hundred churches, that have been nurtured by the American Home Missionary Society, the last quarter of a century, are now independent, self-supporting. But there are exceptions to the general rule. Some churches—even of those which have been mothers of churches and contributed their thousands to lay the foundations of christian institutions in the new settlements—need to be cared for in their old age. Causes, alike unforeseen and uncontrollable, have reduced them from a state of affluence to that of dependence. Once, they could command the services of the most gifted in the land,

Now, the charitable institution which their wisdom and faith and beneficence aided in founding, must assist them in the support of the Gospel ministry, or their sanctuaries must become a desolation. Some such churches will long remain on the missionary list in our older states. And, surely, if to honor our father and our mother be the delight of our hearts, as well as the first commandment with promise, we shall not grudge the pittance requisite to keep the fires of devotion evermore burning bright upon these ancient altars of our God.

The sketch which follows is from the annual report of *Rev. Lavius Hyde*, the present Pastor of the Church in Bolton.

The time has been, when this church needed not the aid of sister churches. Here, were men of wealth, enterprise and energy, who unitedly labored in the cause of Christ, and honorably sustained divine institutions.

In the year 1722, the inhabitants unanimously assigned fifty acres of good land, conveniently situated, to their first pastor. They voted that every male inhabitant of the town, between the ages of sixteen and forty five, should labor three days each year in clearing this land, constructing fences, cultivating and securing crops, cutting and carting his wood,—besides liberal pecuniary provisions for his support. They extended a call to a young clergyman then preaching with acceptance in the city of New York. In reply he wrote as follows:

"I assure you I have a great esteem of, and affection to, the people of your town, so far as I am acquainted with them, and I should count it a smile of Providence upon me, if ever I should be settled amongst such a people as your society seems at present to me to be. I heartily wish for your prosperity in all things, especially upon spiritual accounts, that God would give you an able, faithful, pious and successful pastor, that may be a great instrument of the advancement of God's glory and the eternal interests of souls among you.

I am, your hearty friend
and humble servant,
JONATHAN EDWARDS."

His acceptance, on a repetition of the call, is on record among the archives of this church; but about the same time, he was invited to a tutorship in Yale College, and introduced to this people his

friend and classmate, Rev. Thomas White, who was of a spirit kindred to his own, and under whose ministry this church enjoyed many years of prosperity.

During the labors of the Rev. George Colton, the second pastor, Vermont, and the region between Utica and Rochester, were the new settlements—the great and distant fields of missionary enterprise. Then, this church contributed annually to the Connecticut Missionary Society, and the pastor bequeathed his estate to increase the permanent fund of that institution. Neither he nor any of his people had the most remote idea, that this church would be a suppliant at the door of the Home Missionary Society.

The causes of the decline in piety and enterprise are not without some interest. Bolton included the larger part of Vernon, for thirty years after President Edwards accepted a call here; but it was comparatively an unimportant part of the town. Its streams ran noiselessly through tangled forests, while Bolton Centre was a place of business, occupied by men who were princes in the land. Orford, then a waste place in East Hartford, was dependent for pasturage and bread upon this fertile mountain. Now, Vernon contains three, and Orford—bearing the name of Manchester—two, Congregational churches, and each the same number of other evangelical denominations—and they are all golden candlesticks; while Bolton church, the mother of them all, sits solitary, as a widow, dependent on charity, for there are none among her sons and daughters to guide her. They are gone, some among the leading men of several of these churches; more are scattered all the way from this to California, promoting, as we hope, the kingdom of Christ. She that hath borne seven languisheth. Our most enterprising and energetic youth go from us, every year, to swell the population of the villages around us, or to lend an impulse to the tide which is bearing the institutions and the civilization of the Puritans to the Pacific. It is not more certain that the living springs, gushing from our mountain sides, will send their contributions to drive the machinery in the lower towns, than that our youth will be there to guide the spindle and the loom. The consequence is, that real estate has been depreciating here for fifty years; and the poor who will pay small rent, or buy on lower terms than in any of the neighboring towns, can find a home among us. They who have the means to emigrate do so, and our number lessens every census, though not so fast as

our valuation; for poverty comes like an armed man. A century ago, there was but one denomination here. The Assembly's Catechism was taught in every family; and one half day each week the school teacher in every district made that wonderfully blessed manual a part of the regular lessons. Now, there are five denominations, aiding to sustain as many separate congregations—one, beside our own, regularly, within the limits of this town; and three, occasionally, here and in contiguous places. And Ephraim envies Judah, and Judah vexes Ephraim.

For the Home Missionary.

Aid for Home Missions.

MESSRS. EDITORS.—I recently called the attention of your missionaries to the aid, in *libraries*, that the MASS. S. S. SOCIETY was prepared to render to them in establishing and sustaining Sabbath schools, where such aid is *needed*. A reference was also made to the *Well-Spring*. I wish now to make a more definite statement in regard to this periodical.

The WELL-SPRING is a juvenile paper published *every week*, and is intended to contain nothing *unsuitable* to be read on the *Sabbath day*. It is circulated widely in our families and Sabbath schools in Massachusetts and New England, and, to a considerable extent, in different parts of the Union, *many* of the schools asking from 20 to 300 copies each. In

numerous cases, according to the testimony of ministers and superintendents, schools have been greatly increased in interest and numbers—many more than *doubled* through the influence of this little paper. Supposing its circulation in the fields of your missionaries *may* have a similar happy influence, the MASS. S. S. SOCIETY is ready, so far as our friends shall furnish the means, to make a *grant* of 20 copies, or \$5.00 worth, to any Sabbath school that may wish them and is unable to pay for them; or to furnish missionaries or missionary churches, or pastors, who *need* it, to aid them in organizing or reviving schools.

From the 1st of July, the postage will be, for any distance between 300 and 1000 miles, only 15 cents a copy for a year; between 1,000 and 2,000 miles, 20 cents; between 2,000 and 4,000 miles, 25 cents; and any distance over 4,000 miles, 30 cents a copy for a year. Or, we can put up a *quantity*, at one time, enough for six months or a year, and they can go with the libraries that are sent, or they can be sent in bundles for a small expense, and then the missionary can furnish the members of his school with a paper *every week*.

Applications for Libraries, Question Books, or the *Well-Spring*, made to the subscriber, will be promptly attended to, so far as the means of the Society will allow.

ASA BULLARD,
Secretary of Mass. S. S. Society,
No. 13 Cornhill, Boston.

Notices.

Pre-payment of Letter Postage.

Letter Postage, if *pre-paid*, under the present Post Office arrangement, is 40 per cent. *cheaper* than if paid at the end of the route. This amount is worth saving to the Society and to its missionaries. The American Home Missionary Society will therefore *pre-pay* all letters sent from their office, and they respectfully request their missionaries and correspondents to be particular to *pre-pay* all letters addressed by them to the Society.

Applications for aid.

We desire to call the particular attention of those churches applying for aid, that are

within the limits of an Agency of the Society, and of individuals who forward applications, to the following notice, which appears in various forms under the head of "Applications" in the Society's publications. A careful observance of it will often prevent delay in the action of the Society upon the request preferred:

Applications, after being properly certified by individual ministers or Committees of Missions, should in all cases be addressed to the care of the Agent, Agency or Auxiliary Society of the American Home Missionary Society for the region where the applicants reside.

The address of the Society's Agents will be found on the cover of its Report and of the Home Missionary.

Appointments by the Executive Committee of the A. H. M. S., during the month of June, 1851.

Not in Commission last year.

Rev. John D. Strong, to go to Iowa.
 Rev. Robert F. Kabus, Germans, Northern Indiana,
 Rev. William G. Laitzle, do.
 Rev. J. C. White, Springfield, O.
 Rev. John Scottford, De Witt and Victor, Mich.
 Rev. J. C. Craue, Bedford, Mich.
 Rev. Royal Mann, Marion, N. Y.
 Rev. Harvey Smith, Masonville, N. Y.
 Rev. P. Perry, Marathon, N. Y.
 Rev. Pindar Field, North Pitcher, N. Y.
 Rev. Charles Parker, West Hoboken, N. J.

Re-appointed.

Rev. W. H. Smith, Salem and vicinity, Mo.
 Rev. A. G. Taylor, Hermon, Mo.
 Rev. C. H. Heckmann, Germans, Brunswick, Mo.
 Rev. Bennet Roberts, Marion, Iowa.
 Rev. G. B. Hitchcock, Eddyville, Iowa.
 Rev. H. W. Cobb, Le Clair, Iowa.
 Rev. Josiah Town, Geneva, Ill.
 Rev. Seth Smalley, Chemung, Ill.
 Rev. A. J. Copeland, Geneseo, Ill.
 Rev. A. M. Dixon, Carlinville, Ill.
 Rev. J. R. Dunn, Chesterfield and String Prairie, Ill.
 Rev. Samuel Ordway, Northampton, Ill.

Rev. George Langdon, Crystal Lake, Ill.
 Rev. Jacob E. Conrad, Warsaw, Ind.
 Rev. Samuel D. Smith, Destitutions in Dayton Presb., O.
 Rev. Thomas Griffith, do.
 Rev. George Barnum, Medina and vic., Mich.
 Rev. John Monteith, Blissfield and vic., Mich.
 Rev. A. W. Bushnell, Galesburgh, Mich.
 Rev. George Winter, Atlas, Mich.
 Rev. Andrew Govan, Corunna and Owasso, Mich.
 Rev. Josephus Morton, Sylvan, Mich.
 Rev. Samuel Sessions, Concord, Mich.
 Rev. Daniel Jones, California and Alganssee, Mich.
 Rev. Roswell Parker, Adams and vic., Mich.
 Rev. J. W. Baynes, Hudson, Mich.
 Rev. Luther Shaw, Chesterfield and New Baltimore, Mich.
 Rev. Jeremiah Woodruff, Richford, N. Y.
 Rev. S. A. Rawson, Burns, N. Y.
 Rev. Lyman Manley, Ontario, N. Y.
 Rev. Ebenezer Everett, Rose, N. Y.
 Rev. Ward Childs, Shelden and Java, N. Y.
 Rev. John Scott, Napoli, N. Y.
 Rev. David Powell, Eden, N. Y.
 Rev. Andrew Phillips, Cannonsville, N. Y.
 Rev. S. H. Williams, Bangor, N. Y.
 Rev. Zenas Riggs, New Lisbon, N. Y.
 Rev. D. Van Valkenburgh, Taberg, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of June, 1851.

NEW HAMPSHIRE—

Gilsun, a friend, 5 00
 Harrisville, Lovell Harris, 5 00
 Keene, Samuel Town, \$5; Dr. Dudley Smith, \$5; Mrs. Eliza P. Hastings, \$5, 15 00
 Marlborough, Cong. Ch., \$5; legacy of Mrs. Bethia Whitney in full, to const. Mrs. Phebe Woodbury, Mrs. Lucy W. Rice, and Mrs. Sarah Bigelow, of Windchendon, Mass., Life Members, \$75, 80 00
 Pelham, Jeremiah Tyler, to const. Mrs. T. C. Tyler a L. M., 30 00
 Swanzev, Rev. E. Rockwood, 10 00
 Warner, Dr. P. Widden, to const. Geo. P. Widden a L. M., 30 00
 Ackworth, Miss Hannah Ware, by A. Kingsbury, 5 50
 Epsom, Ladies' Sew. Circle, by Rev. R. A. Putnam, 3 00
 Henniker, Abel Cannon, 10 00
 Hillsboro, John Gilbert, Jr., 3 00
 Hollis, Benev. Soc., by J. A. Wheat, 74 00
 Jaffrey, a friend, by Rev. L. Tenny, 5 00
 Lyndeborough, Israel Crane, 8 50

VERMONT—

Fairfield, Wm. Morse, \$1; Thos. Morse, \$2, by C. F. Safford, 3 00
 St. Albans, Mrs. Sally Strong, by C. F. Safford, 5 00
 Woodstock, Mrs. S. Woodward, to const. Deac. Dana Pierce a L. M., by B. Perkins, 50 00

MASSACHUSETTS—

Home Missionary Society, by B. Perkins, Treas., 1,000 00
 Andover, a widow's thanksgiving, 5 00
 Attleborough, Ladies' Sew. Circle, by Miss Maria Capron, 4 00
 Conway, Married Ladies' Benev. Soc., by Mrs. Maria H. Avery, 19 00
 Enfield, by R. McEwen, 1 00
 Franklin, North Dist. Fem. Char. Soc., by Mrs. C. B. Fisher, 30 00
 Lenox, Oliver Peck, 10 00
 Leominster, Mrs. Susan Lincoln, 4 00
 Southbridge, Ladies' Benev. Soc., by E. Carpenter, 5 00

South Dennis, Juv. Miss. Soc., by Miss O. S. Tolman, 1 00
 South Egremont, Ladies' Miss. and Benev. Soc., by Rev. E. Clark, 20 00

CONNECTICUT—

Bethlem, Fem. Cent Soc., by Mrs. Abby Church, 5 00
 Bridgeport, Second Cong. Ch., of which \$60 is to const. Charles S. Northrop and Edgar W. Hawley Life Members, by H. Higley, 261 58
 Chester, Rev. E. G. Swift, 5 00
 Danbury, First Cong. Ch. and Soc., by A. Seeley, 67 00
 Fair Haven, Individuals, by Rev. B. Hart, 30 50
 Glastenbury, Ladies' Benev. Soc., by Miss P. S. Lockwood, 33 00
 Greenwich, a friend, 20 00
 Meriden, First Cong. Ch., by Rev. G. W. Perkins, 65 87
 Milford, Ct., Second Cong. Ch. Sab. sch., by F. Trowbridge, 19 56
 New Britain, South Cong. Ch. and Soc., by Rev. S. Rockwell, Dr. Lucius Woodruff, L. M., \$30; Frederick H. North, L. M., \$30; others, \$193, 253 00
 New Haven, West Cons., by A. Townsend, Treas.; Middlebury, Eli Hine, 10 00
 Mount Carmel, in full, to const. Mrs. Lucy Ives a L. M., 24 00
 Orange, to const. Henry M. Bradley and David Beecher Life Members, 63 00
 West Haven, 53 77
 Woodbridge, 28 36
 New London, First Cong. Ch., a family, by E. Learned, 15 00
 New London, Second Cong. Ch., by R. Coit, Gent., \$232; Ladies, \$84; a friend, \$100, to const. Hiram W. Farnsworth, Artemas G. Douglass and Simeon Smith Life Members; Dorcas Soc., by Miss F. M. Caulkins, \$5, 421 00
 North Greenwich, Cong. Ch. and Soc., by Rev. F. Munson, 34 00

Norwich, Maine St. Ch., Gent., by W. A. Buckingham, of which \$100 is from a friend, to const. Miss Ann Beebe, Miss Louisa Jackson and Miss Nancy Ladd, Life Members,	213 50	New Providence, in part of legacy of Mrs. Margaret Riggs, by J. L. Riggs, Ex'r.,	110 00
Ladies' Miss. Sew. Soc., by E. B. Woodhull,	5 00	PENNSYLVANIA—	
Plymouth, Edward Langdon,	10 00	Ashland, Dr. J. C. Plant,	1 00
Saybrook, Ladies' H. M. S., by Mrs. C. K. Dowd, of which \$30 is to const. Mrs. Anna A. Pratt a L. M.,	67 00	Hawley, George Watson,	2 50
Stonington, Aux. Soc., by Miss L. A. Sheffield,	18 00	Honesdale, First Presb. Ch., Young Ladies' Dorcas Soc., by Miss E. M. Kirtland,	10 00
Watertown, John De Forrest, to const. Carlos M. De Forrest, of Troy, Pa., a L. M., \$30, Coll. \$59,	89 00	NORTH CAROLINA—	
Westminster, Cong. Ch. and Soc., by G. Danielson,	15 00	Concord, a friend,	1 00
Winchester, Cong. Ch. and Soc., Coll. \$18 66; Rev. J. H. Dill, \$5 34,	24 00	TENNESSEE—	
A friend, \$10; H., \$20,	30 00	Farmington, Rev. T. J. Hall,	2 00
NEW YORK—		Moorsburgh, Presb. Ch., by Rev. J. B. Logan,	75
Amber, S. C. Hemenway,	5 00	OHIO—	
Auburn, deposit for a child now deceased, by I. F. Smith,	10 00	Chesterfield, Cong. Ch., by Rev. G. Barnum,	2 80
Bangor, Cong. Ch., by Rev. S. H. Williams,	13 86	Defiance, Presb. Ch., by Rev. E. R. Tucker,	7 00
Barryville, Cong. Ch., by Rev. F. Kyte,	4 00	INDIANA—	
Brooklyn, viz.:		Received by Rev. J. N. Williams:	
Plymouth Cong. Ch., by T. Hale,	374 75	Bristol, Presb. Ch.,	8 00
First Presb. Ch., I. N. Judson, \$10; D. Wesson, \$25; Alfred Edwards, \$50; Mrs. Alfred Edwards, \$20; Mrs. Andrew Wesson, \$15,	120 00	Little Elkhart, Presb. Ch.	10 00
South Presb. Ch., Mon. Con. Coll., by J. Robinson, \$69 31; D. W. Ingersoll, \$30,	99 31	Porter, Presb. Ch.,	1 00
Third Presb. Ch., by W. W. Hurlbut, Coll. \$54 62; Mon. Con. Coll., \$28 06; Sab. sch., \$6 75,	89 43	Logansport, Miss Mary Knowlton, by Rev. M. M. Post,	4 00
Curtis Noble, to const. Mrs. Anna Noble, of Unadilla, a L. M.,	30 00	Marion, Rev. Alfred Hawes,	7 50
Camden, Un. Cong. Ch., bal. of Coll., by T. Stone,	32 63	Spencerville, Asa Fletcher,	50
Canterbury, Presb. Ch., by Rev. J. Silliman,	10 64	Tersteegen, Ger. Ch., by Rev. L. Austman,	4 00
Catskill, Mrs. E. Graham, \$5; a friend, \$40; do. \$40,	85 00	ILLINOIS—	
Fishkill, legacy of Jeremiah Platt, by D. W. Platt and H. D. Platt,	250 00	Albany, Cong. Ch., by Rev. J. J. Hill,	10 00
Flatbush, L. I., Rev. J. W. Woodward,	3 00	Henry Seminary, Mon. Con. Coll., by Rev. H. G. Pendleton,	2 50
Haverstraw, First Presb. Ch., to const. Rev. James H. Trowbridge a L. M.,	44 51	La Harpe, Cong. Ch., by Rev. J. H. Henry,	2 00
Jewett, Presb. Cong., by L. Andrews,	6 00	Mechanicsburgh, John Thompson, by Rev. B. Pond,	10 00
Lumberland, Fem. Mis. Soc., by Rev. F. Kyte,	6 00	MICHIGAN—	
Maira, Cong. Ch., Mon. Con. Coll., by Rev. G. C. Strong,	14 58	Flint, First Presb., by Rev. J. G. Atterbury,	40 00
New York City, viz.:		Hudson, Cong. Ch., by Rev. J. W. Baynes,	10 67
A friend of Missions, \$50; John McComb, \$20; a friend, \$5; W. M. Pierson, \$1,	76 00	Lapeer, First Presb. Ch., by Rev. W. Platt,	4 46
Bainerd Ch., C. Durfee,	5 00	Medina, Cong. Ch., by Rev. G. Barnum,	9 43
Central Presb. Ch., J. C. Baldwin, \$150; T. B. Gunning, \$10; others, \$11,	171 00	MISSOURI—	
Church of the Puritans, Mon. Con. Coll., by W. H. Smith,	19 00	Hermon, Pres. Ch., by Rev. A. G. Taylor,	4 00
Eastern Cong. Ch., by S. Cutter,	7 17	WISCONSIN—	
Hammond St. Ch., Mon. Con. Coll.,	2 50	Byron, Cong. Ch., by Rev. S. D. Darling,	1 30
Mercer St. Ch., B. F. Butler,	75 00	Hazle Green, Presb. Ch., by Rev. J. M. Phillips, Coll. \$6 30; Mon. Con. Coll., \$1 70,	8 00
Sixth St. Ch., W. E. Dodge, \$166; Mrs. W. E. Dodge, \$5,	171 00	Oakfield, Cong. Ch., by Rev. S. D. Darling,	7 20
Thirtieth St. Ch., in full to const. Rev. S. D. Burchard a L. D.,	50 78	Richmond and Buena Vista, Presb. Chs., by Rev. S. Chaffee,	3 00
Thirtieth Presb. Ch., by J. D. Vandenberg,	21 25	IOWA—	
Omar, Cong. Ch., by Rev. L. S. Morgan,	5 00	Bellevue, Cong. Ch., by Rev. W. L. Coleman,	2 00
Sand Lake, Presb. Ch., by R. J. Knowlson,	20 00	Burlington, Cong. Ch., Mon. Con. Coll., by B. Salter,	15 95
Sinclairville, Cong. Ch., by Rev. N. H. Barnes,	10 00	Fort Madison, Presb. Ch., by Rev. T. Lyman,	7 00
NEW JERSEY—		Keosauqua, Cong. Ch., by Rev. D. Lane,	10 00
Madison, H. Keep,	20 00	Troy and Shunem, Presb. Ch., by Rev. J. C. Ewing,	10 00
Mendham, Presb. Ch., \$20; Stephen Thompson, \$10; Rev. D. H. Johnson, \$10,	40 00		\$5,544 11
		J. CORNING, Treasurer.	
		Donations of Clothing, &c.	
		Attleborough, Mass., Ladies' Sew. Circle, by Miss Maria Capron, a box,	70 00
		Brooklyn, Ct., Mrs. S. P. Williams, a bundle,	

Conway, Mass., Married Ladies' Benev. Soc., by Mrs. Maria H. Avery, a barrel,	53 45
Dunbarton, N. H., Sab. school, a box of books,	
Enfield, Mass., a box,	
Epsom, N. H., Ladies' Sew. Circle, by Rev. R. A. Putnam, a box,	28 00
Hollis, N. H., Ladies' Read. and Char. Soc., by J. A. Wheat,	76 58
Leominster, Mass., Mrs. Susan Lincoln, a barrel,	
New York, a friend, a bundle,	
New London, Ct., First Cong. Ch., Ladies, by E. Learned, a box,	
Second Cong. Ch., Dorcas Soc., a box, by Miss F. M. Caulkins,	150 00
Northfield, Ct., Ladies' Benev. Soc., by Elizabeth F. Turner, a box,	36 61
Norwich, Ct., Miss. Sew. Soc., by E. B. Woodhull, a box,	100 00
Norwich Town, Ct., First Cong. Ch., Ladies, by Mrs. E. H. Strong, a box,	130 00
Nunda, N. Y., Ladies' Miss. Soc., by Jane G. King, a box,	75 00
A box for Rev. Horace Lyman.	

Sacketts Harbor, Presb. Ch., \$33; Major M. R. Patrick, L. M., \$30,	63 00
St. Lawrence Co. H. M. S., by S. Raymond, Treas.,	18 00
Scott, Cong. Ch., by Rev. J. S. Lowe,	25 00
Sherburne, Cong. Ch., of which \$30 is from D. A. Rexford, to const. Sarah R. Havelly a L. M.	109 00
Stockbridge, T. B. Rockwell,	1 00
Taberg, Coll., \$14; Rev. D. Van Valkenburgh, \$10,	24 00
Triangle, Presb. Ch., by Rev. J. Woodruff,	5 00
Truxton, Cong. Ch.,	8 00
Utica, Mrs. P. Gridley, \$5; Mrs. Hulburt, \$8,	13 00
Vernon, Coll., to const. Rev. I. Stryker a L. M.,	30 00
West Coventry, Cong. Ch., to const. Calvin R. Taggart a L. M.,	31 10
Whitehall, Miss A. Jones, by Rev. L. Kellogg,	10 00
Whitney's Point, Coll.,	12 50
Winfield, Cong. Ch.,	12 00
A friend, \$4; a young mechanic, 25c.,	4 25
	\$1,491 45

The Central Agency, at Utica, N. Y., acknowledges the receipt of the following sums during the quarter ending June 1, 1851. REV. R. F. CLEVELAND, Secretary.

Augusta, Mrs. Polly Hart,	1 00
Bainbridge and Nineveh, Cong. Chs.,	8 00
Bellville,	40 00
Binghamton, Rev. P. and Mrs. M. D. Lockwood, \$10; Mrs. Susan P. Doubleday, \$10,	20 00
Presb. Ch., Coll. \$108 19; Ladies' H. M. S., \$29 56,	137 75
Cong. Ch.,	25 00
Brownville,	10 00
Center Lisle, Cong. Ch.,	18 75
Clinton, bal. of Coll.,	2 00
Columbus, an individual, by Rev. W. B. Tompkins,	5 00
Concklin, Cong. Ch.,	4 82
Cortlandville, Presb. Ch.,	33 00
Coventryville, G. D. Phillips, to const. Mrs. Phebe E. Hoyt a L. M., \$30; Mrs. Eliza M. Hoyt, \$10; Cong. Ch., to const. Matthew S. Hoyt a L. M., \$36 02,	76 02
Deerfield, Presb. Ch.,	5 00
Fairfield, Cong. Ch., by Rev. N. Hurd,	25 00
Fort Covington, Presb. Ch., \$32 50; dying bequest of Miss Julia Mann, of Westville, \$2 50, by Rev. C. Gillette,	35 00
Greene, Cong. Ch.,	13 00
Guilford, Cong. Ch., to const. Daniel Beebe a L. M.,	37 69
Hamilton, Cong. Ch., \$9; Isaac Foote, \$10,	19 00
Homer, Cong. Ch., Sisters' Soc., \$95; J. M. Schermerhorn, \$50; Rev. T. K. and Mrs. Fessenden, to const. Rufus Boies a L. M., \$30; Coll., \$90,	265 00
McGrawville, Cong. Ch.,	15 00
Madison, Mon. Con. Coll.,	12 00
Malone, Presb. Ch.,	45 21
Mannsville and Sandy Creek,	12 32
Mantinsburgh, bal. of Coll.,	7 00
Massena, Second Cong. Ch., Coll., \$12 50; Ladies' Miss. Soc., \$8 50; First Cong. Ch., \$4,	25 00
Mexico, by Rev. E. Scovill, in addition,	5 00
Morrisville, Cong. Ch., in part,	3 00
New Hartford, Presb. Ch., by Rev. E. H. Payson,	70 00
New Lisbon, Cong. Ch.,	18 75
Norwich, Presb. Ch.,	21 80
Oneida, Rev. C. Machin,	25 00
Paris Hill, Cong. Ch.,	20 24
Plymouth, Cong. Ch., by Rev. G. M. Smith,	6 25
Potdam, bequest of Mrs. Melinda Knowles, \$25, Liberty Knowles, L. M., \$5,	30 00
Redfield, Amos Johnson, for Minnesota,	15 00
Remsen, (Bethel,) Rev. M. Roberts,	12 00
Richville, Deac. M. Allen,	1 00

Donations of Clothing, &c., received by the Central Agency.

Exeter, Ladies, by Rev. J. Phillips, a box,	20 00
Lowville, Second Presb. Ch., Ladies' Miss. Soc., by Mary S. Wilber, sec.,	74 34
Marathon, Ladies' Benev. Soc., by I. S. Roe,	26 22

REV. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.

Clinton, Presb. Ch., George Pomeroy,	10 00
Cold Water, Presb. Ch.,	20 35
Hillsdale, Presb. Ch.,	19 00
Jonesville, Presb. Ch., Mrs. G.,	1 00
Kalamazoo, Cong. Ch., Mr. Stebbins,	2 00
Litchfield, Cong. Ch.,	3 47
Lodi, Presb. Ch.,	1 61
Mishawaka, Ind., Presb. Ch.,	20 00
Munroe, Presb. Ch., Charles Noble, to const. Miss Ellen C. Noble a L. M.,	30 00
Olivet, Cong. Ch.,	4 86
Portland, Cong. Ch.,	1 00
Saline, Presb. Ch.,	2 00
Sandstone, an individual,	94
Springport and Tompkins,	13 71
Union City, Cong. Ch., \$12 63; Rev. H. C. Morae, \$5,	17 63
Vermontville, Cong. Ch., to const. Mrs. Caroline M. Scovell a L. M.	30 10
	\$177 67

The Treasurer of the Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of May, 1851. BENJAMIN PERKINS, Treasurer.

Abington, in part of legacy of Edward Cobb,	1,100 00
Amesbury and Salisbury Mills, Cong. Soc.,	30 00
Amherst, First Parish, Deac. J. Leland,	20 00
Andover, Rev. Joseph Emerson, to const. Miss Sally Sweetser a L. M.,	30 00
Athol, Mrs. H. Sweetser, to const. Mrs. Abby M. Wood a L. M.,	30 00
Attleboro, Second Cong. Ch. and Soc.,	35 57
Fem. Benev. Soc., to const. Mrs. Cynthia Moulton a L. M.,	43 17
Berkshire and Columbia Home Miss. Soc.,	593 60
BillERICA, Cong. Soc., Mon. Con. Coll.,	15 00
Boston, Benjamin F. Whittemore, \$20; J. Tappan, \$10; a friend, \$1; do., \$2; T. S., for the A. H. M. S., \$10,	43 00

Brookfield Assoc., S. M. Lane, Treas. :	
Holland,	8 00
Sturbridge, Cong. Ch. and Soc., of which \$30 is to const. Mrs. Laura D. Haynes a L. M.,	171 92
Cambridge, Shepard Sew. Circle,	66 71
Cambridgeport, Rev. J. Haven,	50 00
Chilmark, J. Allen, \$1; T. S. Allen, \$1,	2 00
Dorchester, Second Parish, Ladies' Home Miss. Soc.,	161 50
Dracut, First Evan. Cong. Soc.,	30 00
Class in Rev. Mr. Emerson's Sab. sch.,	2 75
East Douglas, Rev. Mr. Rice's Soc., to const. Mrs. Eunice Balcom, and Justin B. W. Whipple Life Members,	67 00
East Falmouth, Rev. Mr. Hyde's Soc.,	10 00
East Medway, Gent. Miss. Soc., \$26 25; Ladies, \$33,	59 25
Fall River, Central Cong. Soc., Young Ladies' Social Circle,	150 00
Falmouth, North Cong. Soc.,	10 00
Fitchburgh, Miss Charlotte Cowden,	5 00
Franklin Co. H. M. S., C. Root, Treas. :	
Buckland, First Cong. Soc.,	71 34
Conway, First Cong. Soc., to const. Z. Richmond and N. T. Trow Life Members,	123 25
Deerfield, First Cong. Soc., Mon. Con. Coll.,	23 47
South Deerfield, First Cong. Soc., to const. M. K. Cross a L. M.,	52 12
Hampden Co. H. M. S., J. Brewer, Treas. :	
Chester Factories, Cong. Soc., to const. Rev. J. C. Strong a L. M.,	30 00
Ludlow, Mrs. D. Cady, to const. Hubbard Dutton a L. D.,	100 00
Springfield, South Ch., Lad. Sew. Soc.,	25 00
Other sources,	600 00
Haverhill, Rev. Mr. Lewis' Soc.,	16 00
Lawrence, G. H. Bailey,	3 00
Lowell, John St. Cong. Ch. and Soc.,	49 11
Elijah M. Reed, L. M.,	30 00
Malden, Mrs. Oaks and sister,	25 00
Manchester, Fem. Miss. Soc.,	15 00
Medway, John Clark,	3 00
Milford, Rev. Mr. Pond's Soc.,	14 00
Millbury, First Ch. and Soc.,	73 05
Norfolk, Conference Coll., at meeting,	62 65
North Chelmsford, Cong. Ch. and Soc.,	50 00
North Rochester, Rev. Isaac Briggs and wife, to const. Sarah C. Crane a L. M.,	30 00
Orange South, Ladies' Benev. Soc., to const. Rev. M. B. Angier a L. M.,	30 00
Orleans, Cong. Ch. and Soc.,	16 00
Oxford, Rev. Mr. Bardwell's Soc.,	110 00
Pembroke, Mrs. Mary C. Ford,	5 00
Phillipston, Ladies' Circle of Industry,	26 29
Prescott, Cong. Soc.,	9 50
Roxbury, Elliott Soc.,	440 48
Rutland, Cong. Ch.,	20 00
Sherburne, Evan. Soc., to const. Miss Anna Clark a L. M.,	32 62
South Abington, Rev. Mr. Haynes' Soc., Mon. Con. Coll.,	23 00
Taunton West, Fem. Benev. Soc.,	13 75
Walpole, Ladies' Sew. Circle, Rev. Mr. Newhall's Soc.,	11 00
Waltham, bal. of Coll.,	5 00
Webster, Cong. Soc.,	20 80
Westford, a friend,	5 00
West Tisbury, Rev. Mr. Chase,	1 00
Wilmington, Ladies' Social Circle,	17 39
Worcester, Salem St. Ch.,	56 09
	\$4,972 78

The Philadelphia Home Missionary Society acknowledges the receipt of the following sums from March 1 to June 1, 1851. REV. ROBERT ADAIR, Secretary.

NEW JERSEY—

Augusta, First Presb. Ch., Frankford,	20 00
Baskingridge, Mrs. C. McEowen, \$10; A. M. McEowen, \$5, by Rev. Dr. Fairchild,	15 00

Bethlehem, by Rev. J. G. Williamson,	28 25
Fairton, by Rev. D. C. Meeker,	20 00
Newark, First Presb. Ch., Aaron Carter,	25 00
Parsippany, by Rev. John Ford,	26 26
West Milford, by Rev. D. Higbie,	18 75

PENNSYLVANIA—

Brooklyn, by Rev. Burr Baldwin,	25 00
Catasauqua, by Rev. Hugh Carlisle,	5 17
Dauphin, by Rev. G. R. Moore,	12 50
Erie Board of Agency, by Rev. James R. Read,	12 50
Great Bend, by Rev. J. B. McCreary,	6 25
Green Hill, Mrs. Davis,	2 00
Hamiltonville, by J. Clarkson,	17 00
Hawley,	80 00
Honesdale, S. Torrey,	10 00
Montrose, by Rev. Burr Baldwin,	51 00
Philadelphia, viz. :	

First Presb. Ch., a friend, \$100; John A. Brown, \$100; James Smith, for Iowa, \$100; Alex. Fullerton, \$100; James Fassitt, \$50; A. R. Perkins, \$50; John R. Neff, \$50; Thomas Fleming, \$50; Arthur A. Burt, \$50; W. L. Hildeburn, \$50; Rev. A. Barnes, \$50; C. P. Bayard, \$30; J. S., \$30; P., \$25; Thomas Hill, \$25; J. H. Williams, \$25; Wm. Raiguel, \$25; G. W. Toiland, \$20; J. S. Kneedler, \$20; Thomas Biddle, \$20; S. H. Perkins, \$20; J. R. Gemmill, \$15; J. W. Paul, \$15; Jacob Dutton, \$15; J. Lapsley, \$10; J. M. Atwood, \$10; J. S. Wheeler, \$10; J. Richardson, \$10; B. W. Richards, \$10; Q. Campbell, \$10; E. Saford, \$10; T. Roney, \$10; J. O. Ewing, \$10; J. M. McLanahan, \$10; W. McKee, \$10; J. R. Campbell, \$10; E. S. Handy, \$10; a gentleman, \$10; T. B. Sharhawk, \$10; Solomon Smith, \$10; others, \$98 50. Ladies, by Miss Caroline Brown, \$341 75; Mrs. Barnes, \$25; Mrs. Fassitt, \$20, 1,670 25

Third Presb. Ch., Mrs. M. Carswell, \$25; T. Sparks, \$25; John C. Farr, \$50; A. W., \$20; Edwin King, \$15; R. W. Davenport, \$10; Wm. Taylor, \$10; Charles Robb, \$10; Wm. Clark, \$10; Robert Clark, \$10; others, \$84 50 269 50

Clinton St. Presb. Ch., C. S. Wurts, \$25; G. W. Fobes, \$20; D. W. Prescott, \$20; James Bruen, \$15; B. W. Tingley, \$15; A. Fassitt, \$10; N. B. Thompson, \$10; L. S. Fithian, \$10; others, \$13; Mon. Con. Coll., by G. W. Fobes, \$76 70, 244 70

Logan Sq. Presb. Ch., by Rev. Chas. Brown, \$41; Sab. sch. Miss. Fund, \$14, 55 00

Western Presb. Ch., T. Potter, \$10; J. Carmichael, \$10; Miss Mackey, \$5; a lady, \$2 50, 27 50

First Presb. Ch., Southwark, Miss S. Hart, 2 00

First Presb. Ch., Northern Liberties, Infant Sab. sch., by Miss S. Patterson, 10 00

Second African Ch., 5 00

First Independent Ch., Miss. Soc., by F. Newland, 30 00

First Presb. Ch., Kensington, Coll. \$28 52; Miss. Soc., \$12, 40 52

Pleasant Mount, by Rev. S. D. Ward, Treas. of Presb., 33 39

Providence, by Rev. J. Barlow, 25 00

Wells, by Rev. J. L. Riggs, 7 50

Williamsport, by Rev. Wm. Sterling, 42 00

Rev. A. Rood, 6 00

SOUTH CAROLINA—

Charleston, Rev. J. S. Bartlett, by Rev. Dr. Converse, 5 00

\$2,848 04

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXIV.

SEPTEMBER, 1851.

No. 5.

God's Purpose Concerning Our Country.

God's dealings have always indicated a design that the greatness and influence of this nation should be attained by arts of peace, and that its power should lie in its character rather than in arms. Having opened to it a new continent, he has from the beginning indicated a design of securing to it a greatness, differing in kind from all preceding national greatness, and worthy of a new world. Lord Bacon has remarked, "In the youth of a state, arms do flourish; in the middle age of a state, learning; and then both of them together for a time; in the declining age of a state, mechanical arts and merchandise." This has been true of the nations of the past. But this nation, first of all, has had a youth distinguished by education, inventions, commerce and religion, rather than by arms.

This speaks volumes as to the peaceful character of the greatness and influence which Providence has marked out for this people, and by which alone they can realize glory and power. And from the beginning, he has caused the circumstances of the people unusually to favor this result. He has separated us from the old world by the ocean, and cut us loose from the entanglements of European nations. In driving our ancestors to America, he compelled them to leave behind the old feudal institutions which military age had incorporated into the very frame-work of society.

Then the whole history of the colonies made it inevitable that this nation should be a confederation of small republics, a constitution of government least compatible with a state of war. The richness of the country in resources necessarily stimulated the peaceful pursuits of agriculture, commerce and manufactures. And God has given to religion and education and their institutions, a universality and power elsewhere unknown; and by a series of revivals of religion, reaching back with some interruptions to the settlement of New England—revivals distinguished in their frequency, character and results, from any development of religion in Europe—has sustained and extended that influence. These are plain tokens of a path opened by God to greatness by arts of peace, and to power by character and example—a power, which, were it but fostered by a growing intelligence, virtue and piety in the people, and justice and moderation in the government, would give us an influence on the nations mightier than all armies can acquire.

And already is God indicating his disposition to enable us to extend this influence to other nations, not by arms and the rapacity of conquest, but by bringing to

us opportunities of peaceful influence. By an immigration, having no parallel in extent since the migration of the nations, he is bringing the world to school to us. And this migration is marked by the facility with which the immigrants become assimilated to the population. While in Hungary, for example, will be found to-day, Magyars, Slavonians, Wallachians, who by migration were brought together eight hundred years ago, and who, living side by side under the same government, have retained their own languages and customs entirely distinct, here the grandchild of the immigrant is often undistinguishable from the descendants of the original inhabitants. Even differences of religion give way to this assimilating power. The Romanist is compelled to unlearn old prejudices, and to look with new feelings at passing events. If he does not rejoice at the flight of the Pope and the occupation of Rome by republicans, if he sympathizes not with Italians against the priesthood and with liberty and toleration everywhere against the hoary despotisms which the Pope has blessed and defended, he finds himself opposed to the sympathies of all around him. The priesthood even, cannot avow their wonted sympathy with hierarchy without the risk of estranging the members of their own church, and Romish bishops become the advocates of freedom. These influences react on the nations of Europe.

Besides, God is already attracting the attention of European nations amid the convulsions at home, to the stability of our government and the order of our people, changing the long familiar language of contempt to that of admiration, and thus giving us an illustration of the power which must result to us from a continuance of peace, justice, order and stability. And, as regards our influence on less enlightened nations, it must be added that the nation itself confronts the strongholds of heathenism, and our language, our literature and our race are extending, so that they who speak English will soon be more numerous, as already they are immeasurably more influential, than those who speak Chinese.

This, then, is the character, these the sources of influence, these the opportunities of using it which the providence of God marks out for this nation. Thus nurtured to strength she will need no martial weapons to assert her power, but will awe the nations by her nod and control them by the breath of her mouth. If she steadily pursues this path which Heaven has marked out, and by peace, justice and beneficence, by education and religion, secures prosperity, the only words which can describe her destined glory and her influence for good, are the inspired numbers in which rapt prophets have sung the consummation of man's blessedness on earth. To this end every statesman, every patriot should guide her expanding energies.

But if she forget this end and these conditions of her proffered triumph, if her statesmen lose sight of these elements of the nation's greatness in the strife of party and of personal ambition, if America turn aside from this open path to glory such as no nation ever won, to take up instead the old and faded laurels of military prowess, and by injustice, oppression, rapacity and conquest seek for greatness only to find disgrace, her ruin will be such as no words can describe, no tears adequately lament; a fall more terrible and disgraceful than earth ever witnessed in the history of nations: for no other was ever set apart on a continent by itself as a spectacle to the world; none ever had such a history; none ever had opened such a path to greatness by arts of peace, such an opportunity to conquer the world by character and example, and to control it by beneficence.

Therefore in directing our energies to spread the Gospel through the land, we are but working with the great designs of God, and contributing most effectually to the nation's true greatness and power. And every effort of ours to induce Americans to send the Gospel abroad is but working according to the great mission of the nation, by the very means which God has ever pointed out, and in some small

measure is disciplining and developing that benevolence which, if America fail not of her duty, is yet to subdue and bless the world.

It only remains to add that we have encouragement to expect God's providential aid, from the success which has already attended our missionary work. On this point we cannot enlarge. Yet in respect to Home Missions we will record our deliberate opinion that, since the primitive triumphs of Christianity, history has no record of so many hundreds of missionary churches planted in so short a time, with so small an expenditure of means, with an influence so wide and growing, and producing a change from what would otherwise have been the character of the country they occupy, so great in itself and so momentous in its results.—*Rev. S. Harris.*

Fruits of Home Missions in Illinois.

NORTHERN ILLINOIS.

THE religious history of Illinois for the last *twenty years*, furnishes a striking illustration of the productiveness of Home Missions. The changes effected through this agency are such as no Christian can contemplate without gratitude to him who giveth the increase. To those who view them from this distance, and through the occasional and brief notices of the missionaries, they appear surprising:—how much more to those who have been eye witnesses of them, and the chief agents in producing them!

Rev. Aratus Kent, now an Agent of the Society in northern Illinois, was for many years one of its missionaries in the same region. He commenced his labors at Galena in 1829. At that time there was no other clergyman of any denomination on the Mississippi above St. Louis, nor within 200 miles of Galena in any direction. In that year the first Presbytery in the State—the Presbytery of the Centre of Illinois—was formed, consisting of seven members. Since that time, “what hath God wrought?” The number of Presbyterian and Congregational Ministers has increased to more than 200, and the Churches to more than 350, of which about 250 belong to the denominations acting through this Society.

In his last Report Mr. Kent speaks of having reviewed his whole missionary life, and thus alludes to the contrasts it has presented to his mind:

This review brought up scenes of thrilling interest and changes, most striking of course to me, but which may bring joy to every pious heart. As the old soldier fights his battles again, so I

revisited localities which were associated in my mind with “incidents of travel” in former days. Memory carried me back to the time when with a commission in my pocket, I came by “a straight course,” i. e. the only feasible course to travel, down the Ohio and up the Mississippi to Galena. From this point, I was wont to make frequent missionary tours over the district included between the Wisconsin, Rock and Mississippi Rivers, which I used playfully to designate as my parish, though I often overleaped those boundaries without awakening any jealousy of ecclesiastical rivals, for there was no evangelical minister except brother Dew, of the Methodist Church, within a week's travel.

I wandered over the ground where I was left to journey two days on foot, because my horse broke away and left me. I thought of the scenery skirting the horizon of my vision when night overtook me, and I made the earth my pillow and “wished for the day.” I went down to the fords, where at different times I periled my life in crossing swollen streams, and I thought of the closet, 40 miles in extent, along which a man might pray all day without the fear of being overheard, except by the wild game which occasionally flitted by him. I reverted to one of my first visits to Prairie Du Chien. I had gotten over the Wisconsin not without peril and delay, and reached the settlement “after night,” and was rejoiced to find a room full of people gathered at the house of my friend to pray that God would send them a minister. And another incident came up afresh and awakened some emotion. It was on a cold and bleak wintry day, when exploring my field I had lost my road, and wandered until I reached a cabin in the margin of a grove. I called and made myself known as a missionary. I met with a welcome and

evidence that God had "directed my steps." The man stated that he was an Englishman—was converted while in the army at Calcutta, under the preaching of Ward, the Baptist Missionary—had wandered from God and from one country to another, until he reached the wilds of Wisconsin, where he had seen his heinous guilt, and was praying that God would send some minister to guide him. I know not that there was a man of prayer within 20 miles, nor an evangelical church within 200 of him.

Such was my parish then. But how changed is the aspect of things. Now there are on that small part of the same field which lies south of the Wisconsin State line, 21 villages numbering from 50 to 1,000 families, 28 churches, and 24 ministers of the Presbyterian and Congregational denominations. They have already 19 houses of worship, and there have been within the last year, or are still in progress, revivals of religion in seven churches, four of which will add some 30 each to their number. Besides all this, there have been four or five Baptist, and probably four times four Methodist churches, refreshed with the dews of Heaven. To this it should be added that many scores of Sabbath schools are in operation, Bibles are scattered without stint, and the various objects of benevolence are well sustained. Had I seen all this in vision twenty two years since, it is questionable whether my unbelief would not have said, "If the Lord would make windows in heaven, then might this thing be."

CENTRAL ILLINOIS.

In the central part of the State the Home Missionary work was commenced at a somewhat earlier date; but the more heterogeneous character of the population—a considerable proportion being from the Southern States—opposed peculiar obstacles to the success of these efforts. Yet the fruits of missionary culture on this field for the last *twenty years* have been scarcely less abundant than in the more northern portions of the State. Rev. William Kirby, Agent for Central Illinois, in his last Report thus indicates some of the prominent changes effected during this period.

The Missionaries of the American Home Missionary Society are everywhere received with favor, though it must be confessed without a correspond-

ing sense of obligation to supply their wants. Twenty years ago, they were looked upon with distrust. Men could not understand *how* they could feel love enough for souls, and zeal enough for the glory of God, to deny themselves the comforts of older and more privileged communities, and to come and endure the hardships of a new country, with the prospect of nothing but a living. They suspected them of sinister motives. They were charged with aiming at a union of Church and State. Politicians, in their zeal for the people's rights, echoed the cry. Or, they were the secret agents of some wealthy corporations, to buy the land away from the poor people. But time has effected great changes. No class of ministers possesses, to a greater degree, the confidence of the people of all classes. They are known to be the friends of education. Under their labors its institutions have flourished from the common school to the college. Twenty years ago, there were not as many Sabbath schools in the State; now, there are single counties in which there are as many. Twenty years ago, but few common schools—and those not worthy of the name—were sustained even part of the year; now, we have an efficient system in operation, which will place their benefits within reach of every family in the State. Twenty years ago, the first college, which had successfully encountered the difficulties of a new country, had been in operation a little more than a year, with not a regular college student in it; now, within the field of my agency there are no less than five such institutions—most of them well patronized. Twenty years ago, there was not an academy for either sex in the State; now, within the field of my agency I count twenty four—which is probably less than the truth. The course of education in these institutions, if not equal to what it is in the older States, is in advance of what it was in them twenty years since. We can claim precedence of most of the Eastern States in the work of female education. Monticello Female Seminary has been pronounced by competent judges equal to any in the country; while in Jacksonville not far from 400 youth of both sexes have been assembled the past winter, in its different institutions, for the purpose of acquiring an education. In all that has been done for these various enterprises, the missionaries of the American Home Missionary Society have not failed to perform their full share of labor.

On the field of my agency, there are 30 churches which sustain the preaching of

the Gospel without foreign aid. Of these, seven have attained to independence the past year, while two that were unaided for several years, have, for peculiar reasons sought again the aid of the Society. A few of the churches that have determined to rely upon their own resources, enjoy preaching but a portion of the time, but the greater part are favored with it every Sabbath. In these, decisive results have followed, the truths of Christianity have entered strongly into the very organization of society, and a distinctive christian civilization has been developed. In this respect, such communities compare favorably with those in the older States. In some instances the comparison is even to the advantage of the former.

Prospective Improvements and Wants.

The internal improvements, provided for by the Legislature at its last session, will, when completed, produce a great change in the number, condition and wants of the population of our interior counties. There can be little doubt, but that the more important improvements contemplated will be carried into effect. The Central Railroad, with its branches, will be the most important. This will intersect or approach the borders of twenty seven counties. The Chicago branch will cut seven more; the Galena branch, four; the Alton and Springfield road, three; the St. Louis and Vincennes road, six; the Morgan and Sangamon road extended, ten; besides others chartered, which may or may not ever be worked. This will bring fifty seven counties in contact with these highways of commerce, making no allowance for such as may be cut twice in different directions. In a commercial and pecuniary point of view, the result will not be insignificant. But it becomes us to contemplate them with reference to higher objects. Every improvement of this kind sustains an intimate relation to man's spiritual interests, and the progress of the kingdom of God. The great obstacle to the temporal and religious interests of the interior counties—which will be mainly reached by this vast chain of iron roads—has been two-fold,—the sparseness of the population on account of the scarcity of timber, and their remoteness from any of the natural channels of trade.

An impulse was wanting to develop their energies and resources. They seemed, in comparison with other more favored portions of the State, to stagnate. Mind was not awake, delighting in the trial of its strength, and coping with obstacles, as if rejoicing that they were placed in the pathway of its progress to draw out its energies. These internal improvements will break up this lifeless inertia. Facilities for breaking the soil, and carrying forward all the improvements which the best stage of society requires, will be at hand. The timber and coal of the southern counties will supply the deficiency of the central and northern. And the ease of finding the best of markets, united with a rich and deep soil, will allure emigrants of every description from the older States, whilst the construction of a main road by an eastern Company, will bring multitudes westward, who will eagerly exchange their rocky and barren hills for the fertile prairies of the West.

Nor should we indulge in fears that secular enterprise will engulf the growing population in its own vortex, leaving no room for Christ and his cause. Religion is not hostile to enterprise in business. It fosters it, draws out the energies of the soul, and sanctifies them for God. Christianity never ingrafts itself upon dead and lifeless stocks. Its principles demand life and vigor. The dead stupor of slumbering hearts is more hostile to its progress than the vices which it subdues. Enterprise is both the result and harbinger of its triumphs. And though its animating spirit be worldly, those triumphs will sanctify it, and make it auxiliary to the kingdom of Christ. Hence we may expect the counties, so long destitute of the more intelligent preaching of the Gospel, to become urgent for missionary labor, and lay new responsibilities at the door of the American Home Missionary Society. Already there are fields that call for laborers where churches are not, but soon may be, organized. Invitations come to me from almost every direction, in counties and communities where no churches are organized, to come and do something for them. But I can meet these demands, only as God puts it into the hearts of young men to consecrate themselves to the work of laying foundations for Zion in the GREAT RISING WEST.

Intelligence from Western Missions.

CALIFORNIA.

A Death and a Birth.

How affecting are life's realities—often more exciting than the details of romance! Contrasts of sorrow and of joy frequently stand side by side in the Missionary's experience, so that he seems to himself like one that dreams. Such contrasts were the following—the death of a pilgrim to the land of gold, and the spiritual birth of one who it is hoped, is now a pilgrim to the land of eternal blessedness. The occurrences took place on a vessel, while on her voyage to California.

A young man was taken suddenly ill, so that it soon became evident to himself and to others that he could not live long. He had left home much against the wishes of his parents and friends, and the urgent entreaties of his wife, to whom he had not long been married. He was offered every inducement to stay at home. His business was good, and increasing; but his desire to get sudden wealth was so strong that he could not be prevailed upon to stay. As he lay on his cot, he mourned very much that he had not regarded the wishes of his friends. He said he was not prepared to die, and could not prepare on such a bed of suffering. I told him of Christ—able and willing to save. "No," said he, "I cannot repent now"—shook his head, turned away, and tried to sleep; but his thoughts and words showed that his mind was too far gone for hope. To the last, however, he expected to recover, and would say when he should be well once more, he would live a better life. His end was near, and on Sabbath morning he breathed his last. I was to have preached that day, but sickness prevented. I was able, however, to attend the burial, and the corpse was laid on the table that stood on the quarter deck, and which was frequently used by some of our company for card-playing. The dead body lying on that table, wrapped in unsightly habiliments for its watery grave; the dead weight attached to the feet; the moaning winds; the surging sea; and a clouded gloomy sky, added a solemn effect to the services of the occasion.

Those who had delighted to trifle away the golden moments of their passage to eternity around that very table, in mirth, amusement, games of chance and card-playing, were present to see and hear.

They were admonished to consider what would be the message of the dead if commissioned to speak to them from the eternal world, where they all were so soon to appear? Would he advise them to throw off time from their restless minds by amusement; kill it by card-playing, or spend the hours of holy day, as some had done, by the most murderous process of novel reading?

How could they again gather together around that table, and sit for hours, without thinking that they were sporting on a bier—it might be their own? Would they not then be admonished, by prayer and holy living, to prepare to meet their God? This passage, so mournful and sad to many, was also the occasion of life to others. Two, I believe, were converted before we landed from the ship.

One was remarkably clear and hopeful in his experience of a change. He was led to think of what he owed to God, who was preserving him in perfect health, while so many were sick and dying; how ungrateful and sinful it was to live without loving one whose love to him was so great; and when he thought of the extreme wickedness and profanity of those who were returning from the very land to which he was going, he said that a sense of his danger was so great that he could not rest. He felt that without a change of heart he was running an awful risk in going to such a wicked place. To secure the salvation of his soul, he was determined to seek God without a moment's delay; and I think, in the sincerity of his soul, and under the power of the Holy Spirit, he gave up all to Christ. It was ever refreshing, after this, to hear him speak of the change he had experienced. It seemed to him like a dream. How strangely God had dealt with him! What a place, and what means, for the conversion of any one,—and for him how passing strange that he had yielded! He was sure it was all God's work, and was surprised that he had never seen, felt, and thought as he did now. I have not seen him since he landed, but I am sure that God will keep him by his mighty power through faith unto salvation.

IOWA.

From Rev. H. N. Cobb, Le Claire, Scott Co.

First Experience of Missionary Life.

As this report closes the first year of my labors as your missionary in Iowa, it

may be well to look briefly to the effects of the year's labor. When I relinquished a good salary at the East to come to the West as a Home Missionary, I did it not for worldly gain—for I knew that in this respect I was to be a loser—but to do good. I longed to go forth into the frontier settlements to preach Christ and him crucified, and build up the kingdom of God. I said, therefore, to your Society—"Here am I, send me." Had not the Home Missionary Society proffered its helping hand, I see not how I could have come. I came into this broad open State—fast filling up with immoral beings—with a strong desire and earnest daily prayer to God for direction; I longed to go where I could be most useful. I could tell no one to what point I designed to go, only that I desired to go whither God should direct. At length I was directed *most plainly* to this place; and here I stuck my stake, and began work. For two weeks, I could find no house of any sort that I could rent for love or money. At last we succeeded in renting part of an old log cabin quite out of town, where we tarried for two months and a half, till we could build a little house of our own. Able, or not able, necessity was laid upon us to build. We did build, became involved in debt, and have *cramped* our way through the year. Every day God has fed us and helped us beyond our fears. I would not, I do not complain; rather would I erect my "Ebenezer," for hitherto had God helped us. We have tried to trust in the Lord and do good, and the promise has been verified to us, "So shalt thou dwell in the land, and verily thou shalt be fed." I have been compelled to labor more with my hands than in future I shall be compelled to do. This has necessarily taken from the precious time that I longed to spend otherwise. However, my numerous preaching appointments have been regularly attended to, in whatever way other interests might be affected.

Then and Now.

But what spiritual results has the year produced? This will appear by comparing the state of things as they existed when I commenced here one year ago, with their present condition. Then, this little church had but just begun to live, or even to have a name. Now, it has a respectable standing in the community. Then, there were but twelve members; twelve more have since been added. Then, the church members knew little of each other, and consequently little attachment existed between them; now, they

are well acquainted with each other, and are a loving, happy band. Then, there was merely a church organization, no ecclesiastical society, no missionary collections, no monthly concert,—in short, all was to be begun; now, we have made a beginning in all these matters. Then, Universalism was loud in its boasts and "great swelling words," and seemed to be gaining sway over a large part of the community; now, it is decidedly checked; I hear no more of its boasts, and of no more entering its ranks. Then, error seemed to be bewildering the minds of the mass;—now, there seems a turning away with disgust, and a corresponding inquiring after the right way of the Lord. Then, the region around seldom heard a gospel sermon;—now, at six different points your missionary has appointments for preaching. Then, there were in this field and the neighboring ones, in which I have felt in duty bound to labor, about one hundred souls in sin, without hope, and on the broad road to hell, who are now hopefully converted, and are giving pleasing evidence that they are on the highway of holiness, and on the road to heaven, mainly through your missionary's feeble labors. Many backsliders have been reclaimed, and the graces of God's people strengthened. While I have tried to do what I could under God, still I have often felt condemned for doing so little. May God forgive the errors of the past, and strengthen me anew for the coming year!

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From Rev. Reuben Gaylord, Danville, Des Moines Co.

At the commencement of the period under review, the church had just enjoyed a season of refreshing, and a few were born into the kingdom of God. As the result of this outpouring of the Spirit, six were added to the church on the first Sabbath in June. From that time through the summer, the church and its pastor were called to pass through a season of darkness and trial. This seemed to drive us more to a throne of grace, to awaken more brotherly love and Christian sympathy, and this enkindled hope. During the winter, there seemed to be a growing spirituality in the church. Prayer meetings were attended with interest. There was more freedom among the members. I felt that we ought to make some special effort for the salvation of souls. I made two ineffectual attempts to get a brother to assist me. In the mean time a Baptist brother came unexpectedly to labor for a few days with

the Baptist Church in this place. They tendered a cordial invitation to me and my people to come in with them and hold a union meeting. Our brethren seemed ripe for the work, and we accepted the invitation. The meeting continued for three weeks, and was one of great interest. It was well conducted, and the results thus far are good, and good only. The number of conversions is, I think, from 25 to 30. Of these, some have united with us, some with the Baptists, and some with the Methodists. The best feeling continues between the churches, and we feel that the cause of our Redeemer has been greatly advanced. It seems to me that the way is now prepared for still richer displays of God's grace among us at some future time. Yesterday with us was a day of great interest. Nine came forward and publicly dedicated themselves to God, and entered into covenant with this church. Four others expected to unite by letter, but did not receive their letters in time. There are some who have not yet professed Christ, who will soon, I trust, unite themselves with the people of God.

WISCONSIN.

From Rev. C. W. Matthews, Sun Prairie, Dane Co.

God has graciously spared my life, and given me health, so that during the past quarter I have been enabled to perform rather more than my accustomed amount of labor, in preaching and visiting from house to house. For the most part of the time I have preached from three to five times each week. I usually preach three times on the Sabbath, and during the winter I have preached once or twice in each week on week days.

My congregations at this place have been increasing, and are usually as large as can be accommodated in the place where we are obliged to worship. Had we a suitable place to worship, our congregations would be much larger. Our log house is about eighteen feet square. At my other preaching places, we have better houses, and they are generally pretty well filled.

Increase from small Beginnings.

The winter has been refreshing, from the presence of the Lord to many churches in this State. "O, that men would praise the Lord for his goodness, and for his

wonderful works to the children of men." The church which I helped to form at Exeter, Green Co., has been visited with a refreshing from on high. The prospect when the church was organized was dark. The church was formed with only four members—two males and two females. But they were good members, and God has blest them; and now the church numbers about twenty, with the prospect of still more additions. "Not unto us, O Lord, not unto us, but unto thy name give glory." Who can estimate the good that has been accomplished through the instrumentality of the Home Missionary Society. Eternity only can unfold its blessings. I always have felt, and still do feel, as though I was the most unworthy of any of its beneficiaries. But as the Lord gives me strength, I mean to devote myself to his cause. I thank your Society for their aid, and hope its patrons will remember the missionaries, especially in their prayers. They labor under many privations and discouragements; but I hope our trust is not in an army of flesh, but in the Lord of hosts. And may we ever feel that our strength is in God. May we trust in him, live near to him, and glorify him forever!

From Rev. C. C. Mason, Exeter, Green Co.

Exeter is situated in the Sugar River Valley, a region of remarkable natural beauty and fertility, but hitherto nearly abandoned to intemperance and irreligion. The church, in their application for aid in supporting their present minister, say: "Many orders of Christians have tried in past time to gain a footing for Christianity among us—for our village is one of the oldest in the State—but all till now have failed, for sin made mad with rum was too strong for them." Mr. Mason commenced his labors there, and in several adjacent places, in January last. In a communication of a more recent date than the one above, he speaks as follows of the changes wrought under his labors.

The progress of the cause of Christ in this place, once so lost, is to me more than cheering. For years they had taverns and groceries, and all the outfit of such a state of things, but no meeting-house and no school-house; and they had resolved that they would not have them, lest they should have religion also. Of this state of things I believe they are

heartily and honestly ashamed, so much so, that any allusion to this *dark past* is offensive to them, and every effort to clear themselves of the remains of this state of things is made with a *will*!

They have built a new school-house—said to be the best in the county—which will hold from two hundred to three hundred persons, and they are resolved to have a meeting-house also. The Sabbath school is doing well, and the church is very harmonious; the Sabbath is a day of worship, the grocery has *died*, and the taverns are the worst property in the place. The work is God's, and it is like him only. It is indeed the foolishness of preaching only, that can save the world! In the town of Mount Pleasant, the attendance is great, for a small place, and the attention to the word is close and solemn. They are Eastern people, and they appear glad to take up the habit of worship and devotion. The work in which I am engaged would be hard, but that success makes it sweet. The toil of such long riding, such coarse fare, such sleeping and preaching in rude, half-finished log cabins would be too much, but that the promise proved is here, and God is here. I never received so small a *dollar* reward, yet I never was so well paid; I never was so small a being, yet I never was so strong; I never so wondered why I was allowed to help in this ministry, yet I think that I never was so prepared to do my little with all my might.

Frequent Removals.

I will improve this opportunity to sketch one cause of slow progress of western society in forming regular habits, viz: *frequent removals*. If emigration produces even in a small degree "a tendency to social decline," this tendency must be increased by a periodical removal. The remark of Dr. Franklin, that "three moves are as bad as a fire," is here reversed. Men are constantly removing to increase their wealth. An improved farm will sell for an advanced price, and they can repeat the experiment of removing to the frontier. The idea of escaping from moral restraint is not, therefore, the only motive for a frontier residence. This habit produces several unfavorable results. Such persons are constantly in a new settlement. Being in some measure secluded from the influence of education, refinement and moral and religious restraints, they become insensibly, if not willingly, remiss in every duty. They also feel less interest in their own

neighborhood, and less concern for its social improvement. "My residence is merely the lodging place of a wayfaring man, I shall soon leave it."

It ought, however, to be added, that men, and women also, acquire in this way, habits of energy, patience, self-denial, and many other qualities, which, if religiously directed, might qualify them to become good soldiers of the cross. It was said of the American Revolution, that the times made the men. Circumstances greatly modify the elements of western character; it is unpolished, but potent for good or evil. The social, moral, and political influence of the West will soon be predominant in our country. May it be sanctified, and made fit for the Master's use.

ILLINOIS.

From Rev. E. Jenney, Waverly, Morgan Co.

A Week in Shelby County.

It was stated in the last Report of this Society, that 285 of its missionaries during the year ministered to two or three congregations each, and 140 extended their labors over still wider fields—the destitutions of a county or of several contiguous counties. This extreme diffusion of missionary labor is not, in itself, desirable. God has ordained the settled and permanent ministry of the Gospel as the means best adapted to give it its full effect. Hence the Society aims, according to its ability, to supply each congregation with the stated means of grace. But the harvest is great and the laborers are few, and this end cannot be attained without greatly increased supplies of men and funds. There are also extensive regions at the West which are yet to be explored. The scattered sheep of the wilderness are to be gathered together, and organized into churches, and thus the way prepared for the stated ministrations of the Word. The amount and value of the services of this character, performed by the missionaries of this Society, especially by those to whom the larger and more destitute fields are assigned, are not generally appreciated nor understood. They do not stay to gather, and therefore do not ordinarily report the harvest of the seed they sow; but they labor, and others enter into their labors. The utility of this kind of service is well

illustrated by the facts stated in the following communication. Mr. Jenney, the writer, and Mr. Pond, to whom he refers, are commissioned to explore and supply the destitutions within the bounds of Illinois Presbyterianry, comprising several counties in the central part of the State.

One week's labor, which I performed in connection with Brother Pond, will yet be seen, I trust, to have advanced the interests of religion in a very destitute portion of our State. While we were at Springfield, intending, if possible, to go forth together on an exploring tour, the Macedonian cry, feebly uttered by a young lady residing in Shelby county, reached us. Thither we repaired, as the freshest prevented our going in the direction we intended; and there we found a people very much scattered, almost destitute of religious privileges, and yet hungering after the bread of life.

Sheep Scattered for Want of a Shepherd.

On that ground a Presbyterian church was formed in 1843, of eighteen members. They were favored for a while with preaching once in five or six weeks, for a year or more. But at the expiration of that period they were left without ministerial aid, except as, at long intervals, a servant of Christ chanced to pass that way, and gave them a sermon. It was not to be expected that Christianity would flourish in such circumstances. And, in fact, the little association was soon broken up, and its members dispersed. A few died, more moved away, and the remainder, some four or five, very judiciously connected themselves with the Lutheran church existing in that neighborhood.

A Forerunner.

About two months since a young lady, belonging to Rev. Mr. Hale's church in Springfield, went into that settlement to teach. Seeing, and being affected by, the moral desolations around her, she sent a request to her pastor for ministerial aid, which we, as unexpectedly to ourselves as to her, were called to meet. Being heartily devoted to the business of doing good, in every possible way, she was not satisfied with communicating instruction during the week, but collected as many as she could in a Sabbath school,—several others coming to her assistance. Though modest and unassuming, she had also ventured to warn those with whom she associated, of their guilt and danger,

and entreat them to attend to the things that belong to their peace. Here was our forerunner. Through her instrumentality the way was prepared for us. Already two young men had come out upon the Lord's side, and others, both males and females, were known to be more or less thoughtful and anxious.

Protracted Service.

Such were the circumstances under which we entered the neighborhood. For a few moments we were at a loss to decide what course to pursue,—whether to go on our way and let the work proceed as it had begun, or remain, and endeavor, with the blessing of God, to give it an impulse. We retired beneath the shade of a tree, and deliberating on the matter, found ourselves strongly inclined to tarry, at least till we should ascertain more definitely the real state of things. The conclusion to which we came was very gratifying to the young lady, and to those who attribute their conversion to her efforts. Notice was accordingly given, through her school, that there would be preaching that night; and to our amazement,—for the announcement was made late in the day, and the entire population were busily engaged in farming,—there were not less than sixty or seventy persons present. Such was the appearance of the congregation, that we felt constrained to make an appointment also for the next evening. And thus we continued to do through the whole week. Oh! to witness what we did on those occasions, was more than a compensation for the toil we endured in reaching the place, and the fatigue to which we were subjected while there, by labors out of, as well as in, season.

Descent of the Spirit.

Instances of thoughtfulness, and of more or less anxiety, were daily coming to our knowledge, and we felt constrained to believe that the Holy Spirit was there to "convince of sin, of righteousness, and of a judgment to come." Especially was this apparent on the Sabbath, when our series of meetings closed. About 250 persons were present. So large a congregation could not be crowded into the school house. We therefore repaired to the grove, notwithstanding there had been a severe rain the preceding night, and even that morning, and the ground was consequently very wet. There we preached two sermons, at 11 and 4 o'clock.

The latter was on "the judgment." While that was being pronounced, it was evident that the Author of truth was rendering it effectual on not a few minds and hearts. Never did I before witness such an awful solemnity among so large a number. Every ear was open to the words uttered; every eye intently fixed on the speaker. Moved by what he saw, and, I trust, by an impulse from on high, he proposed that all, who were determined to aim to receive the welcome, "well done good and faithful servant, &c.," and would, even unto death, strive to enter in at the strait gate, should signify it by rising. No sooner had this request been made and explained, than four-fifths of the congregation sprung to their feet—all solemn, and many affected to tears. A scene like that, I have read of, as occurring elsewhere, and in other days; but nothing of the kind, so marked, has ever before come under my observation. It was a baptism of divine influence, and it fell with oppressive weight upon almost every heart present. It was said that some were too much affected to rise; and others, we saw, stood for a moment only, and then sunk back upon their seats, crushed by a sense of the fact that they were hastening to the final bar where their destiny will be determined forever. Oh! that it may then appear that all those who thus openly expressed a determination, God helping them, to gain heaven, have fulfilled their vows, and accomplished the great and glorious object!

We should have continued our meetings at that point, had we deemed it prudent. But we were fearful of a reaction. Most of those to whom we preached came a distance of miles, some two, others three, four, and even five. They labored hard on their farms during the day, at one of the most busy seasons of the year, and as they could not retire to rest till 11 or 12 o'clock at night, we knew they would be unable to attend much longer. We were compelled, therefore, most reluctantly on our part, and with many an expression of regret from some of them, to bring our meetings to a close. But we assured them that, Providence permitting, we would be on the ground again four weeks from that time. Next Wednesday we are to leave home for that place, and expect then to organize a church of some thirty members. May the Lord work graciously among them, and add greatly to this number of such as shall be saved.

Thus signally has God succeeded these brief labors of his servants. But, while we

praise him for the rich displays of his grace, in gathering these wanderers into his fold, the inquiry forces itself upon us,—Who is hereafter to feed and guide them? The little flock gathered there eight years ago, was scattered, and came to naught, because they had no shepherd? Shall it be so again? For how can this and other feeble churches, continue and increase if they hear not the Gospel? "And how shall they hear without a preacher? and how shall they preach except they be sent?" The greatest obstacle to the work of evangelization and "church extension" at the West, is the want of competent ministers of the Gospel. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

The Flood and its Lessons.

We should fail to exhibit correctly the present aspect of the missionary field, did we not notice the fact, that for several months large portions of it have been *under water*. The desolating floods with which the West has been visited, is mentioned by many missionaries as a serious hindrance to their work. In traversing deluged roads, and crossing swollen and bridgeless streams, they are exposed to many delays and dangers; and in some instances it is quite impossible to meet their appointments. Many, too, who have aided liberally in sustaining the institutions of the Gospel, have suffered severe losses; and all branches of business have been affected by this immense destruction of property. The following communication from a missionary describes the scene as it appeared in the neighborhood of Alton.

We are now witnessing, as in 1844, a striking manifestation of the majesty and might of the Almighty. The floods of great waters are pouring by us, and spreading over many of our farms, and dwellings, and places of business, with desolating power. The dark rolling tide of the Mississippi sweeps by, spreading out its turbid waters to the width of from five to fifteen miles. At this point commences, on the Illinois shore, what is termed the "American bottom," which extends two hundred miles in length to the mouth of the Ohio, and in width from ten to fifteen miles. It is unsurpassed in fertility, and many portions of it are highly

cultivated. A few weeks since its immense fields of corn, wheat, oats and vegetables of every name, were in the highest state of promise. But a noise like the noise of great waters alarmed the inhabitants, and they fled with their flocks, and herds, and households to the hills; some of them staying to care for the stuffs, till they were obliged to wade for miles—the water coming up to their waists, and often to their necks. The calamity is great, especially upon the renters, who have lost their all. But although the valleys are scenes of desolation, we trust no one will suffer from hunger in this land of bread. The footsteps of the Almighty are in the deep, yet his ways are just and right. Who shall say, what doest thou? May he not do what he will with his own? The silver, and the gold, and the cattle upon a thousand hills are his. And surely he may remind forgetful man by how slight a tenure he holds them.

It is often said the West is still poor, too poor to sustain the Gospel and her institutions of education; and let no one doubt that this is fully true of those who can say, "I love thy Kingdom, Lord," and who are willing to spend and be spent in laying the foundations of many generations. The comparatively few whose hearts sympathize with the heart of Christ in the mighty work of saving the great West from ignorance, error and sin, *have not* the pecuniary ability to carry on this enterprise. But the reason why we need, and must have aid, is not because the West is poor, but because the silver, and the gold, the flocks, and herds, and the countless acres of waving grain are not consecrated to Christ. The hand of God in the flood has swept away, along the banks of the Mississippi and its tributaries, in a single week, more property than has ever been given by eastern Christians and philanthropists to plant and sustain the institutions of education and religion in the valley of the West. Even some professors of religion have lost more in a day than they have given in their lives to sustain the institutions of religion.

Oh! when the surplus product and wealth of this great valley, over and above the supply of the wants of its every inhabitant, shall be consecrated to the work of doing good; they shall be more than sufficient to bless the world with the messengers of salvation and the book of God. That day will surely come, and the American Home Missionary Society will share a glorious part in hastening its coming.

From Rev. Josiah Wood, Duquoin, Perry Co.

Protracted Meeting.

I mentioned in my last report, that we contemplated a meeting at Pinckneyville, of a few days' continuance. That meeting commenced March 17th, and from the first gave promise of the happiest results. The Spirit of God was evidently present, and sinners were deeply impressed. Perhaps there were as many as twenty that manifested publicly their interest. A few came out on the Lord's side. The individuals wrought upon were the principal citizens of the place. And there was no small stir abroad, that Pinckneyville should become interested in the subject of the soul's salvation. The results of the meeting, or rather the results of all the influences of the Gospel that have there been employed, are as follows:

A small church has been organized, now numbering fifteen members. A Sabbath school has been started, which numbered last Sabbath fifty one scholars. The congregation has increased from thirty, or less, to one hundred and fifty, or more, as there were more than that number present last Sabbath. An effort has been made to finish the lower room of the Temperance Hall, which will cost us not far from one hundred dollars, and secure the house half of the time.

There seems to be around and in the place a general waking up to the great interests of the soul; and we trust that there is yet to be a rich harvest of souls gathered into the garner of the Lord. We hope that what we are now permitted to see are only the drops which betoken a plentiful shower of divine grace. These things are truly encouraging; the more so as the place has had the reputation, be it just or unjust, of being abandoned to all that is evil. There was a long and dreary night of toil ere any spiritual light was discernible. It was nearly a year and a half that your missionary spent one third of his Sabbaths in that place, under the most discouraging appearances.

Inferences.

These facts suggest a few practical thoughts.

1. The hardest places should not be left without the means of grace adapted to the wants of the perishing.
2. Delay in the manifestations of the divine favor should not be regarded as evidence that

there is no mercy in store. 4. Fickleness in the appliances of the Gospel cannot be expected to work out God's intended results.

The genius of the Gospel demands time—a sowing time—a germinating time—a harvest time. These may follow close upon each other, under certain favorable circumstances; but under others, delay may be far safer, and for the advancement of the greatest good of Zion.

Taking Timber from Unsettled Lands.

The matter referred to in this extract has long been a subject of complaint. Early in the history of the West, when there were few settlers, timber was comparatively worthless, and the habit grew up among the early squatters of taking the limited quantity which their necessities required wherever they could find it; and as it belonged to the U. S. government, and there were no private owners to dispute the rightfulness of this custom, it grew up into a kind of prescriptive right of the pioneer. But since the lands have become partially occupied and have risen greatly in value, the owners feel that the timber is an integral and important part of their property, and both the government and private owners take measures to protect themselves against this system of spoliation. It is important that western churches should purify themselves from this evil. The following action is creditable to the people who have passed the resolutions.

Among the many wicked practices in the West, is that of individuals taking timber from lands which do not belong to them, and this without permission. By the *conscientious*, this practice has long been regarded as a growing evil, and one under which the ungodly "cover their sins." Our church, feeling its duty to take up this stumbling-block out of their way, at a special meeting called for this purpose, passed the following preamble and resolutions:

Whereas, the practice of cutting and taking timber from the land of non-residents has become so common, that even some of the professed members of Christ's church are commonly reported to be guilty of this great and crying sin; and as it is an evil wide-spread and alarmingly on the increase, and very corrupting and demoralizing in its tendency; we deem it our duty as members of the christian church

in this place, to enter our solemn protest against it; therefore

Resolved, 1st. That we regard the prevailing practice of trespassing upon the lands of others, by cutting and converting to one's own use the timber thereon, a violation of the divine law as contained in the tenth commandment, which says, "Thou shalt not covet," and of the command of our Saviour—"As ye would that men should do unto you, do ye also unto them likewise." (Luke vi, 31. Matthew vii, 12).

Resolved, 2dly. That in view of this great evil, this practice, if *persisted* in, we believe to be a *disciplinable offense*.

Resolved, 3dly. That we will use all conscientious and rational means to discountenance the prevalent practice of taking timber by trespass, or purchasing that so obtained.

A Reason for Labor with Individuals.

It often happens, after I have labored very hard, and in my own view successfully, to enforce some duty, and point out the danger of some sin, that subsequently I find in private conversation, that I have failed altogether to produce the desired effect upon some minds, owing to peculiar objections, or their different previous experience or circumstances; so that all of my "strong reasons" seem to have been like shooting arrows into a sand bank. But in private interviews, these difficulties and objections come out in a light which I could not anticipate in my study; and here, face to face, more can be accomplished in a short time by familiar conversation, than by any argument which could be conceived in the study.

I would by no means discard patient and laborious investigation of religious truth, but have the two united, so that each may receive a portion adapted to his case.

In these interviews a minister will hear remarks without solicitation, or making any invidious inquiries, which may be admonitory to himself, and tend to keep him upon his guard. For example: "Such a minister comes here occasionally and talks familiarly upon almost every subject except religion; and that he has never mentioned in our house, nor has he made a prayer. But he preaches good, sound sermons on the Sabbath, and in the desk appears to be a nice man." Another says, "Well, when I want to get the news of the day I go to the post-

office—the minister's family." Severe as these remarks appear, the writer has heard them made, and respecting Presbyterians too. When speaking of the violation of the Sabbath, "Why," says one, "I have seen the — minister ride out to his field on the Sabbath after church and bring home vegetables." Could many who appear to be excellent brethren on the whole, be made sensible to the impression which their own example and that of their households make upon minds now receiving durable impressions, they would adopt the Psalmist's motto, Ps. 39: 1, as their own.

The Modern Infidel.

He soon gathered a large congregation, as he always does where he goes. But *such* a congregation!—made up of apostates from evangelical churches, Universalists, infidels, the intemperate, the profane, the Sabbath breaker, and the licentious, besides a crowd of thoughtless youth, who go there, as they say, to hear the fun. These are all exerting their utmost energies to draw off the members of our evangelical churches, and those who attend worship with us. In a very few instances they succeed. Two members of our little church have joined them, while all the rest remain firm and decided. We have a very excellent choir of singers in our church, said to be one of the best in the State. Much has been done by those above referred to, in order to induce members of the choir to leave our church and attend that meeting. Our Sabbath school has been, and is, very interesting. They are sparing no efforts to break it up, by establishing something in their own congregation, to take the place of a Sabbath school, and by which they hope to entice the children and youth away from us.

This party are very hostile to the evangelical churches and their ministers; and ridicule the doctrines they preach and the duties they enjoin. Prayer, the observance of the Sabbath, repentance, regeneration, are with them stale and by-gone matters, fit only for the dark ages.

A body of men at the East they say, (the A. H. M. S.) sends out hundreds of men into this region, to preach and teach *certain things*—their own minds are narrowed down by puritanical training, and they are laboring to bring others into the same bondage. Such will have nothing to do with the man of original ideas and liberal sentiments.

The effect of these labors is dreadfully apparent. The morals of his hearers are evidently not improving, and all vital religion is ridiculed by them.

MICHIGAN.

From Rev. John Scotford, De Witt, Clinton Co.

Strengthening the things that Remain.

Clinton County, in which this missionary has recently commenced his labors, has hitherto been comparatively neglected and destitute. Its settlement too has been retarded by its remoteness from market,—all its surplus products being transported in wagons, 100 miles, to Detroit. The completion of a plank road which is now in process of construction to Lansing, the capital of the State, will impart a new impulse to enterprise and improvement in this region, and thus give it new importance as a field of missionary labor. From the results of his labors, thus far, Mr. S. finds much encouragement.

A small church of seven or eight members formerly existed here, but in consequence of the death of the leading man in the church, and the removal of others, only three of the original members were found remaining on my arrival; and the records of the church, (if there ever had been any) were lost. Soon after commencing my labors at this place, an ecclesiastical society was formed, preparatory to the organization of a church, and a board of trustees chosen with a view to the building of a house of worship. In my pastoral visits I have found about fourteen or more persons who have been connected with Presbyterian or Congregational churches elsewhere, and arrangements have been made to organize a church. Our friends here are much encouraged. Our congregations are gradually increasing, with an increasing seriousness and attention to the word, and the way seems to be preparing for the outpouring of the Spirit.

But we have much to contend with. Infidelity and Universalism are rampant. However, we do not despair, for the cause is God's. He blesses our efforts, and we rest upon his promise for final victory.

Mr. S. preaches also half of the time at Victor, twelve miles from DeWitt. Here he

has been enabled to resuscitate an expiring church.

At the time when I first visited this church, it was composed of only eight members, and was in a languishing state. They had sought so long in vain for a minister, and could do so little towards supporting one, that they were discouraged, and had serious thoughts of disbanding. In view of their condition, and the moral wants of the county, I felt it my duty to settle here, and do what I could for the cause of Christ. Simultaneously with the commencement of my labors with this church, a revival of religion commenced in this township,—under the labors of Rev. Mr. Boynton, a Methodist minister,—which resulted in the hopeful conversion of a number of souls. The church in Victor has shared, to some extent, in the fruits of this revival. Two have united with the church upon profession of faith, and several more are designing to do so soon.

The history of the churches in this county is instructive, as showing the result of a want of an efficient and permanent ministry. Much labor has been lost because it has not been followed up by the regular ministration of the word.

Important Change for the Better.

For want of looking back on the past, we are in danger of not appreciating the amount of success which God is giving to the efforts of his people. A pastor in Michigan thus notices improvements which have taken place under his own observation.

It is delightful to me to see the various indications of the progress of public sentiment in favor of religion. Our county papers through this region have been generally worse than harmless as to morals and religion, but a gradual change is in progress. You may now publish almost any thing which you would deem proper on the subject of religion; and I am well persuaded that your Society, more than any other single agency, contributes to this progress. Here is the main instrumentality. Others are tributary and important, but without this, would be inefficient. Other denominations are sometimes popular, well-received, and patronized; but your agencies inspire more confidence, concentrate more powerful influences, and produce more abundantly

those fruits which tell upon the elevation of character and the improvement of society.

From Rev. A. Govan, Byron, Shiawassee Co.

In presenting my report of missionary labor for the last quarter, I would express the most sincere gratitude to the great Head of the Church, for that measure of encouragement and success which has attended every effort I have made within the bounds of this Society during the period of my labors. Particularly, I would mention the very unexpected and pleasing effusion of the Divine Spirit, in connection with a series of meetings which I attended in this county, with some other brethren, in the months of February and March. These efforts were followed by an awakening in the church, by confessions of sin, by renewed attention to covenant obligations and religious duties, and by signal displays of the power of divine truth upon the hearts of the impenitent, especially the young, who had been scholars in the Sabbath school. In all, there are about twenty-five persons who exhibit satisfactory evidence that they have been born into the kingdom of God. The enlargement of the field of ministerial labor within the bounds of Shiawassee county, during the past twelve months, and the daily increase of calls for preaching, attest the growing interest in the subject of religion which now pervades this region. Indeed, it may be truly said that the field is white already to the harvest.

Abundant Labors.

Your missionary, during the past year has traveled about three thousand miles, preached two hundred sermons, visited all the Presbyterian churches in the county, being five in number, organized one new Congregational church, consisting of twenty members, and made three hundred ministerial visits; during which period he has not omitted one appointment on account of personal sickness; and, though called upon to submit to many privations, and to great fatigue, both of mind and body, he has great reason to record this instance of the goodness and faithfulness of God, both in preserving his own health and life, and that of his family, without interruption. Surely, the praise is all due to Him who hears the young ravens

when they cry, and who will not suffer his servants to labor in vain, nor spend their strength for naught.

Conversion and Happy Death.

We have been much cheered by an instance of supposed conversion among my people. It was that of an interesting female, a wife and mother, who, I am told, during the revival in the winter before the last, had been seriously affected, and who, it was expected, would soon connect herself with the church of Christ. Her husband, too, together with his father, had been wrought upon during that season of refreshing. The father, however, hesitated about joining the church, on the ground, as he termed it, of his exceeding unworthiness. The husband also hesitated and delayed, hoping that both his wife and parents would come with him into the church of God, all at the same time. But this father, some six or eight weeks ago, was taken sick with a lung fever, and shortly after, died. On Friday last, I preached the funeral sermon of the wife. She died, as we think, in the triumph of faith, trusting in Christ, and singing, "Come, Holy Spirit, heavenly dove," until her strength forsook her. But before she died, she wanted to make that open confession of Christ which she had neglected in health. She wanted to connect herself with Christ in baptism. I visited her for that purpose, at her request, and found her in great distress, but clear minded, intelligent, and stead-

fast in her wish to be baptized into the name of the Father, Son, and Holy Ghost. I complied with her wish, in the presence of her husband and household, and during the evening of the following day, she went into the spirit world, singing, "Holy Spirit, heavenly dove." Both father and wife, we trust, have joined the church triumphant. The husband need wait for them no more.

When I visited this female in the commencement of her last sickness, she did not think her heart had ever been changed by the Holy Ghost, and she felt no peculiar anxiety on the subject of her salvation. Before she died, religion was her chief concern, and Christ her all in all. If heaven rejoices when one sinner repents,—if it joys with joy unspeakable when the lost is found, you must not be surprised if we, too, are deeply affected by this instance of conversion.

The Commission has Come!

The very welcome commission arrived this week, and brought much joy to me and to my family. Even my little girl, when her brother arrived from the Post Office, ran to me to the wood pile, almost out of breath, and cried out, "The commission,—the commission has come!" Such is the estimate placed upon the Home Missionary Society even by the little children of the western missionary. They know very well that your noble institution is their best earthly friend in these western forests.

Miscellaneous.

"THE MARTYR SPIRIT OF THE HOME MISSIONARIES."

Address of the Rev. James B. Shaw, of Rochester, N. Y., at the twenty fifth Anniversary.

The phrase martyr-spirit, possesses, in a modified sense, the power of the resurrection. The words cannot be spoken but a thousand fires start from their ashes—a thousand graves give up their dead. They bear us back over the intervening ages; we stand where our fathers stood, and see what our fathers saw. We are in St. Andrew's, gathering with the multitude around the spot where Patrick

Hamilton is to die. We are in London, following John Rogers, as he goes up in his chariot of fire. We are in Smyrna, listening to the last words of Polycarp, the disciple of John. We are in Jerusalem, looking on the face of Stephen, which shone like an angel's. Nay, we have left the precincts of time—we have crossed the azure fields—we have passed the celestial gate. We are standing on the sea of glass, and our eyes are fixed on the great wonder of heaven, a Lamb, as it had been slain—the martyr-Lamb. The martyr spirit has always been in the church; is now in the church. It is the life of the church: there can be no church without it. No man at the pre-

sent day, we acknowledge, can die, except indirectly, for Christ. He might covet a martyr's death, and determine to secure whatever glory it can confer. He might select his tree and fell it—might hew out his cross and stretch himself upon it, and call on every one who passed by to take the hammer and drive home the nails. But who would regard the call? Put a Christian to death! why, it would not pay. Time and strength could be turned to better account. A poor speculation to crucify a man who, like Elijah and like Christ, had nothing but his mantle to leave behind.

But if a man cannot, except indirectly, die for Christ, he can suffer for him. He can endure hunger, and thirst, and cold and nakedness. He can forego every comfort, and encounter every evil. Voluntary suffering is the essential element of the martyr spirit. Every man who for Christ's sake bears a pain or endures a privation which might have been avoided, is a martyr, and shall receive a martyr's peerless crown. Now, no men in the land, as we think—no men in the world possess so much of the martyr-spirit—no men any where are, to-day, giving up so much, and suffering so much for the Master, as our Home Missionaries. There is indeed nothing which these devoted men would not do—nothing they would not bear, if the Lord Jesus might only get glory thereby.

The celebrated Samuel Johnson, when servitor in college, was exceedingly poor. One winter, a severe winter, his shoes were in such a dilapidated condition that every body pitied the man; and a gentleman-commoner one night delicately placed a new pair at his door. Johnson arose in the morning, took up the shoes; but instead of putting them on, walked to the banks of the river Cam and threw them in. Johnson valued an education beyond all the gold above the ground or under the ground, and he was willing to do every thing but one to secure it. He could work, he could put himself on an allowance, he could go in rags, but he could not depend on another. He could not wear a gift garment, or eat charity bread. His shoes, it is true, were old and past repair; the water had free ingress, but not so free egress; they ex-coriated the feet, and were but a beggarly protection against the cold. But they never upbraided him with his dependence—never told him that he was a pensioner on another's bounty, or worried him with the remembrance of uncanceled obligation. So he stuck to the old shoes, and discarded the new. But

these Home Missionaries can do what Samuel Johnson could not do. For Christ's sake, they can wear a gift garment; for Christ sake they can eat charity bread; and wear the one and eat the other without envying man or reviling God. Oh! as we have already said, there is nothing which these men are not willing to do or to bear, if Christ may only get glory thereby. There is a minister of Jesus toiling in an obscure place. He has a bare living, and no provision—no patrimony, but a promise for which the worldling would scarcely give the parings of his pen. That man might have had a high place—that man might have gathered a large fortune—that man might have left his children a name that would have been a passport to any position. But possessing the true martyr spirit, he gave up all for Christ. Nor has he been deceived, nor is he disappointed, nor in any way dissatisfied. He has received all that he expected to receive. He has Christ. Continual toil, continual privation, continual anxiety, the prospect of a premature death, or a forsaken old age, cannot drive him from his post. Nor does he call himself an object of pity. He asks no man to drop a tear or utter a sigh for him. For his daily work he gets his daily compensation—not fortune or fame—not a place or a name, but Christ. Old Philip Henry said that he would beg all the week to preach on the Sabbath; and blessed be God, the Philip Henrys are not all dead yet. There are men now in the American Church who would preach the Gospel, if they had to go from the poor-house to the pulpit, and the pulpit to the poor-house. And if any man is curious to know where these men are, we point him to the West. You cannot starve these men out of the ministry. There is but one way to silence them, and that is the way which the Scribes and Pharisees took. You must revive the old order of things—must make preaching once more a capital offence, and put every man to death who tries to turn a sinner from the error of his ways.

Another thing which adds value to the voluntary suffering of our Home Missionaries, is the fact that they have perhaps less outward encouragement and support than any other class of men. The Foreign Missionary is an honored man among us, and most worthily so. His name is one of our household words, and his labors part of the common glory which constitutes the patrimony of the church. Come when he may, there are always warm hands and warm hearts ready to give him a reception.

But when a Home Missionary comes back to his native region, if he attracts any attention at all, it is not the attention which a wise man desires. or a good man deserves. A gentleman told me of a scene which he witnessed in one of our most wealthy, influential, eastern churches, and when I mention it you will perceive that it is an illustration in point. A western man entered the pulpit—he was a western man, there could be no misapprehension on that point. There was a something about his gait, a something about his dress, a something about his manner, a something about the whole man, which showed clear enough to which side of the mountains he belonged. Yes, he hailed from the West, and there had endured hardness as a good soldier of Jesus Christ. He had gone whole days without food. He had slept all night on the ground. He had entered the pulpit with an ague fit upon him, and swam rivers and preached with dripping clothes. He had passed over plains where nations might have gathered their food. He had wandered through forests where armies might have lost their way. He had sailed down rivers, each one of which might have supplied a continent with water, and been a river still. And he himself had been made on the same grand scale as the plains and forests and rivers of his native West. His own great heart could have supplied a whole community of ordinary men, with noble impulses and benevolent purposes, and been a heart still. But I am to speak to-night of the congregation, and not of the man. Some of the audience came to the door, and seeing who was in the pulpit, made a precipitate wheel—some arose and left the house—some turned scornfully away—some settled down to sleep; while all seemed to say, this is a hard infliction, who can bear it? But the western man made them all heartily ashamed before he got through. When he finished his powerful, if not polished discourse, every head was up, every eye fixed, every ear open. When the never to be forgotten, the ever to be lamented Dr. Nelson, preached in my pulpit, the congregation thought that some miller of the city, not wonted to the sanctuary, had made a mistake and got into the wrong place. But that gifted man preached a sermon remembered to this day, as no other sermon preached in that house, has been remembered.

Oh! we none of us know how much we are indebted to these godly, these self-denying men. We none of us know how much they are doing for the church,

how much for the country. Elijah was worth more to Israel than all the other inhabitants of the land, and worth more because he possessed the martyr spirit and had power with God. All the priests of Baal, all the false prophets of Jezebel, all the sycophants of Ahab's court, could not have put a cloud in the sky big as a man's hand. But Elijah prayed, and every window in heaven was opened. The only green thing then in Judea was the mountain moss, which had hid away from the sun under some sheltering stone, and all the prayers of all the ungodly in the land could not have secured for that the little moisture it might need. But Elijah prayed, and the answering clouds came thick and fast, and the rain fell as if for another flood. Now these Home Missionaries are all Elijahs. They all have power with God, not that they could replenish the emptied cruse, or reproduce the consumed bread. No, they can do something better; they can avert God's anger; they can secure God's blessing. What keeps this city from destruction? The avenging elements are on every side of you, above, beneath, around; and what stays their wrath? Your municipal laws, your city authorities, your day and night police? Nay, but what kept the commissioned fire so long from Sodom? The prayers and intercessions of the righteous.

Let us then, Mr. President, sustain our Home Missionaries, for they are the men who watch over the republic—they are the men who tend the national watch-fires—they are the men who infuse into the masses those virtuous principles, without which we must drift among the breakers and dash upon the rocks!

The Support of Pastors.

A correspondent of the Louisville Presbyterian Herald states the following facts, as specimens of the support given to ministers in that vicinity. Similar statements have likewise recently appeared in the Ohio Observer.

"Rev. Mr. A—— is a good man, with fair talents, and good theological education, and some years experience as a minister, and a very laborious worker in the vineyard. In the churches to which he ministers, there are 111 members and 51 families—many of them in good worldly circumstances. These 51 families with 111 members, paid Mr. A—— \$146

only, for ministering to them during the last year as a messenger of Christ."

"Can you employ a clerk or printer's boy for such a sum?"

"The Rev. Mr. B—— is a gentleman of finished education, having spent ten years and \$1,500 in securing it—an investment which, with his talents, would secure in any other department, a comfortable living, and a handsome profit for increasing his capital. He preaches to about 140 members in 60 families—some of these families are wealthy—adding farm to farm, and in educating their children, these parents spend several hundreds per annum. Do you suppose that this good brother receives as much from these 60 families for his faithful labors as does a second or third clerk on one of your Louisville steamboats? I trow not. Would \$400, without boarding, satisfy your clerk? And that is more than he received."

"Rev. Mr. C—— is a young man of superior mind—good education—fine address—great amenity and sweetness of temper, and especially characterized by humility and fervor in his vocation as a minister of the glorious Gospel of the blessed God. His church membership is near 90, comprising some 50 families. These 50 families paid him last year for his unremitting and earnest labors for their spiritual good, the sum of \$160."

"Rev. Mr. D——'s case is exactly parallel to C——'s. But I need not specify further—I ask whether the church can ever hope to prosper while setting such an estimate upon the ministry?"

"These churches are not poor, except in *spirit*, and that not in the Scriptural sense of the phrase. They are able to live comfortably—educate their children and increase their possessions, and pay a compensating price for all they procure—except the Gospel!"

The evil here complained of is not confined to the western country. It is a great and crying evil throughout the land. We have a letter before us from a minister in one of the eastern counties of New York, in which he says, "I received a call to this church with a salary of \$400, and hoped to receive a payment in three months; but seven months have passed and I have received not more than \$30." The salaries of ministers, even in New England, and throughout the middle States, except in a few prominent situations, not only fall very far short of a fair compensation for the services rendered, but furnish a very inadequate support. A great many pastors in our country are obliged to depend on other resources.

Some of them use up a little private patrimony which they ought to reserve for the time when they may be laid aside; some resort to literary labor; and others, by far the greatest number, who have no such means within their reach, patiently toil on, under crushing embarrassments, till compelled to seek a dismissal as the only remedy.

There are several causes which have contributed to produce this state of things in the East. In New England, the primitive custom was, to settle a minister for life, and to give him in the commencement, what they termed a "settlement," which consisted of a house and a small farm, or some portion of the means of procuring them. The demand for ministerial labor was not so great but that he could find some time to labor on his farm; and in process of time, his boys assisted him in the labor of cultivation. And, in the simple style of those times, his eighty pounds a year, with the product of his farm, furnished a good living, and enabled him to make comfortable provision for his old age.

But, with the advance of society, the style and expense of living have greatly increased; while the stirring spirit of the age requires the whole time and the undivided energies of the minister to be devoted to his appropriate work. At the same time, the views of the people, as to the support of the ministry, have not advanced in due proportion; and the variety of denominations, and the multiplication of parishes, in order to give every man a church at his own door, has made them all comparatively weak.

But, the principal cause lies back of all these, in a radical error as to the principle upon which a minister is to be paid for his services. It is supposed that he is simply and only entitled to a *support*, without any regard to the *value* of his qualifications and labors. The *value received* principle is rejected as too profane to find a place in church matters. But is this the principle of the Gospel? Christ says, "The laborer is *worthy* of his *hire*." Here, the value received is distinctly recognized as the ground of a minister's support. His salary is therefore to be estimated upon the common mercantile principle; and he should be paid what he is worth. Look, then; first at the *capital* which he has embarked. He has spent nine years of vigorous youth, in obtaining an education. It is a low estimate, to say that, in this time, he might have laid up \$1,000; and without doubt, he has expended \$2,000 besides his time. In many instances, he enters

on his profession in debt for a portion of thus sum. The interest on \$3,000 is \$180. If these nine years had been spent in mercantile business, he might, upon a low estimate, command a thousand dollars salary as a clerk. This would make \$1,180. Or, with this capital he might engage in lucrative business or purchase a valuable farm. Or, with the same time devoted to an education, he might take rank in either of the other learned professions.

There is another aspect, also, in which this may be viewed. The maintenance of public worship enhances the value of real estate in any place at the lowest calculation, twenty-five per cent. We have known it immediately to advance 100 per cent. on the building of a house of worship. And we venture to say, there is no town in the country where it would not fall more than twenty-five per cent. on the withdrawing from it the regular preaching of the Gospel. The property holders, therefore, are benefited in their secular concerns, (to say nothing of their spiritual interests,) to the full value of a minister's services.

But, instead of receiving compensation upon this principle, the inquiry is made, "How little can our minister live upon?" And the standard is set down at the *minimum*, not the *maximum*. Hence, men who, by devoting themselves to secular pursuits, might command an abundance, and grow rich, are put upon a bare subsistence, and even that is held back and not paid. A great many worthy men even in New England and New-York, are put upon an allowance of \$400 or even less; and we doubt whether the average in the West would reach that sum. The consequence is, their minds are continually worried with pecuniary embarrassment, and they are obliged to shift from place to place, with the hope of bettering their condition, and then forced to exclaim,

"And 'tis a poor relief we gain,
To change the place but keep the pain."

There is not only downright injustice in this thing, but it is bad policy.—*New York Observer*.

Center of the World.

The States of North America, are to be the commercial center of the globe. This destiny seems so inevitable, that one hardly requires more than an inspection of the map to perceive it. Both sides of the globe—the two hemispheres are ours, by our position; for we are the

land of two oceans. From our hither shore we hail the European and African continents; from our thither shore we greet Oceanica and the African continent. And all between the oceans is our own; to be filled with our own people, under common institutions, speaking one language. The interior structure of this continent peculiarly fits it to be thus the mart of the globe. Its rivers open the interior, from almost every part, and give natural outlets; its lakes are embosomed oceans, giving to the northern frontier a third shore and an inland commerce, scarcely less than the Atlantic or Pacific shore. Such artificial ways as are needed, especially the great thoroughfares from ocean to ocean, the inland highway, from the Atlantic to the Pacific—are within our own bounds. We have no Prussia on our border; no Russia beyond her. Our vast interior is not grouped into national estates, blocking each other up, and wasting each other's means by monstrous armies of watch or attack. We can ask of commerce what she needs, and whether it is northward or southward, eastward or westward, her path lies among our people. Shortly the carrying trade of the globe must be in our hands! Upon our shores are the gates through which must pass the world's merchandise. But let a thousand cities spring up where one now toils and groans with the wheels of industry, and let canals and roads and rivers be increased a hundred fold, our resources, when developed, will require them all. Our mineral treasures are not a few—a little lead, a little coal—but all minerals known to science, or discovered by art are here. Every year's discovery teaches us that the few, not yet found out, will soon be added to the catalogue. Our agricultural products, in variety, surpass computation, and in quantity, defy imagination. Were all our fields in till, and the products given to commerce for distribution, we could supply the globe, though every foreign acre rested a thousand years.—*Hunt's Merchant's Magazine*.

Settlement of California.

We have, for fifty years, been moving upon the heathen world from the eastern shore of the continent, and have been compelled to make almost the circuit of the earth, and to cross two oceans, on our way to Asia and the islands of the Pacific. We needed some position nearer our work. We needed a country whose climate, and soil, and rivers and

harbors, should invite the establishment of a great centre of christian civilization on the shores of the Pacific. It was indispensable that the country should be unoccupied, in which we might plant the Anglo-Saxon race, remote from the regions where the Aztec, the Indian, the Negro and the Spaniard mingle their blood, vices, and superstitions. It was indispensable, too, that the country should possess extraordinary attractions for the emigrant, and yet, that these attractions should be hidden from every eye until the land should become ours. All these conditions, the co-existence of which would seem impossible, are fulfilled in California. Its climate is genial, its bay is the noblest on earth, and its wealth is the wealth of Ophir. Its treasures were strangely hidden from the searching eye of Cortez, who discovered its shores; from the Jesuit missionaries and gold hunters who followed his footsteps, and from the unerring instinct of modern rapacity. No sooner did the land become ours, than the sands began to glitter, the rivers rolled the generous tide along their courses, and the rock-bound and ice-bound vaults of the Sierra Nevada unlocked their golden gates. A nation was born in a day. It now looks forth upon the beaming brow of Asia; it feels the spicy gales of Polynesia. Commerce, the great auxiliary of the Gospel, has at last found the long sought western passage to India, and is spreading her sails for shores whose unexhausted wealth has enriched western Europe for a thousand years. Those vast dominions oceanic and continental, usurped by Satan, but long since given to the Son of God, now lie at our very doors. Our western mountains almost cover them with their shadows. The new position, far on towards the heathen world, is gained. The church may at once plant there her standard, and advance, as the sun advances, westward upon China, New Holland, and Polynesia.—*Rev. Dr. E. P. Humphrey.*

Relations and Claims of Our Country.

The vastness of its extent and capabilities, the peculiar character of its present and prospective population, its wide destitutions, its multifarious religions, its Gorgon infidelity and blaspheming atheism, with its rampant vices, and atrocious crimes, its intimate connections with other nations, and its mighty influence for good or ill over the world, according to the spirit that pervades its bosom, through the channels of learning,

commerce, and quenchless enterprise—all distinctly announce our duty to "publish salvation," and say to every city, hamlet, and individual of the land, "Jehovah reigns."

Would you then, bless your country, and the world? Rise to labor, and lead forth the streams of salvation, and invite every man who claims a common birth-right here, to come to the waters—to come, and drink, and drink again, without money and without price. So shall our American Zion become an eternal excellency—joy shall fill her sanctuaries, glory shall cover her palaces, and her righteousness shall spring forth before all nations.—*Rev. Dr. Storrs.*

Our Country.

Lines suggested by seeing a large new map of the United States at a Home Missionary Meeting in Bridgeport, Ct., June 18, 1851.

My Country's Portrait! on yon canvas wide,
Her bold, bright features, greet my raptured eyes;
A mighty ocean rolls on either side,
And here and there her dark-browed mountains rise.

There are her rivers! broad, and deep, and wild,
Mid wooded banks, or mid the prairies vast.
There glides the stream New England's loving child
Remembers well, where'er his lot be cast.
At Oregon, or where the golden mine
Allures his steps from home and kindred dear,
His thoughts, beloved Connecticut, are thine.
He to thy mem'ry sheds the frequent tear,
And hears, in dreams, the music of thy waves,
Which sigh from near his fathers' graves.

America! my country, dear thou art,
Not only in the spot that gave me birth;
Thou art *all* mine! I wear thee in my heart
From heaven above thee, to thy lowest earth;
From East to West; far as the eye can see
In yonder picture, reaching wide and fair:
From the great lakes' united family,
To orange groves that wave in Southern air—
Thou art *all* mine! thou land of liberty;
Thy hopes, thy fame, thy power, belong to me.

But not for these I love thee, though I glow
To call thee mine! Not for thy new-found wealth,
Thy giant mountains and thy rivers' flow,
Nor yet because earth's weary ones have found
The tranquil shadow of thine eagle's wing.

Home of the Church! here let her children flee,
As they have fled, from superstition's power.
Lo! from our blood-nursed soil a glorious tree
Shelters the nations in earth's stormy hour.
Watered by tears, and fanned by martyrs' sighs,
It blooms and brightens mid the wrecks of time;
While from its branches notes of gladness rise,
Till distant islands catch the strain sublime;
For o'er its tops REDEMPTION'S morning glows;
The desert buds and blossoms as the rose! *M. A. H.*

[*Puritan Recorder.*]

Appointments by the Executive Committee of the A. H. M. S., during the month of July, 1851.

Not in Commission last year.

Rev. H. H. Dixon, Johnstown, Wis.
 Rev. Francis Leonard, Flagg Creek, Ill.
 Rev. William E. Catlin, Carthage, Ill.
 Rev. John Wettle, Germans, Belleville, Ill.
 Rev. Francis Lawson, Roscoe, Ill.
 Rev. D. S. Altman, Germans, Richmond and vicinity, Ill.
 Rev. Asa Johnson, Goshen, Ind.
 Rev. John M. Frazer, Troy, O.
 Rev. S. V. Blakeslee, Hampden, O.
 Rev. James H. Spelman, St. Albans, O.
 Rev. A. D. Bricherhoff, Chazy, N. Y.

Re-appointed.

Rev. Charles Burnham, Albion and Marysville, Iowa.
 Rev. Reuben Gaylord, Danville, Iowa.
 Rev. J. W. Windsor, Maquoketa, Iowa.
 Rev. J. Perry, Welsh Chs., Racine and Somers, Wis.
 Rev. Samuel H. Thompson, Salem and Wilmet, Wis.

Rev. James Jameson, Center and Magnolia, Wis.
 Rev. W. T. Dixon, West Ely, Mo.
 Rev. John Gibson, Plum Creek, Ill.
 Rev. Joseph D. Baker, Bloomington, Ill.
 Rev. Theron Loomis, Raymond, Ill.
 Rev. I. A. Hart, Hebron Ch., Greenwood, Ill.
 Rev. John N. Powell, Cedarville, Ill.
 Rev. J. M. Grout, Mechanicsburgh and Rochester, Ill.
 Rev. Gideon C. Clark, Winchester and Manchester, Ill.
 Rev. C. R. French, Udina, Ill.
 Rev. Louis Austman, Germans, Thersteegan, Ind.
 Rev. James Shaw, Newburgh, O.
 Rev. L. R. Morrison, Lebanon and vicinity, Va.
 Rev. Lee C. Brown, Wythe and Carroll counties, Va.
 Rev. Israel N. Naff, destitutions in Tazewell co., Va.
 Rev. A. O. Peloubet, Circleville, N. Y.
 Rev. Isaac D. Cornwell, Head of Delaware, N. Y.
 Rev. William Dewey, Pekin, N. Y.
 Rev. N. H. Barnes, Sinclearville, N. Y.
 Rev. A. D. Barber, Peru, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of July, 1851.

NEW HAMPSHIRE—

Manchester, First Cong. Ch., Ladies, by
 Rev. C. W. Wallace, \$4 00
 Nashua, First Cong. Ch., to const. Jesse
 A. Crosby, Mrs. Fanny Crosby and
 Deac. J. A. Wheat, Life Members, 90 00

VERMONT—

Clarendon Springs, Mrs. Polly Ewing,
 Union Village, Individuals, by J. Lord, 20 00
 Woodstock, Cong. Ch. and Soc., by J.
 Steele, 23 35

MASSACHUSETTS—

Andover, Old South Ch., by Rev. J. L.
 Taylor, Coll. \$171 08; a friend, \$3, 174 08
 Conway, Young Ladies' Benev. Soc., by
 Miss E. S. Matthews, 24 78
 Cummington, First Cong. Ch., by W.
 Packard, 8 00
 Dunstable, a friend, to const. Miss Aman-
 da M. Kimball a L. M., 30 00
 East Hampton, Williston Seminary Miss.
 So., to const. Rev. Josiah Clark a L. M.,
 by S. H. Kelsey, 30 00
 Northampton, Edwards Ch. Fem. Sew.
 Society, by Ann Moody, 2 00
 Shrewsbury, Ladies' Benev. Soc., by M.
 P. Colton, 3 00
 South Reading, Burrage Yale, of which
 \$30 is to constitute Miss Sarah B. Wal-
 ton a L. M., 60 00

RHODE ISLAND—

Barrington, Ladies' Benev. Asso., by Ma-
 ry Tiffany, 15 00

CONNECTICUT—

Black Rock, Cong. Ch., to const. Alanson
 Allen a L. M., by Rev. W. J. Jennings, 35 80
 Bridgeport, Second Cong. Ch. Sab. Sch.,
 by Thomas Lord, 75 00
 Bridgewater, Lucretia Treat,
 Chester, Cong. Ch. and Soc., \$21 50; Pen-
 ny a Week Soc., \$12 50, 34 00
 East Hampton, Cong. Ch. and Soc., to
 const. Warren A. Skinner a L. M., by
 Rev. W. Russell, 41 00
 Essex, Rev. Mr. Pettingell's Ch. and Soc.,
 Annual Coll., Gent. \$104 30, Ladies,
 \$85 70, 170 00
 Fairfield, First Cong. Ch. and Soc., by S.
 A. Nichols, 127 00
 Gaylord's Bridge, Miss C. J. Gaylord, 1 00

Hartford, South Cong. Ch. Ladies' Sew.
 Soc., by A. W. Butler, 4 00
 Lakeville, Ladies' Sew. Circle, 5 00
 Middletown, Ladies' H. M. S. to const.
 Robert P. Rand a L. M., by Miss J. A.
 Russell, 30 00
 Millington, Cong. Ch. and Soc., by Rev.
 N. Miner, 10 00
 New Canaan, Cong. Ch. and Soc., by S.
 St. John, 76 07
 New Hartford, South Ch., in part to const.
 George R. Adams, a L. M., by S. S.
 Bates, 24 00
 New London, First Cong. Ch. and Soc.,
 in full to const. Miss Fanny Ledyard a
 L. M., by E. Learned, 10 00
 North Stonington, Cong. Ch. and Soc., by
 Rev. M. N. Morris, to constitute Samuel
 B. Wheeler and Charles Wheeler Life
 Members, 82 90
 Norwalk, First Cong. Ch. and Soc., by A.
 E. Beard, Edward C. Bissel to const.
 Mrs. Betsey H. Bissel a L. M., \$30; a
 friend, \$5; others in full to const. Geo.
 H. Randall, Henry I. Hoyt, James Mal-
 lory, Thomas C. Hanford and Ira Greg-
 ory Life Members, \$41 16, 76 16
 Norwich, Second Cong. Ch., (\$250 pre-
 viously acknowledged) by W. Wil-
 liams, 36 00
 Ridgefield, Cong. Soc., by E. B. Jones, 90 00
 Stamford, Mrs. Clara Fox, 30 00
 Stonington, Second Cong. Ch., by Rev.
 W. Clift, 61 00
 Terryville, Cong. Ch. and Soc., by M.
 Blakeslee, 76 75
 West Chester, Cong. Ch. and Soc., by S.
 Brown, 14 00

NEW YORK—

Albany, A. S. Kibbee, 2 00
 Berkshire, Cong. Ch., by A. P. Johnson, 47 00
 Bridgehampton, a friend, 50
 Brooklyn, South Presb. Ch., \$6 50, Mon.
 Con. Coll., \$41 04, by H. R. Dwight, 47 54
 Cincinnati, Coll. by M. G. Lee, 6 00
 Cuba, Presb. Ch., by Rev. J. Wynkoop, 14 15
 Dryden, Freeman Stebbins, 4 50
 Fayetteville, Youth's Miss. Assoc., by
 Rev. L. H. Reid, 5 00
 Head of Delaware, Presb. Ch., by Rev. I.
 D. Cornwell, 18 12
 Jefferson, Presb. Ch., bal. by H. Mer-
 chant, 57

Livingstonville, Presb. Ch. and Soc., by R. Bostwick,	10 00
Lowell, legacy of Jonathan Evans, by G. Adams and N. Maltby, Ex'rs,	184 84
Moreau, Cong. Ch., by Rev. C. W. Treadwell,	8 00
New Rochelle, Presb. Ch., to const. Rev. Charles E. Linsley a L. M.,	55 00
New York City, viz:	
A friend, \$75; legacy of Mrs. Joanna Lathrop, by Rev. W. A. Hallock, \$10;	
J. L. Cross, \$10; a friend, \$5; Aldace Walker, \$1,	101 00
Central Presb. Ch., James M. Halsted, \$50; Rev. Wm. Belden, Jr., \$15,	65 00
Hammond St. Ch. Sew. Soc., by Mary A. Halsted,	5 00
Mercer St. Ch., Mon. Con. Coll., by R. Lockwood,	43 84
Pearl St. Ch., by F. H. Bartholomew,	25 31
Church of the Puritans, Coll. \$244 21;	
T. McNamee, \$100; O. E. Wood, to const. Hon. Thomas S. Williams, of Hartford, Ct., a L. M., \$50; T. Rigney, \$25; Rev. Dr. Cheever, \$20; W. C. Gilman, \$12; J. Hunt, \$10; C. B. Hatch, \$10; Mon. Con. Coll., \$18,	489 21
Union Theological Seminary Soc. of Inq. Mon. Con. Coll., by R. R. Booth,	7 60
Oswego, Mrs. H. A. Balis, in part to const. G. H. Balis a L. M., \$5; a friend, by B. C., \$5,	10 00
Owego, First Presb. Ch. Sab. Sch., in part to const. Mrs. Celinda Gregory a L. M., by O. Hall,	10 00
Smithfield, Presb. Ch., by Rev. G. T. Todd,	5 00
Wading River, Cong. Ch., by Rev. L. G. Hallock,	30 00
Upper Jay, Cong. Ch., by L. Brewster,	3 45
West Durham, R. P. Bascom,	1 00
Wilmington, Cong. Ch., \$2 69; Rev. L. Brewster, \$1,	3 69
Yonkers, Ref. Dutch Ch., to const. Wm. C. Foote a L. D., by Rev. S. D. Rockwell,	100 00

NEW JERSEY—

Morristown, from the estate of Mrs. Silas Condit, to const. Miss Julia A. Burnham a L. M.,	32 00
Newark, High St. Presb. Ch., by J. B. Pinneo,	224 43
Orange, First Presb. Ch., Josiah Frost,	25 00
South Orange, Presb. Ch., by Rev. D. G. Sprague, \$20; Ladies' Benev. Assoc., by Mrs. D. G. Sprague, \$10,	30 00

PENNSYLVANIA—

Summersville, F. Summers,	3 00
Wilkesbarre, W. C. Gildersleeve,	20 00

DISTRICT OF COLUMBIA—

Washington City, a friend,	50 00
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TENNESSEE—

By Rev. J. N. Blackburn,	3 15
Benton, Presb. Ch.,	1 60
St. John's, Presb. Ch.,	
By Rev. H. F. Taylor,	12 45
Madisonville, Presb. Ch.,	3 00
New Bethel, Presb. Ch.,	1 55
Upton, Presb. Ch.,	1 00
Sparta, James E. Manning,	

KENTUCKY—

Frankfort, legacy of Mrs. B. Mills, to const. Rev. Benjamin Mills a L. D.,	100 00
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OHIO—

Ellsworth, United Pres. and Cong. Soc., in full to const. Martin Allen, Joseph W. Edwards and Mrs. A. M. Chandler Life Members by Rev. J. Chandler,	63 62
Perrysburgh, Presb. Ch. Mon. Con. Coll., by Rev. J. H. Newton,	8 40
Salem, Presb. Ch., by Rev. F. Muzzy,	4 00
Wheetersburgh, Presb. Ch., by Rev. L. Kelsey,	12 50

INDIANA—

Winchester, Rev. J. G. Brice,	6 00
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ILLINOIS—

Bloomington, Cong. Ch., by Rev. J. D. Baker,	8 00
Chatham, Presb. Ch., Mon. Con. Coll., by Rev. J. Porter,	5 50
Joliet, Cong. Ch., by Rev. R. Reed,	5 47
Orangeville, by Rev. C. Porter,	4 68
Sycamore, Mrs. Waterman, by Rev. C. F. Hudson,	1 00
Vermillion, Cong. Ch., by Rev. R. C. Bristol,	6 00
Washington, Presb. Ch., by Rev. A. Johnston,	7 80

MICHIGAN—

Mackinac, Coll., \$5; Rev. O. W. Mather, \$11 67,	16 67
Richmond, by Rev. W. P. Russell,	7 50

WISCONSIN—

Delavan, in part of legacy of Miss Lydia Perkins, by Rev. L. Foote,	25 00
Madison, Cong. Ch., by Rev. C. Lord,	9 00

IOWA—

Augusta and Washington, by Rev. O. Eastman,	3 00
Danville, Cong. Ch., by Rev. R. Gaylord,	4 00
French Settlement, by Rev. J. B. Madoulet,	4 00

MINNESOTA—

Falls of St. Anthony, Presb. Ch., by Rev. C. Seccombe,	3 96
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MISCELLANEOUS—

A Reader of the Home Missionary,	5 00
	\$3,618 49

J. CORNING, Treasurer.

Donations of Clothing, &c.

Conway, Mass., Young Ladies' Benev. Soc., by Miss Ellen S. Matthews, a barrel,	30 13
Hartford, Ct., South Cong. Ch., Ladies Sew. Soc., by A. W. Butler, a box,	
Manchester, N. H., First Cong. Ch. and Soc. Ladies, by Rev. C. W. Wallace, a box,	18 67
New York, Hammond St. Ch. Ladies, by Mary A. Halsted, a box,	85 32
Northampton, Mass., Edward's Ch. Fem. Sew. Circle, by Ann Moody, a box,	34 84
Shrewsbury, Mass., Ladies' Benev. Soc., by Marion P. Colton, a box,	27 85
South Dennis, Mass., Juv. Miss. Circle, by Olivia S. Tolman, a barrel,	20 00

The Western Reserve Agency acknowledges the receipt of the following sums, from April 1st to July 1st, 1851. REV. MYRON TRACY, Secretary.

Atwater, Cong. Ch.,	\$22 20
Aurora, Cong. Ch.,	23 29
Austinburgh, Joseph B. Cowles, in full to const. Joseph S. Cowles a L. M., \$15; M. Whiting, \$3; B. Whiting, 50c.	18 50
Bazetta, bal.,	1 25
Berlin, bal.,	7 00
Brighton,	20 00
Burton,	2 00
Cleveland, in part of legacy of P. M. Weddell, (\$761 65, previously acknowledged),	125 00
Cuyahoga Falls, Mon. Con. Coll.,	15 00
Freedom,	13 80
Geneva, Mrs. O. Knapp, \$5; Coll. \$11,	16 06
Hudson, West. Res. College Ch. and Cong.,	16 92
Johnson, in part to const. Rev. O. S. Eells a L. M.,	8 00
Kingsville,	12 00

Lyme,	20 00
Mesopotamia,	31 43
Monroeville,	24 00
Nelson,	31 01
Painsville, First Presb. Ch.,	23 10
Peninsula,	7 25
Plymouth,	14 00
Rootstown, Cong. Ch. Coll., \$14 68; Deac.	
Gad Case, half for Oregon and California,	
and to const. Deac. Gad Case, Mrs. Tir-	
zeh Case, and Rev. Jairus Ordway Life	
Members, \$200,	
Richfield, interest on Notes donated by H.	
Oviatt,	36 00
Rome, Cong. Ch.,	10 00
Solon, Rev. J. Seward,	5 00
Streetsboro',	13 88
Tallmadge, Benev. Assoc.,	53 34
Thompson, Mrs. E. Scott,	50
Twinsburgh, Cong. Ch.,	12 31
Unionville,	10 00
Windham, Coll. in part, \$42 62; Rev. H.	
Bingham, \$10; E. Earl, \$10,	62 62
York, Dr. A. Branch,	2 00
Home Missionary,	4 00

\$876 08

REV. WILLIAM KIRBY acknowledges the receipt of the following sums in Illinois.

Beardstown, Cong. Ch.,	19 33
Chicago, a Friend,	5 00
Jacksonville, Cong. Ch., to const. Rev. Ed-	
win Johnson a L. D.,	101 00
Payson, Cong. Ch.,	12 00
Quincy, Cong. Ch.,	105 00
Spring Creek, Presb. Ch. Coll.,	3 25
Winchester, Presb. Ch.,	8 00

\$253 58

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of June, 1851. BENJAMIN PERKINS, Treas.

Ashland, Miss. Assoc., to const. Mrs. Rebecca M. Thayer a L. M.,	\$41 37
Braintree, Rev. Dr. Storr's Soc. Quarterly Coll.,	18 50
Brookfield Assoc., S. M. Lane, Treas.:	
Coll. at meeting of Conf.,	14 16
Dana Storrsville,	12 15
Oakham, Ch. and Soc., to const. Mrs. Emily P. Kimball a L. M.,	55 00
New Braintree, Ch. and Soc.,	63 79
North Brookfield,	22 00
Spencer, Con. Ch. and Soc.,	120 00
East Claremont, Cong. Ch., for Oregon Mission,	16 00
Essex, North, Aux. Soc., James Caldwell, Treas.:	

Linebrook, Ladies, \$9.25; Gent., \$7,	16 25
Newburyport, Rev. Dr. Dimmick's Soc., to const. Samuel Thurlow, James M. Hovey, Josiah French, Fanny E. Hoyt, Thomas Atwood, John Bailey, Jr., and Peter Russell, Life Members,	218 11
Rowley, Rev. Mr. Pike's Soc.,	54 25
West Newbury, a Friend,	1 00
General Association of Massachusetts, Coll. at Wrentham, \$30 08; Holden Cong. Soc., \$50 54; Legacy of Mrs. Mahalah Hubbard, in part, \$14 61,	65 15
Kingston, Evan. Cong. Soc.,	9 12
Marblehead, Rev. Mr. Lawrence's Soc., to const. Mrs. Emily A. Searle, Mrs. Mary J. Blackler, Miss Mary A. Cross, Miss Catherine F. Whidden, Miss Caroline A. Briggs, and Miss Mary E. Prentiss, Life Members,	192 00
Medway, a Friend,	30 00
Middletown, Ladies' Home Miss. Soc., to const. Mrs. Mary W. Peabody, a L. M.,	30 00

Plymouth, Third Ch. and Soc. of the Pilgrimage, Ladies' Assoc., \$41 52; Gent., \$38 48,	80 00
Royalston, First Cong. Soc.,	42 00
Saxonville, Rev. Mr. Northop's Soc.,	44 30
South Amherst, Rev. Mr. Merrick's Soc.,	20 00
Southboro', Rev. Mr. Ransom's Soc., \$6 66; Ladies' Dom. Miss. Soc., \$29 48,	36 14
Truro, First Cong. Soc.,	30 00
Webster, Ladies' Sew. Soc., in full to const. Mrs. Sophronia More and Mrs. Rachel Davis Life Members,	43 00
West Hawley, John Eastman,	10 00
West Newbury, Rev. Mr. Edgell's Soc., for Western Missions,	26 69
Wilmington, a Friend of Missions,	10 00
Winchendon, Rev. Mr. Marvin's Soc.,	31 40

\$1,372 99

The Connecticut Missionary Society acknowledges the receipt of the following sums, to July 20, 1851. E. W. PARSONS, Treasurer.

Andover, Cong. Soc., by A. Miller,	42 00
Canton, Deac. U. Hosford, L. M.,	30 00
Canton Center, by E. Hosford, to const. Mrs. B. C. Burt, a L. M.,	60 39
Chaplin, by Mr. Simpson,	40 77
Enfield, H. M. S., by Albert King, \$126 22; H. B. K., \$20,	146 22
Exeter, Cong. Soc.,	25 00
Farmington, First Soc., S. Hart, Treas.,	138 00
Gilead, Ladies Benev. Soc., Mary L. Gilbert, Treas.,	22 33
Hartford, viz.:	
First Cong. Ch. and Soc., Dr. Hawes',	1,187 91
North Cong. Ch. and Soc., Dr. Bushnell's,	533 31
Lisbon, Hanover Soc., "Harrison," for the West,	25 00
Litchfield, South Farms, by Rev. D. L. Parmelee,	45 25
Lyme, Cong. Soc., by John Hart,	15 00
Mansfield, South, by Rev. A. S. Atwood,	49 50
Middletown, J. Wilcox, \$5; Legacy of Molly Wilcox, \$25—to const. Jedediah Wilcox a L. M.,	30 00
Newington, Legacy of Mrs. Nancy S. Wells, of which \$30 is to const. Miss Jerusha Seymour a L. M.; and \$70 is in full to constitute Jeremiah Seymour a L. D., 100; Young Men's Miss. Soc., \$41 50,	141 50
Newton, of which \$30 is to constitute Mrs. D. Danforth a L. M.,	48 00
North Canaan, by G. Lawrence,	24 00
Plymouth, First Soc., by J. Wiard,	86 92
Rockville, Second Soc.,	182 69
South Coventry, Coll. by Rev. H. B. Blake,	56 75
Vernon, Legacy of Mrs. A. Talcott, by Allyn Kellogg,	80 00
Westville,	61 00
A Friend,	10 00

3,081 54

Receipts of the Missouri Home Missionary Society, from March 5, 1850, to July 14, 1851. G. K. BUDD, Treasurer.

Hannibal, Presb. Ch.,	\$7 50
Palmyra, Presb. Ch.,	27 00
Rock Hill, Presb. Ch.,	10 00
St. Louis:	
First Presb. Ch., \$388 90; Ladies' Sew. Soc., \$135 25; Miss Mary Darrah's Sab. Sch. Class, \$3 50,	527 65
Spruce St. Presb. Ch.,	45 65
Third Presb. Ch.,	140 50
Union Presb. Ch.,	137 00
Washington Avenue Pres. Ch.,	103 60
Presbytery of St. Louis,	8 00
Synod of Missouri, May, 1850, \$36 25; May, 1851, \$30,	66 25

\$1,073 15

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXIV.

OCTOBER, 1851.

No. 6.

Our Country for the Sake of the World.

A DISCOURSE on this topic was preached in behalf of the American Home Missionary Society, in the Cities of New York and Brooklyn, in May last, by Rev. D. H. Riddle, D. D., of Pittsburgh, Pa. The text is Psalm 67: 1, 2. "God be merciful unto us, and bless us, and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations." The duty of American Christians to labor for the establishment of religious institutions in all parts of our land, as the means of securing the evangelization of the world, is eloquently enforced. The extracts which follow, though embracing only a few of the points illustrated, will be read with interest. The Sermon has been published by the Society, and is commended to the attentive perusal of every friend of Home Missions.

Sources of our Country's Influence.

In the sober light of facts and statistics, and the deep responsibilities they involve, we can hardly adequately measure the present, and especially the prospective greatness and consequent influence of our country. This impression is deepened by every view we can take of our country.

Look at the *extent of territory*, embraced in our present limits, immensely enlarged by recent annexations and acquisitions, requiring new editions of geography and alterations of maps every year to keep pace with our progress—stretching already from the Atlantic to the Pacific, from wintry Maine to golden California! What a country! What an immense sea coast! And then a northern boundary of glorious inland seas—God's highways of commerce and communication from one extremity to the other!

The same impression is made, if we look at the *physical resources of our country*—the almost immeasurable capacity of sustaining population, and the almost infinitely varied productions of her soil. The natural resources of the American continent, it is computed, would afford sustenance to 3,600,000,000 inhabitants—four times the estimated present population of the globe. The Western country alone, could supply the whole world with bread-stuffs! I remember to have seen at one time, years ago, on the levee at St. Louis, a pile of such, half a mile long, and nine feet high!

Again, this impression is deepened, if we think of the *prospective population of our country*. It is conjectured, that fifty years from this time, we shall have a popu-

lation of 75,000,000; and 100 years hence, of 275,000,000. In other words, where there is now one person, 50 years hence there will be 5, and 100 years from this time 16. And these will not be serfs or paupers, but American freemen, enlightened by education, conscious of their rights, and privileges, and powers, whether moulded or restrained by religion or not. Long before this latter period, our people, reinforced from the effete nations of the Old World, will have filled up the vast basin of the Mississippi, and stretched across the Rocky Mountains to the shores of the Pacific, and be occupying centers of commercial wealth and of moral power, in close proximity to China and the East; and thus, empire and civilization, completing the mystic cycle, will reach the point whence they began their march westward round the world!

Again, the same view is confirmed if we think of the *enterprise of our country*. How many hundreds of thousands of square miles of territory have we settled already; and how many tens of thousands of miles of canals and railroads have we constructed, and are now constructing and projecting! What immense primeval forests have given place, as by enchantment, to villages, and towns and cities! See how agriculture, and commerce, and manufactures, and schools, and churches spring up along the path of American enterprise! In virtue of this characteristic, the United States have already become the third, if not the second, in the rank of commercial nations. The rapidity of our growth in this respect, throws Tyre, and Venice, and Holland, and England altogether into the shade. We now compete successfully with England in furnishing ships, engines and machinery for other nations. We excel and undersell her, in almost every market of the world; and by superior diplomacy, share with her in the results of her conquests in India and China. At the wharves of Pittsburgh we fit out vessels for the trade of the Orinoco. American artisans build railroads for the Autocrat of Russia. They construct steamers for the Sultan of Turkey, and build and drive coaches across the desert for the Pacha of Egypt. We shall soon have lines of communication across the Isthmus of Darien, and a continuous communication to the Pacific, across the continent. But a few years ago, we carried on a war with one nation of the New World, and, without inconvenience, fed at the same time the starving nations of the Old. Go where you will over the globe, and you will find Americans—amidst the icebergs of the northern and southern Poles, in the ports of China, India and Japan, in the Bosphorus and the Baltic, at the foot of the Himalayas and the Caucasus, at the World's Fair in London, and in search of Sir John Franklin!

In the same connection we may notice the element of power involved in *our unity*. With this immense population, and almost measureless resources, we shall have, unless evil counsels and sectional animosities prevail—which God in his mercy forbid—the influence of a united people. There is nothing like this in Europe. The ten toes of the great image, part iron and part clay, have no common principle of cohesion. European influence is frittered, from the fact that it has had no unity since the age of Charlemagne. Europe is but a congregation of nations of different languages, habits and religions; and the traveler feels it as he passes from Britain to France, Spain, Germany and Italy. But power, as it passes into our hands, comes to one people, speaking the same language, the language of Milton, Shakspeare, and the English Bible, having one literature, and one great common soul. . . . It seems as if the great God meant of all these materials to 'make one new man'—a type of humanity embracing the separate excellencies of all other forms. The element of power, for good or evil, involved in this unity and nationality, is immense.

If we look at these elements separately, especially if we combine them together on the most obvious principles, it must be allowed that our influence will be great;

the weight of our example must be felt, the spirit of our institutions will be copied, and the type of our Christianity or Infidelity will be reproduced over the globe. We are set for the rise or the fall of many in our world. Nations unborn will rise up and call us blessed, if we become their benefactors, or load us with their heaviest curses, if we disappoint their rightful expectations.

Our Relations and Duties to the West.

The issues involved in this question depend very much on the character assumed and influence exerted by the West—on the fact, in other words, whether we supply its wastes, and build there in a few years ‘the foundation of many generations.’ Religious institutions do not rise spontaneously, or necessarily keep pace with the growth of population. The human heart naturally does not value or secure evangelical influences. Its uncounteracted tendencies, if not to barbarism, are certainly to irreligion. Men everywhere, and in all ages, love darkness rather than light; especially the men who go out from the influences of churches and pastors, to seek their fortunes and dig for golden ore, and build them towers whose top will reach unto heaven. And such is the character of much of the population crowding the West. Scorched by the revivals, and restive under the restraints of other States, they go like Cain of old to found or find a city of repose. The restless spirit of change, the feeling of Daniel Boone, drives men from New England or New York, to Illinois or Iowa, and then to Wisconsin and Minnesota, and then to Oregon and California. The outward wave is rolling onward, without regurgitation, till it meets the Pacific, where next to dash, God only knows!

No one who has not traveled in the West can conceive aright of this subject, and the momentous issues involved in it. In the absorbing cares of business, the multiplicity of outward incitements and ever-recurring pageants, the uniform flow of affairs year after year, in older States and cities, we are prone to think that all is well, and the West will take care of itself. But to be able to pray the prayer of the text aright, every Christian ought, if possible, to see the West for himself. Good old deacons from New England, staid divines from churches where order and orthodoxy are triumphant, New York merchants, retired civilians, and philanthropists, in order to realize their obligations, should go and survey the land where their children or children’s children are to dwell—to be blessed or cursed, be blessings or curses, according as we do, or neglect to do our duty. This rapid transfer of population from the older settlements to the new, and the unparalleled tide of emigration from the Old World, to which recent events there will only give additional momentum, is a new development in the economy of nations, giving rise to new duties and responsibilities, and adjusting Christian obligation on a new scale of projection altogether.

“No pent up Utica contracts our powers,
But the whole boundless continent is ours,”

to care for, and to christianize.

Characteristics of the West.

It need not and ought not to be concealed, that in the West there is a singular energy of error, and tendency to extremes of opinion on all subjects. Every thing there is on a large scale—rivers, forests, prairies. However philosophically accounted for, the same is true of their errors also. Errors, like weeds, grow rank in the human heart, without constant cultivation; while truth, like the valuable productions of the husbandman, requires constant, patient and diligent cultivation. The errors of the West are of gigantic proportions. Their leaders are bold, reckless

and revolutionary. One of the most striking characteristics of the West, too, is the spirit of self-reliance, not to term it self-assurance, which manifests itself in church and state, among saints and sinners. They pronounce judgment on subjects which have perplexed the wisest heads of all time, with a self-satisfaction absolutely thrilling. They have, beyond all doubt, 'the spirit of power,' whether blended or not with the elements of 'love and a sound mind.' They are like their steamboats of high pressure, which have vast propelling power, whether they have prudent captains and sober crews or not. Like one of their representatives in Congress, many of them feel themselves head and shoulders above the rest of mankind.

Every variety of human opinion, too, every heresy ever conceived in the human heart, or studied in the silent chamber in past ages, every plunge of radicalism, and every grade of infidelity is there. The errorist and revolutionist, from the older States and the other hemisphere, there find the material all plastic to their hand. The extremes of opinion, represented in our most sober communities, and trying in vain to work themselves into the religious and social structure, may there be carried out to the full extent, without regard to consequences. The mighty West seems like a great caldron, where every heterogeneous element is fermenting, foaming, and every now and then overflowing. Far off in these wilds you may meet traveling agencies for New York books, a certain kind of literature, there known as the 'Yellow Cover Literature,' the miserable trash of paid scribblers—the staple productions of some large and flourishing eastern establishments.

Whether we sleep over this subject, or wake up to a proper sense of duty and danger, while some ecclesiastics are fearing lest colportage will trench on their official prerogatives, there are bold and strong men there, 'not afraid to speak evil of dignities,' night and day sowing tares, scattering broadcast over the land their pestilent errors, loosening the bonds of morality, sapping the foundations of society, and baptizing the young with their baleful influences. What we do in this matter, we must do quickly, if at all—with our might, or the crisis is past. The preponderating political and religious influence of our country will soon be found, if it does not exist already, in the West. If we wait, if we trust these matters to chance, or please ourselves with dreamy anticipations, and do not rise and build, other hands will be found to give shape and character to this region, and seize these elements of power, and use them for their own purposes. There is a tide in human things, moments when the light dust may turn the balance of a nation's destiny one way or the other. And what but an educated, orthodox ministry, a ministry acquiring influence by intellectual superiority, and retaining it by intelligent piety and persevering efforts—just such a ministry as the Home Missionary Society proposes to send out—will meet the exigency created by these circumstances? What other conservative principles, than evangelical piety and institutions, can we trust amidst the tempests of passion and error which threaten to engulf all that is dear to us as patriots and Christians, and all that is embosomed for our world, in the purity and perpetuity of American Christianity?

Our Mission and the Alternative it Involves.

In the light of the idea we have endeavored to elucidate and incorporate with your heart's deepest feelings, we can best see the reason and meaning of all God's past dealings with our country. In this aspect, our country must ever appear, to all capable of apprehending her position and relations, most lovely and glorious—as the signet in the right hand of God Almighty, by which he purposes to seal upon our fallen humanity its last type of beauty and blessedness. In the light of this purpose, we read with peculiar interest the facts of our antecedent history, civil and

religious, from the beginning, hitherto. We can see why he planted these colonies; why he has preserved them; why he has interposed in answer to prayer in our darkest perils; why he has kept alive the spirit of piety, and granted us so many seasons of revivals; why he suggested the idea of voluntary associations; why he originated the Tract Society, and the glorious appendage of colportage; why, when the career of emigration first began, he put into the hearts of good men to form the Plan of Union; why, in advance of that unexampled career of expansion in recent times, which finds limits only by stretching from ocean to ocean, he originated this glorious Association of Home Missions, with its collateral blessings, to keep pace, if possible, with the march of an almost incalculable multiplication. Yes! it does seem as if God, our Heavenly Father, had prepared us, has been teaching us, for something great, and good, and glorious,—as Joseph was trained in youth, and then raised out of prison, to save much people alive in time of famine; and as David was called from tending sheep to lead the armies of the living God; and Hadassah was advanced from orphanage to the side of royalty to save her people, at an awful crisis.

O, my country! 'Who knoweth whether thou'—lone orphan, cast out from thy fatherland and cut off from a mother's kindness in thy youth, and now Queen regnant, imperial and peerless—'hast not come to the kingdom for such a time,' and for such a purpose 'as this!' And after all, wilt thou fail to understand thy mission, and fall in with God's obvious purpose, and appreciate aright thy privilege and responsibility? In schemes of self-glorification or aggrandizement, wilt thou lose the glorious opportunity of impressing thine image, as God's signet, on the rest of the earth? O, holy brethren, partakers of the heavenly calling, American Christians of this generation! 'Shall our country be the home of piety and virtue, or the mighty reservoir of irreligion and vice? Shall the voice of prayer and praise, or of cursing and blasphemy be heard throughout her borders? Shall our literature and science, and commerce and agriculture pay their tribute to the King of kings, or serve to foster to giant growth the worst passions of the human heart? Shall this great nation be rent with sectional jealousies and scarred with the judgments of the Most High, or shall its future millions, as they rise in successive generations, walk in the light of his countenance, and, appreciating themselves the value of civil and religious liberty, extend their blessings to every land illumed by the sun or laved by the sea?'

"GOD BE MERCIFUL UNTO US, AND BLESS US, AND CAUSE HIS FACE TO SHINE UPON US; THAT THY WAY MAY BE KNOWN UPON EARTH, THY SAVING HEALTH AMONG ALL NATIONS."

Auxiliaries.

CONNECTICUT MISSIONARY SOCIETY.

The Connecticut Missionary Society, Auxiliary to the American Home Missionary Society, held its last Annual meeting in the North Church, Bridgeport, Wednesday evening, May 18th.

The annual Reports of the Treasurer and Directors, were presented by the Secretary,

Rev. Horace Hooker, and addresses were made by Rev. Milton Badger, D D., one of the Secretaries of the A. H. M. S., Rev. Walter Clarke of Hartford, and Rev. B. W. Chidlaw, of Cincinnati, O.

Extracts from the Report.

The Receipts of the Society for the year ending June 1st, were \$7,618.56, and its expenditures, \$6,862.24. There

were also received into the treasury of the Parent Society from this State, \$16,226.71. The receipts of the old Missionary Society for the same period, were \$2,523.86, making the total amount of contributions to this cause from the State, \$26,369.13. Of this sum, \$20,641.12 were expended out of the State.

Progress During the Year.

Three or four societies on our list last year, have attained so much strength that they will need little if any more assistance from our funds. Others are approaching the point where our aid can with safety be withdrawn; while others will require less aid from year to year.

The results of our missionary operations the past year, compare favorably with the results of similar ministerial and pastoral labor and supervision in other congregations. Several of the churches under our care have enjoyed the reviving influences of the Holy Spirit. In many cases revivals do not at once materially add to the pecuniary ability of feeble churches, as the subjects of them for the most part consist of the young, and of those who were previously regular attendants on public worship. Five pastors have been ordained, and four dismissed. Of the latter, one was dismissed from a failure of health, the others at their own request.

Causes of Decline.

The mass of Congregational churches in Connecticut originated at a period when they were, with few exceptions, the only ecclesiastical organizations within their local limits. The house of worship would be usually erected with a controlling regard to the territorial center, unless some beautiful elevation fixed the choice on another spot. With the religious feelings and habits of the early settlers, the house of God would naturally be the point around which they gathered into villages. These became the centers of business for an agricultural community, among whom a change of residence was rare. The congregation grew with the growing population. This stable condition of things continued many years.

At length the opening fields of the West tempted to emigration. Then began a process of decay, which, gradual and unsuspected at first, reduced the strength of many churches, and made foreign dependence essential to their continued existence.

After a while came another change which has weakened some of our socie-

ties, not in every case, by diminishing the population, but by changing its locality. This was the introduction of manufactures into the State. These establishments, following the river courses, give life and activity to business centers of their own forming, while they often spread torpor and despondence over the old centers on the "templed hills."

The railroads which are checking over our little State in every direction, much as they promote its general prosperity, by gathering the population into new villages along their line, will sometimes exert a disastrous influence on long established churches.

Nor is this all. There is a change in the character, as well as in the localities, of the population, which obstructs the work of building up our waste places. Immigration is often as hurtful in its effects on feeble churches as emigration. The places of the youthful energetic emigrants are not unfrequently supplied, when supplied at all, by those of less industry and moral worth, who are drawn thither by the low rents and cheap lands, which are the necessary result of the removal of the former owners. These new comers, too, are often of different religious sentiments from the old inhabitants, or indifferent to all religion.

Our State is gradually becoming more heterogeneous, and in this respect more like the West. It cannot escape the notice of any one familiar with our country towns, thirty or forty years ago, that from the need of laborers, and the facilities of intercourse with large cities, immigrants from many countries of Europe have within that period been a good deal intermingled with a population once almost purely of Saxon origin. Whatever may be their worth in other respects,—coming as the mass of them do from kingdoms where our form of church government is very little known, and under whose influence very few of them were educated,—it cannot be expected that they will at once unite in the support of our doctrines and institutions. This fact develops a missionary work at home which is now greater than many among us conceive, and to which, as the progress of time will only increase it, we cannot safely be indifferent.

Results Produced in Thirty five Years.

Since the organization of the Society in 1816, seventy of the existing Congregational churches of our State have shared in its funds. Twenty seven of these within the last twenty five years have become in-

dependent of foreign aid. Twenty three of that number drew \$14,419 from our treasury. In these days, when fifty or a hundred thousand dollars are sometimes devoted to the erection and ornaments of a single brick or granite house of worship,—who will complain of wasteful extravagance in this comparatively slight outlay on twenty three temples “of lively stones,” each “a spiritual house” for offering “spiritual sacrifices, acceptable to God by Jesus Christ?” Leaving out of the account the money which these churches contribute to the treasury of benevolence, what have they contributed, what will they contribute, in sanctified mind to build up the kingdom of Christ? A missionary retiring, after a ministry of seven years, from one of the little churches under our care, to show that though weak it is still worthy of support, gives a list of six ministers born or chiefly brought up within its limits, whose conversion and usefulness he supposes may be fairly traced to its influence. Besides these, it had sent forth stable christian men and christian families enough, had they remained in their native homes, to place it among the firmest churches in the country. A complete collection of facts of this sort would be the best argument to show the folly of leaving such sources of influence to dry up, or to send forth the corrupt and bitter waters of death.

While confining their brief Report chiefly to the concerns of our own feeble churches, the Directors do not forget the wide field on which the mass of contributions to Home Missions from this State is expended, and around which the sympathies and interest of the friends of Home Missions especially gather. The vigorous prosecution of the work of this Auxiliary in its appropriate sphere, is not antagonistic but conducive to the success of Home Missions in every part of our land. If Connecticut would retain her fair fame for beneficence in establishing religious institutions among the wilds of the West, she must see to it that every member of our ecclesiastical body is kept in a condition for healthful action. But the objects, operations and successes of the parent Society are so fully exhibited in its own documents and periodical, and have so often been dwelt upon in our Reports, that nothing will be expected of the Directors on these topics, this evening. Every succeeding year gives it a firmer hold on the affections and confidence of the community, and develops its intimate connection not only with the kingdom of Christ, but with the destinies of our country and the world.

MAINE MISSIONARY SOCIETY.

The Maine Missionary Society held its *forty fourth* Anniversary in Yarmouth, Wednesday, June 25th. The President, Rev. William T. Dwight, D. D., presided, and conducted the devotional exercises.—The annual sermon was preached by Rev. John A. Douglass, of Waterford. The Secretary of the Society, Rev. Benjamin Tappan, D. D., presented the Annual Report of the Trustees, and addresses were delivered by Rev. Calvin E. Stowe, D. D., of Bowdoin College, and Rev. David B. Coe, one of the Secretaries of the A. H. M. S.

The Annual Report contains many interesting details from the reports of Missionaries, which we are not able to transfer to our columns. The leading topics of the Report are comprised in the following

Extracts.

Within little more than a year, three of the number present when the Society was organized, and for several years employed by it, have ceased from their earthly labors—Rev. HENRY SEWALL, aged seventy nine, Rev. SAMUEL SEWALL, aged seventy eight, and Rev. JOTHAM SEWALL, aged ninety years and nine months. The venerable father, last mentioned, was for several years a Trustee of this Society. From its formation until its death, he attended all its anniversaries, except four. No one who was present can have forgotten, with what appropriateness and fervor he led the closing devotions of our last annual meeting. Even then, when past four score years and ten, he loved to preach the Gospel; and at his request, a short mission was granted him, which he did not, however, live to fulfil. His record is on high; and long will his memory be blessed upon earth.

Summary.

The fields in which our missionaries have labored during the past year, have been ninety, (last year eighty four,) comprising one hundred and four churches, and upwards of thirty towns and plantations, in which no churches of our denomination have been organized.

Of these ninety missionary fields, forty three have been supplied with the preached Gospel the whole of the time; six, three fourths of the time; three, two thirds; twenty, one half; eleven, one third; and seventeen one fourth.

The whole number of missionaries em-

ployed has been ninety, (last year eighty seven,) of whom seventy seven have been ordained ministers and thirteen licentiates. Fifty nine have been in commission during the year; twelve, from six months to ten; and nineteen, from one month to five. The whole amount of service during the year has been equal to that of an individual for sixty eight years; and that portion of it, for which they have been remunerated by the Society, to twenty six years. Six missionary pastors have been dismissed, one has died, four have been settled as pastors of particular churches, one more is just about to receive installation, and another is under a call.

From forty to fifty parishes, once assisted by this Society, are now self-supporting establishments. Some of these have already given many fold the whole amount which they formerly received. During the past year Woolwich has withdrawn from the list of our beneficiaries; and no application has been made for any further assistance from the church in Gardiner.

State of the Treasury.

At the last annual meeting the Society was reported free from debt, and a balance in its treasury of \$499.67. The receipts during the year have amounted to \$11,811.37 (including a loan of \$1,000) of which \$9,001.34 have been donations from various sources, and \$1,322 have been the avails of legacies. Since the last annual meeting, \$12,051.46 have been paid from the treasury, including the repayment of the loan with the interest accruing, and there is now in the treasury a balance of \$259.58. In addition to this, more than \$5,000 will be needed to pay what the Society this day owes, to those who under its commission have labored in the Lord's vineyard.

Though a less amount of money will have been expended in paying for the services of the past year, than was required for the services of the year preceding, yet the number of missionaries employed and the amount of service performed by them have been greater. This fact, together with that before noticed of new fields entered, are indications of progress in the missionary work. Yet not of such progress as should be earnestly desired, and aimed at.

Magnitude of the Work.

Though forty four years have elapsed since this Society began its endeavors to supply the State of Maine with the min-

istrations of the Gospel, there remaineth yet very much land to be possessed. Of the nine churches, belonging to the Aroostook Conference, but one has a pastor, and the amount of congregational preaching for the past year, within the whole of that interesting region, has been lamentably small. Of the sixteen Congregational churches in Washington County, only seven have ordinarily been blessed with constant preaching. During the past year three have been almost wholly destitute. Of the thirty nine towns in that county, fourteen are reported, containing a population of 8,166, as supplied with preaching (by any denomination), not more than one fourth of the time, and ten towns, with their 4,000 inhabitants, and 23 plantations with a population of 915, as without preaching. To build up these waste places, and many others beside them in all parts of the State, is a work of great magnitude, requiring years of patient, persevering labor, and a large amount of charitable aid.

For this Missionary Society to render needed assistance, in rearing up to independence the one hundred feeble churches that are now looking to it for aid, and to do its part in supplying the numerous and widespread desolations of the State, is indeed a great work. But it **MUST BE DONE**; and while the cry of thousands destroyed for lack of knowledge, and of God's dear children asking bread, and no man breaketh it unto them, is constantly waxing louder and louder, encouragements are not wanting to prosecute this work with cheerful zeal and with increased efficiency. The people must have some kind of religion. In the absence of sound christian instruction, they will even heap to themselves teachers after their own lusts, and will blindly follow blind guides, who need themselves *to be taught the first principles of the oracles of God*. Such an evil has not been unknown in Maine. But it is beginning in some quarters to work out its own cure. "Those who have occupied the ground somewhat for several years back have nearly deserted it, and the people are not sorry." "The people are seeing and feeling that if any permanent good is to come from the preaching of the Gospel among them, it must be through the continued labors of a *settled* ministry—of an *enlightened pious* ministry." Intelligence is coming to us from various quarters in which the voice of God's providence may be heard saying—*Thrust in thy sickle and reap; for the time is come. Arise and be doing, and the Lord be with thee.*

Intelligence from Missionaries.

OREGON.

From Rev. Horace Lyman, Portland.

Another Church Edifice in Oregon.

The obstacles which the Missionaries in Oregon have encountered in their efforts to erect houses of worship, have been peculiar. Soon after their arrival, a large portion of the male population forsook their homes and families, and rushed to the mines of California. Great excitement prevailed, business was almost suspended, labor was scarce and commanded enormous prices, and the effort to build the house of God—the material or the spiritual house—seemed nearly hopeless. The attempt, however, was made, and has been crowned with success. At Oregon City, a house of worship was finished and dedicated several months since. The following letter announces the same result in Portland, and presents a view of the difficulties under which it has been achieved.

On our arrival here in the autumn of 1849, almost the first question asked was, is there any place suitable for preaching? At that time there was none, though an uncompleted school house was used. This afterwards, by a partial completion, became a better place for worship, though as the people increased, the seats were too few to accommodate all who wished to attend. Hence we saw our need of a larger house, and one appropriate for worship. A little more than a year since, the proprietors of the town being very earnest in their wishes and efforts to promote its progress, made liberal offers of aid to any Protestant denomination who should build a house of worship. We saw our need of a meeting house, but there were only three or four persons in the place who were members of Congregational or Presbyterian churches; these we could not then form into a church, owing to their circumstances at that time. We saw our weakness as well as our need. We consulted together; we looked for heavenly direction; and we finally determined to make an effort and ascertain how much we could raise in town by subscription. An effort was made; our expectations were more than realized by the amount subscribed, and we decided to build. But we decided with trembling.

The cost of materials would be great, and the price of labor was from \$10 to \$12 per day. I feared also for my own health and strength, as I was building a small house for ourselves, the labor of which I intended to perform mostly myself. And I very well knew, that the superintendence of building the meeting house, and much of the work itself, would fall on myself. We then had no church as a reserve corps, to fall back upon in case of need. But yet we felt that the work *must* go forward, and we proceeded. The contract to build was made with a carpenter, the timber and lumber for building were purchased, and the work began to progress. All was favorable thus far, and we hoped to have the house completed in October last. But sickness, unforeseen, yet feared, came. For several months Mrs. L. and myself suffered from sickness, a portion of the time severely. At one time, I seemed on the very borders of the grave.

This long protracted and severe sickness, of course kept back the completion of the house, as the onward progress depended almost entirely upon myself. During the winter the joiner and carpenter work progressed slowly, and as the spring opened, my own returning health enabled me to take steps for the completion of the edifice. Day after day I labored among lime, and sand, and mortar; for our funds were more than exhausted, and the house was not yet completed. Every day of my labor prevented the increase of our debt by the sum of \$4 or \$5. Thus laboring, the work was finally completed on the week previous to Sunday, June 15th.

The exercises of dedication were held on the morning of that day. They were well attended, and were very interesting. I trust they have produced a good effect.

In the P. M. at 4 o'clock, a church was organized, consisting of 10 members. The exercises of the P. M. were of deep and thrilling interest, especially to myself and the church. We remembered the toil, and the trying scenes we had passed through in achieving the work of building in this country a temple for God. Mrs. L. and myself especially remembered how long we had stood alone, without any in the flesh—God was with us, we believe—to stay up our hands; and our feelings were such as words cannot describe. We were thankful to God, for the work was his. We rejoiced and

wept. Others wept. The great Head of the Church was among us, we believe, by his Spirit, and it was indeed a melting season. O, may the effect of that communion season not be lost upon us, and upon our little church!

The edifice is 48 feet by 32, with a belfry and small spire. The body of the house contains 50 slips, which will accommodate from 350 to 400 persons. The expense of the building is \$6,400, of which about \$4,900 have been paid. It is supposed that such an edifice would have cost, in the States, not more than \$2,000.

CALIFORNIA.

From Rev. J. H. Warren, Nevada City.

Mr. Warren arrived in California in October last, and spent the winter in supplying the pulpit of the 1st Congregational Church in San Francisco, in the absence of the pastor, Rev. T. D. Hunt. On the return of the latter in May, Mr. Warren proceeded to Nevada City, the most important town in the northern mines. We publish the following brief communication—the first received from him since his arrival—hoping soon to present a full account of his field and labors.

I write you now from my home in the Mountain City. It is a romantic and interesting spot—encircled entirely by hills, one of which is high enough to give the beholder a fine view of the Sacramento Valley, and the noble summits of the Sierra Nevada, and the broad ridges of the interminable coast range. Here too, are lofty pines towering in majestic height, not only beautiful, but useful and necessary. Instead of being thrust in among barren, precipitous, and forbidding hills and mountains, this part of the country abounds in water courses, and the most delightful valleys any where to be seen. From this place to Sacramento City—a distance of 85 miles—there are houses, private and public, ranches and farms, in such numbers, and at such distances, that a teamster is seldom more than an hour's ride from a house.

They who think that California is contained in three or four large towns, and all the rest of the State is in a perpetual fly away motion, need only get into one of Messrs. Birch & Co.'s line of stages

at Sacramento City, or at this place, and before the eleventh hour of riding is over he will have seen enough, even riding at the rate of ten miles an hour, to convince him that California is fast becoming a *fixed* as well as a great fact. The country has the appearance of many of the older settled portions of Illinois. Those who were here a year ago, will hardly believe this; but so it is, and whether magic or something else has produced it all, it matters not. We can boast of almost as fine farms—or ranches, rather—as any country not more than a hundred years old.

I am preaching every Sabbath, morning and afternoon, in the Nevada Theatre. The Theatre goes occupy the same Sabbath evenings. From what I can learn, I judge that they have larger audiences than the preacher. I have prayer meetings every Wednesday evening at my house, and they are well attended. We are putting up a large and commodious house of worship, which will cost \$5,000 or \$6,000. The frame will be raised next week, and in four weeks from that time we shall probably meet in it. This work now occupies all my time; I have to go to the miners at their work—in their tunnels, sluices, cayole holes—to their cabins, and every where else, and solicit funds to aid in our enterprise; I meet with all kinds of success and defeat. As I am becoming better known, and people learn that I am here to preach, and for nothing else, they are more and more inclined to give me their confidence and their aid. Already they begin to suggest the duty and propriety of supporting the preacher. From present appearances, I do not expect to draw on you any more for pecuniary aid. I am also happy to state that, through my efforts, a flourishing school has been opened, of 25 or 30 scholars, with a prospect of several additions shortly. Mr. Rodgers, the teacher, is a graduate of Hamilton College, and is a valuable member of our society.

MISSOURI.

From Rev. R. Winchell, Tully, Lewis Co.

The importance of Tully, as a location for a settled minister, is regularly advancing. The population has been steadily increasing; new houses are going up, and new families coming in; and in other respects it has the marks of a thriving town. But I am sorry to have to say, that wickedness seems to flourish as

thriftily as the town. A large class of this people are of the stamp of those who first settle our frontier towns. They are in sympathy with the manners and customs of the first wave of population, and care for none of the things of religion. It is rare that such enter within the walls of the sanctuary, or hear the Gospel preached.

A Day of Small Things.

During the past year we have had no place of worship, except a store where the shelves were standing, and every thing gave tokens that it had been a house of merchandise.

Six months ago, with some hesitation and doubt, but by the advice of two brethren in the ministry, who came and assisted me, we organized a church of five members—four of them ladies. Only two of the five lived in town, and these were ladies. One of them was a widow, and the other the wife of an Episcopalian. We felt that it was indeed a day of small things, but we would not despise it. We were thankful even for such a token of good, while we were made to feel our entire dependence on the arm of our Heavenly Father. What could we expect? In how many years could we hope to be able to build us a church? Many, with even brighter prospects than we, have waited five, or even ten years, before they could build. Could we hope for better things?

Church Edifice Erected.

In two weeks we added ten more to our numbers, making fifteen; but nearly all of the ten lived at a distance of ten miles or more. In two months, our friends agitated the subject of building a house of worship. Our friends were sanguine that we could do it. A subscription paper was circulated, and 600 dollars were soon subscribed. In just three months from the organizing of the church, the foundation was completed for a church edifice, and in six months, strange to say, our house of worship was finished:—a neat, and even beautiful edifice, capable of holding 200 persons.

The dedication took place the next day, May 11th. The same two brethren who were with me in organizing the church, also aided me in the dedication. The Reformers, who were holding a meeting at the same time, thought we should have no one present, but our house was crowded to overflowing, and a number could not obtain seats. For us, it was a happy

and a solemn day. The sacrament of the Lord's Supper was administered to a large number of communicants, and baptism was administered to two children of one of the members of the church.

In all this enterprise, I have looked on with wonder and astonishment to see the Lord work. I have felt that it was he who was doing it; and I trust and pray, that the result may be for his glory, and for the good of this community.

WISCONSIN.

The Harvest Gathered.

A considerable number of the missionary churches of Wisconsin were favored, during the past winter, with powerful revivals of religion, some of which were noticed in the Home Missionary for May. It is grateful to learn, after the lapse of several months, that the permanent results of these refreshings fully realize the expectations expressed by the missionaries in their previous reports. The three churches mentioned in the following communications have received, as the fruits of these revivals, sixty eight members on profession of their faith. Such accessions of numbers and strength, to these feeble churches in the wilderness, must add to their efficiency and influence in a degree that can hardly be estimated. Let the record of these triumphs quicken and cheer us in our work!

From Rev. C. Morgan, East Troy, Walworth Co.

In my last communication, I gave you a brief account of what God was doing among us in the conversion of sinners and the building up of his church. Having had more time to witness the fruit, I am now able to say that it has truly been a most precious and powerful work of grace. Such a revival was never before enjoyed by this people, and seldom, I think in any place of this description, if we consider the number, character, and influence of those who are the hopeful subjects of it. It has taken hold of the strongest men in sin—those who stood most prominent in society—and made them to sit as little children at the feet of Jesus. In view of this work, it is a common remark, "how entirely changed is the whole aspect of society among us!" What hath God wrought? How far has

he gone beyond the expectations of even his own people?

We have this day united in the celebration of the Lord's Supper, and as the fruit of the revival, have received into our fellowship thirty individuals by profession, and three by letter. Of these, *twenty seven are heads of families*; and they all, so far as we can judge, give good evidence of having been born again. May they hold on their way unto the end, and to God shall be all the glory! This we feel is a large accession unto our little church, which before numbered in all only twenty eight, of whom only seven or eight were male members. The influence of this work, as might be supposed, has been most happy on the church, in elevating her standard of holiness, and in increasing her confidence in God her Redeemer.

Our house is now scarcely large enough to contain the congregation, and we begin to talk of enlarging or building anew. I omitted to mention that during the revival there was scarcely any opposition; but when the duty of uniting with some christian church was enjoined on the young converts, there was a terrible onset made on the part of some individuals against *all creeds*, and an attempt was made to prevent young Christians from uniting with the church. For a time, some were a little in doubt in regard to duty; but to-day nearly all have come forward, and some whom we little expected.

From Rev. M. Wells, Troy, Walworth Co.

Eleven have united themselves with this church on profession of their faith; which, added to the number last reported, gives an accession to our church of twenty two, as the fruits of the last winter's revival. These converts all give evidence, in their walk, of a moral change, and of being decidedly on the Lord's side. A few for whom we had indulged hopes have fallen away, and give but little, if any evidence of ever having "passed from death unto life." A few others appear to hold on their way, who have not yet connected themselves with the people of God. All things considered, the influence of the revival has been most salutary and happy upon the community in general. Its effects can never be lost. And yet there is work enough for many more such revivals. All the sinners in our community are not yet converted, neither are all Christians as holy as they might be.

From Rev. L. Clapp, Wauwatosa, Milwaukee Co.

The special interest in religion, which I reported in my last communication, has brought forth only happy results to this community. At our last communion fourteen persons were received into the church, eleven on profession and three by letter. The number admitted to the church, since the first of January, is twenty. Of these, sixteen have been received on profession and four by letter. Of those admitted on profession, one half were heads of families.

There is now much that is encouraging in the religious aspect of this community. In the neighborhood adjoining this, the great majority, both old and young, belong to the family of Christ. The last time I preached there, the house would not hold the congregation. I counted above eighty in the Sabbath school. The young men have there commenced a prayer meeting for the benefit of the youth; and in the midst of this busy summer they turn out and fill the room. It would do you good to look in upon these meetings, and witness the spirit with which the praises of God are spoken and sung, the humility with which sin is confessed, and the advance which is made from week to week, in the knowledge of God. I am often affected by the thought, that perhaps some of these interesting youth, are, though they know it not, now being trained in the school of Christ, to be future missionaries of the cross.

Fruit of Six Years' Labor.

Six years ago there were thirty seven members in this church. Forty have since been added, fifteen by letter and twenty five on profession. Five who resided in Brookfield have been dismissed to churches that have been organized there. There are 26 heads of families (14 males and 12 females) now in connection with this church, who when they came here, were unconverted. These are some of the fruits of Home Missions in this place. The present number of the church members is 72. The average number of attendants on public worship has doubled in the last four years. No member of this church has died within these six years. There have been but two deaths of persons in the society over twenty years of age. No family connected with us has moved from town. My health, which was precarious when I came, has been such, that I have not been kept from my usual Sabbath

labors on any Sabbath for the last five years.

An Errorist Reclaimed.

A death has recently occurred in that neighborhood, which has left on the hearts of a large circle a deep impression. It was that of a man, one of the most intelligent, influential and beloved in town, who, in the midst of his days, was suddenly taken from a young and lovely family, and from neighbors, who deeply deplore his loss. Before he moved to Wisconsin, he was an active member of a church in Massachusetts. He came here about eight years ago, near which time, in reading Combe and other similar writers, he imbibed the error, that the evils of human nature are to be rectified and the earth to be made a paradise, not by "spiritual influence," but by the "observance of the laws of health and of the social and moral constitution." The doctrine is, that the Holy Spirit is not needed to help man in the discovery and observance of these laws. It is one form of the doctrine of salvation by works, without a Savior and without a Sanctifier. This man was always a supporter of and regular attendant upon preaching. He had much benevolence of disposition; but repeated and earnest endeavors by myself and others were not successful in bringing him to a right belief. He has always been one for whom the prayers of Christians ascended without ceasing.

During the past year, his belief has been gradually weakened by striking providences towards himself and family. But still he clung to this belief, till death stared him in the face,—a death occasioned by an injury, which common sense and conscience assured him nothing but divine aid could have enabled him to escape. He did not, till the last, know that his sickness would prove fatal, but he knew that it *might*; and he found that his faith would not support him in death. He needed a Savior. He needed a Sanctifier. He renounced his own righteousness and prayed for a "complete sinking into Christ." He confessed his error, and acknowledged the truth. At my last interview with him, he exclaimed, "Christ is my only hope, my only hope."

ILLINOIS.

From Rev. A. W. Henderson, Morris, Grundy Co.

House of Worship Built.

I have but one event, out of the ordinary course, to notice; but that, to us, is

an important one. We no longer worship in a hired upper room, but in a house dedicated to Almighty God. The people have exceeded their own anticipations, showing that where there is a ready mind and a beginning to do according to our ability, we may look for the blessing of God to crown our labors with abundant success. Our people felt as if they were too poor to build, and yet that they could no longer do without a house of worship. They concluded, therefore, to make the attempt to put up a small house that should serve the double purpose of a school and a church. But upon experiment they found that they had underrated their strength. The attempt has resulted in the erection of a church, small indeed, but large enough for present wants. It is completely finished, furnished, and virtually paid for. This effort has strengthened and encouraged the church. It has drawn out their resources, and given them a fixed place for public worship. It has also exerted a happy influence upon the community. The Gospel preached in private dwellings, in school houses, in hired rooms, wherever and however an opportunity can be found, is indeed the Gospel, and may be accompanied with the influences of that Holy Spirit who alone can cause it to reach the hearts of men; but yet it is preached under great disadvantages. Both preacher and people feel the influence of these discouragements, and many are altogether prevented from attending upon the means of grace.

The Dedication.

The dedication was an interesting season. This is the first church erected in the county, and all the ministers in the county (three) were present to participate in the exercises. Upon this occasion, I could not but reflect upon the necessity and the value of the labors of your Society. When I looked upon this new edifice, the congregation that occupied it, and the brethren at my side, who are preaching the word of life in other parts of the county, I could not but exclaim, "See what the Home Missionary Society has done!" Four years ago, this was a moral waste. One minister gave only half his time to the whole county. In this village, a dozen individuals, perhaps, assembled to hear preaching once in a month. Now, not only has this church been organized,—not only is a respectable congregation gathered on every Sabbath; but we have erected a house of worship. We joyfully raise our Ebenezer, for truly "Hitherto hath the Lord helped us." Two other churches also have been

formed in the county and supplied with ministers by your Society. The sheep scattered in the wilderness are gathered together, and to them the bread of life is broken. The foundations of churches are laid, now indeed feeble and requiring constant care, but which will probably be the birth place of souls, and which may one day occupy that place in giving the bread of life to others, which many churches, that in former years were brought into life and sustained by your bounty, now occupy. May the Great Head of the church prosper you more and more in giving the bread of life to the needy and the famishing.

From Rev. C. A. Williams, South Ottawa, La Salle Co.

Revival among Children.

Some addition has been made to our church since my last report. In the family of a resident minister, appeared some months since an interesting work of grace. Several of the children seemed to be under the influence of the divine Spirit. Their views of religious truth were clear and simple. Those of them who began to entertain hope, manifested a lively concern for the others, and for their school master. They had a family children's prayer meeting, at which the little ones retired together to pray. Two of the children, and a girl living in the family—aged, severally, about nine, eleven, and sixteen years—desired to confess Christ. I conversed with them, and with the parents; and the feeling of the older of our Elders, a very cautious, judicious man, was that "we had no right to refuse them." A very interesting circumstance in connection with this family revival is, that in a chamber of suffering is an aged great-grandmother of the children, formerly a member of Dr. Codman's church in Dorchester, Mass., who has for more than two years been confined to her room, and who has been pouring out her heart in prayer for these little ones. Were there more fidelity, and faith and prayer, on the part of parents, would not such events be less uncommon?

From Rev. J. J. Hill, Albany, Whiteside Co.

A Time of Refreshing.

God has, during the period now reported, visited my church and congregation

with the special influences of his Holy Spirit. The last spring has been indeed the spring-time of spiritual life to this people. God has permitted us to gather many beautiful flowers, and to transplant some plants of righteousness from the kingdom of this world into the kingdom of his dear Son. In this precious work of divine grace, which has been in progress among us, about twenty, we trust, have been hopefully converted to God. Several others, who had backslidden from the ways of grace, were "begotten again unto a lively hope," and unto them were restored the joys of God's salvation.

Most of the young converts are the children of the church, and members of the Sabbath school. God has eminently verified his promise, as a prayer-hearing and covenant-keeping God. Those for whom the hearts of his children were especially drawn out in prayer, were converted. Christian mothers travailed in birth again, that their sons and their daughters might be born again to an endless life.

Individual Cases.

One mother said, she felt that she did not wish to live unless her son was converted. One day, during our series of meetings, he came home for his best clothes to attend a ball. His mother followed him into his room, and urged him to attend the meeting. When he expressed his preference and determination to attend the ball, she said, "*Remember, John, that while you are dancing your mother is praying for you!*" This was a word in season, and touched his heart. He decided to attend the meeting that evening, instead of the ball; and he is now rejoicing in hope.

Another dear child of the covenant, about fifteen years of age, gives delightful evidence of early piety. He told me, not long since, that he felt such great anxiety for his young companions, that he could not sleep. He has been in the habit of taking them, one by one, into his father's stable, and talking and praying with them, and then bringing them to the inquiry meeting. He says he finds Christ's yoke easier and the way of life pleasanter every day. He is willing to do anything and everything for Christ, and has a very strong desire to study for the ministry.

How rich the blessings of God's grace, which accompany personal, earnest, persevering, and prayerful efforts for the salvation of souls!

*From Rev. Robert Stewart, Greenville,
Bond Co.*

A Veteran's Testimony.

I have been a constant and close observer of the workings of the A. H. M. S. in this State for twenty-five years. I well recollect when Rev. John M. Elks, who was your first missionary here, came to this State. Most of the time for sixteen years I have been in your commission; and never have I taken my pen to report to you with so high a sense of the utility of your Society, and of the magnitude and importance of its work, as at the present time. To the increased demand for its operations there seems to be no end. I was first commissioned in 1834, to labor at Canton, in the more northern part of the State, where I continued till 1841, when I came to Greenville, in Southern Illinois. I have continued with the church in Greenville until 1851, under your commission; and now you send me afloat over a larger field. Well, I thank you for your commission and your continued confidence. The work to which you appoint me is an arduous and trying work. Faith, patience, prudence, wisdom, fidelity, skill, strength of body and mind; these, with every power and grace of the christian minister, are tried, most thoroughly tried. But I complain not, for a minister needs to be tried, and if he cannot endure trials, he is not fit for the work.

OHIO.

*From Rev. J. G. Brice, Greenville, Darke
Co.*

Mr. Brice labors among the destitutions of Dayton Presbytery, which are many and great. This Presbytery comprises within its limits 12 Counties, containing 300,000 inhabitants; yet it has but six ministers in active service. In 98 townships, in this section of the State, there are but 19 churches of the denominations acting through this Society. How great the work yet to be done, even in Ohio, before its whole population shall be under the influence of evangelical truth!

I have preached about forty sermons during the past quarter, and delivered one Sabbath school address. I have also organized two Sabbath schools, and supplied each of them with a suitable library. In order to meet my several engagements, I have traveled during that period of time,

over six hundred miles, and in no instance have I failed to meet an appointment. Although I have often been exposed to very inclement weather, exhausted with my labors, and sometimes in feeble health, yet the Lord has not only protected and sustained me in the work, but has also greatly cheered and comforted me while thus employed. I have realized the truthfulness of that declaration, "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." I find such happiness and pleasure in the work and service of Christ that I am more than repaid for all the toil and suffering I endure in them. To his name be all the glory.

Interesting Discovery.

An event occurred at my last visit to Recovery, where I preached on Monday the 7th inst., which may not be out of place to relate. It awakened painful and solemn emotions in my breast. It was the discovery of the remains of St. Clair's army, slaughtered by the Indians in 1791. The place where the men slain in that conflict were interred, had passed for many years out of remembrance. No one could point out the spot where the bones of these brave soldiers reposed, until last Monday. The circumstance which led to the discovery was this; some boys, in digging for relics, which have been frequently found here, struck human bones a short distance from the surface. After removing more of the earth, a vast pile of human bones—skulls, thighs, &c.—was exhibited to view, very little injured by time. When I arrived at Fort Recovery, on Monday afternoon, the remains of about forty persons had been exhumed, and as I looked into the opening made for the removal of these, I could see the bones of what appeared to be several hundred piled in confusion beneath.

As I stood upon the spot where these brave men had met a bloody death from the savage foe, and looked upon the mortal remains beneath me, I fancied that I heard the war whoop and yell of the savage, as he pressed forward on his work of carnage and death; and the expiring groans of the whites as they fell under the deadly aim of the rifle, the stroke of the tomahawk, or the scalping knife. As my imagination called up this heart rending scene, I involuntarily exclaimed, here was truly fought the "battle of the warrior with confused noise, and garments rolled in blood." There is a tradition in the neighborhood, handed down by the old settlers, that down the ravine which

runs along the base of the hill on the west side, ran a stream of blood from the slaughter of the whites. Upwards of 700 men belonging to St. Clair's army were slain.

From Rev. L. Kelsey, Franklin Furnace, Scioto Co.

About two weeks ago, I was called up in the night to visit a neighbor, who, they said, was dying. He was a very amiable man and kind neighbor, and had religious parents; but he had been all his days delaying his salvation. He was not a regular attendant at church, and I have been often grieved to see his store open on the Sabbath. When I entered his room, I found him with no hope of recovering, and in a state of deep conviction for his sins, and agitated with alarming apprehensions of the future. His constant and

earnest prayer was that God would forgive his many sins. His aged and pious mother had been praying with him, and then a pious sister, and again, at his request, we all joined in prayer. I have never heard a man, well or dying, pray with such apparent sincerity and penitence. He seemed to fear that he had been such a great sinner, in delaying repentance so long, that the Lord would not now have mercy upon him. And then he broke out, "O Lord, wilt thou not this night answer the prayers of my father who has been praying for my salvation for forty years?" I stayed with him while he was able to speak or listen, and endeavored to preach unto him Jesus and the resurrection. Calling his wife and infant children to his side, they covenanted together to be the Lord's, and he commended them to God in prayer. His last request of me was, that I would tell his fellow men for him, "*Not to put off preparation for eternity to a dying day, as he had done.*"

Miscellaneous.

The Anglo-Saxon Race.

According to the recent census returns, the population of England and Wales is, 17,605,831; Scotland, 2,870,784; Islands in the British Seas, 142,916; Ireland, 6,515,794—Total, 27,135,325.

The population of the United States in 1850, was 23,263,498. The Anglo-Saxon population of the British Colonies is about 3,500,000, and the African population of the United States nearly the same. We have, therefore, as the total population of the two great Anglo-Saxon nations, in round numbers, 50,000,000.

In view of these results, the London Athenæum makes the following striking statements in reference to the progress and prospects of the Anglo-Saxon race.

Two centuries ago, there were not quite 3,000,000 of this race on the face of the earth. . . . Sixty years ago, it did not exceed 17,000,000 in Europe and America. . . . In 1851, it is ahead of every civilized race in the world.

Relative Strength of Races.

Of races lying within the zones of civilization, the Slaves alone are more

numerous, counted by heads; but comparatively few of this plastic and submissive stock have yet escaped from the barbarism of the dark ages. In wealth, energy and cultivation, they are not to be compared with the Frank, the Teuton, and the Anglo-Saxon. Number is almost their only element of strength. Of all the races which are now striving for the mastery of the world—to impress on the future of society and civilization the stamp of its own character and genius—to make its law, idiom, religion, manners, government, and opinion prevail—the Anglo-Saxon is now unquestionably the most numerous, powerful and active. The day when it might possibly have been crushed, absorbed, or trampled out, like Hungary and Poland, by stronger hordes, is gone by forever. That it was possible at one time for this people to be subdued by violence, or to fall a prey to the slower agonies of decline, there can be little doubt.

Progress of the English Language.

In 1650, the United Provinces seemed more likely to make a grand figure in the world's future history than England. Their wealth, activity, and maritime power were the most imposing in Europe. They had all the carrying trade of the West in

their hands. Their language was spoken in every port. In the great Orient their empire was fixed, and their influence paramount. England was then hardly known abroad. Her difficult idiom grated on foreign ears, and her stormy coasts repelled the curiosity of more cultivated travelers. Had the thought of a day arriving when any single European language would be spoken by millions of persons, scattered over the great continents of the earth from New Zealand to the Hebrides, and from the Cape of Storms to the Arctic Ocean, occurred to any speculative mind—Dutch, not English, would probably have assigned the marvellous mission. Yet, the tongue of Holland has fallen nearly as much as the Saxon has risen in the scale of nations. Her idiom is now acquired by few. Her merchants conduct their correspondence, and transact their business in French or in English. Even her writers have many of them clothed their genius in a foreign garb.

On the other hand, our literature and language have passed entirely out of this phase of danger. Dutch, like Welsh, Flemish, Erse, Basque, and other idioms, is doomed to perish as an intellectual medium; but whatever may be the future changes of the world, the tongue of Shakspeare and of Bacon is now too firmly rooted ever to be torn away. No longer content with mere preservation, it aims at universal mastery. Gradually it is taking possession of all the ports and coasts of the world; isolating all rival idioms—shutting them up from intercourse with each other—making itself the channel of every communication. At a hundred points at once it plays the aggressor. It contends with Spanish on the frontiers of Mexico—drives the French and Russian before it in Canada and in the Northern Archipelago—supersedes Dutch at the Cape and Natal—elbows Greek and Italian at Malta and in the Ionian Islands—usurps the right of Arabic at Suez and Alexandria—maintains itself supreme at Liberia, Hong Kong, Jamaica and St. Helena—fights its way against multitudinous and various dialects in the Rocky Mountains, in Central America, on the Gold Coast, in the interior of Australia, and among the countless islands of the Eastern Seas. No other language is spreading in this way. French and German find students among cultivated men; but English permanently destroys and supersedes the idioms with which it comes in contact.

Relative Growth of Anglo-Saxon States.

In 1801, the population of Great Britain was 10,942,646; in 1800, that of the

United States was 5,319,762,—or not quite half. In 1850, the population of the United States is two millions and a third more than that of Great Britain in 1851; at this moment it probably exceeds it by three millions. The rate of decennial increase in this country is less than 15 per cent., while in America it is about 35 per cent. In the great Continental States the rate is considerably lower than in England. According to the progress of the last fifty years in France and in America, the United States will have the larger population in 1870—in 1900, they will exceed those of England, France, Spain, Portugal, Denmark, Sweden and Switzerland combined. Prudent statesmen should bear these facts in mind. Many persons now alive may see the time when America will be of more importance to us, socially, commercially, and politically, than all Europe put together. Old diplomatic traditions will go for little in the face of a transatlantic power numbering 100,000,000 of free and energetic men, of our own race and blood.

Jesuit Seminaries at the West.

In these settlements there is a large proportion of Catholics, who will, by and by, attain to wealth and influence. These will send their children to the Jesuit seminaries, who will constitute an educated and accomplished class, exhibiting in its members the superiority of the Jesuit education. There is a large and still larger class of people at the West, who are of Protestant descent, but who have no religious faith from personal conviction. Many of them have suddenly risen to wealth, and bring with them all that vulgar arrogance and independent spirit which are the usual consequences. To such men, and to a state of society formed under their influence, the Jesuit teacher, and the Jesuit school is likely to be an object of profound admiration. The external accomplishments to which he forms his pupils, the dexterous logic, the learned air, and the serene self-confidence with which he claims the superiority, are certain to be attractive to those who have no training of their own, little culture, and little knowledge of arts like these. We can hardly conceive to ourselves a finer field for the successful exhibition of a splendid system of Jesuit tactics, than is presented in the unformed society of the West. The agency and the material to work upon, are admirably fitted to each other, and promise the most mag-

nificent results. Is it suggested, that the republican spirit and prejudices of western society will be offended by institutions of so rigid and severe a character? No impression can be more unfounded than this. Men admire that to which they are most unaccustomed. The order and strict regime of a seminary for youth presents no objection, from its anti-republican character, to those who have full confidence in its teachers and guardians. As to the influence of the principles that may be silently inculcated, and of the spirit which may be imparted, these will neither be suspected, nor feared. The patrons will be too ignorant to be instructed by history, or too self-confident to regard its suggestions, or too indifferent to care for the consequences. Besides, nothing is easier for the Jesuit, than to be an ardent republican. The Romish church and its religious orders will delight to assume the patronage of the people; they will be intensely solicitous for the largest political liberty, provided they can control the conscience and thus regulate the elections. A republic is a field far more inviting than a monarchy for the agency of an organization so vast, so secret, so able, and so adaptive as that of the Jesuits. A monarchy has its own organization, its own police, its own secret agents, acting upon matured and far-reaching plans, who will suspect and trace out their secret enemies. But a republic often changes its parties. Their organizations are as shifting as the sands, and their agencies are formed and broken like exhalations of a night. Then there are the interests and unscrupulousness of partisans, who in critical periods will gladly lay hold of such an organization to accomplish their ends. These parties will shelter themselves under the name of toleration and the largest religious liberty, and will reproach their adversaries with sectarian zeal and bigoted prejudice. Against the powerful influence of such an educational system, republican principles and the republican spirit are an unequal defence. The great questions then to be considered for the West, as well as for the East, are: Will these institutions root themselves in American soil: Will they obtain so strong a hold of American society at the West, as to be able to act with energy, and to attract crowds of scholars? Will the attractions which they shall be able hereafter to unfold, gain leave and room to allure, to corrupt, and destroy? The answer to these questions, in respect to the West, is the same as for the East, only it is given with a more startling earnestness, and should be

pondered with a graver consideration. If western society is left destitute of seminaries of a decidedly Protestant character, the Jesuits will occupy the field. There is no escape from this alternative. If the West is provided with those of an inferior character, which shall be slowly furnished with the means and the men required, and these shall be inferior in kind, the Jesuit will rejoice at the competition, perhaps even more than if the field were left entirely vacant.—*Prof. N. Porter.*

Some of the Elements of Success in Rearing a College.

From the Inaugural Address of Rev. MILES P. SQUIER, Professor of Intellectual and Moral Science, in Beloit College, Wisconsin.

An intelligent community. The life of a college is in the bosom of the community surrounding it, and for which it is established. If that be degraded, vulgar and earthward in its aims,—if it be stereotyped to dullness and ignorance, to selfishness and mere worldly accumulation,—if all youthful aspirations be repressed, and the sons and daughters be allowed to hold communion only with the plough and the spindle, useful as these are in their place,—if families are not intelligent, and no Samuel is consecrated to the altar, and no Patrick Henry to the State, and if the seeds of intellectual and spiritual life do not germinate there; a college will die out in its midst. It is an exotic from such a soil. Foreign funds may help its infancy, but they are not its permanent reliance. Its ultimate resources are in the people for whom it is planted, and who come within the sphere of its operations and usefulness. *They* must appreciate its object and worth. From them must be derived its yearly supply of students. It must be *their* foster child—must enlist their sympathies, their prayers, and their kind and seasonable benefactions. They must watch with a friendly eye its interests,—take, by their Board of Trust, and a healthful and judicious public sentiment, its efficient supervision and guidance. They must look with a large heart upon its wants, and give it a welcome and a home to their fireside affections. It must be enshrined on their hearthstones, by the side of the altars of piety there, and be remembered as the handmaid of virtue and religion

when they draw nigh to him who is light and in whom is no darkness at all.

An evangelical foundation. A college must be embalmed in the religious affections. It must be the offspring of prayer, and the christian sagacity of the best minds in the community. It must grow out of the most comprehensive wisdom of the lights in Zion, and have in its base, and its superstructure, the element of devotion to God and benevolence to man. The college, no more than the family, can be well trained without the services of religion. It looks to the good of the Church, as well as to that of society and the State—to man as a creature of God and a candidate for immortality. Sanctified intelligence is the principle of its growth, and usefulness. This was the foundation of the New England colleges, and they are to this day the glory of the land. We would have transplants from them, at proper distances, all along this great Western valley, whose commingling light and hallowed influence shall help to elevate and sanctify the masses of mind clustering here, and those millions on millions who shall inherit its destiny.

A high purpose. It is too late for secondary institutions—for third and fourth rate colleges, begotten in the excitement of a rampant radicalism, to float in the pabulum of some excrecence from truth—to dance their crazy antics in the mirage of some false philosophy, that may for the time rise to the surface,—be it Mormonism, or Millerism, or socialism of any grade. The basis of a college is in the abiding elements of all science—in the enduring economy of mind, and the laws of its development and growth. Its necessity is that of man and the race for all time; and it should not, like the parson's wig, be subject to the clipping of every tyro pretension that passes by. It should be built of granite thought, and embody in the "*curriculum*" of its studies the selectest wisdom of all ages and nations. It is a high design. It stands for the rise or fall of many. It helps to shape the mind, and thought and destinies of the world. Its bearing is on the future. Posterity should hail it as a blessing—as the legacy of honored sires, whose enlarged vision saw the wants of the future in the past—as a goodly ship sent down to them on the current of time, freighted with the riches of every clime and country.

The founding of a college is like the founding of an empire; it should be "*Christo et ecclesie*"—for God and his redeeming providence—for man and the

race. It is intended to live, and be the evergreen in the forest—the oasis in the desert—the birth-place of genius, scholarship and truth—to be a perennial fountain whose streams shall be "for the healing of the nations."

This thought is especially apposite now. All the sciences are improving—all professions rising—scholarship is advancing in every direction. The masses are waking to thought; and the demand is every where put forth for the best efforts, and the noblest minds that can be produced.

We are anticipating a millennium of the arts—that perfection of the earthly and spiritual condition of man, which lies in the chart of prophecy. Promises and providence look that way. The day-star is up, and the morning dawns; and every college or university founded, should greet these ensigns of gladness and hasten their approach. Boards of trust—faculties of instruction—the successive ranges of students who grace their halls, and share their advantages—may well feel the kindlings of this coming inspiration, and be baptized with the fervors of this divine fellowship.

Steady and well-directed effort. All cannot be done at once. Such an institution will not come up like the mushroom of the night. Decades of years are well spent in nurturing its infancy and youth, and ripening it into robust and vigorous manhood. Its needed structures are to be erected, and its grounds wrought into artistic beauty and perfection. Its libraries are to be collected, and all its helps for the investigation of truth—classes are to be filled, up—instructors perfected in the sciences they have undertaken, and in all affiliated branches of study—the country is to mature on its hands—preparatory institutions to be reared, as handmaids to the college and the more immediate elements of its growth and prosperity—character is to be gained for instruction and scholarship—needful funds must be secured, and the public be fully apprised of its existence and usefulness; and it will need judicious plans, wise counsels, steady aims and well directed and persevering effort. But under God, these will do it; with his favor, they will not fail—and his favor and blessing they will have. All lies in the wake of his redeeming providence—it is just the work he would have us do. Not a finger shall be lifted for it, or a prayer offered without effect. The world is getting under intellectual sway: it tires of the prescriptions of mere authority. Enlightened, sanctified mind, is God's vicegerent on earth, for its re-

demption from sin and its introduction to the millennium he has promised. And his hand is in the work of which we speak—his eye is on it for good, and the watchword of his providence is to the conspiring bands of its friends and helpers—"Go on and prosper, for the Lord your God is with you, and will help you."

Beloit College.

This college has had an evangelical foundation. The heart of piety has loved to trace the steps of its origin and incipient history—its birth in the prayers and counsels of the wise, and good in this region, and from other portions of the land—the consent which directed its location, and the steady and enlightened aims which have attended it hitherto, and the high purpose, as we trust, of those to whom its guardianship and instruction have been committed.

Above all, a Divine hand has been with it from the first. The Spirit of God has baptized its infancy, and cemented its growth. It has a home in the hearts of his people here, and over this "lovely land." It is young, and may need help now; but will, in the end, be no charity. Like the beneficiary student within its walls, who devotes his life to Christ and humanity, it gives more than it receives. Beneficence to it now, will be repaid seven fold in the forth-goings of its kind and constant ministry. I speak to the intelligence of this, and the surrounding neighborhoods. It will elevate the cast of social life—beget refinement and thought, and contribute a healthful energy in behalf of the cause of truth and religion.

To the community at large it will, we trust, be a conspicuous and attractive headland—a radiating centre of enlightening and sanctifying influences. It will facilitate the means of education to your sons and families, and give character and vigor to preparatory institutions in all your borders. It will multiply the number of educated men among you for every position of eminence and responsibility; and be a legacy which will do you honor as it passes, with ever-increasing usefulness, down the vista of coming time.—*Inaugural of Prof. Squier.*

Missionary Boxes.

Those benevolent individuals who have, from time to time, furnished the missionary

families with things needful for the body, have doubtless received from those families the expressions of thanks. With the hope of exciting others to similar acts of beneficence, we give below a few extracts from the letters of missionaries, designed to show with what gratitude these donations are received, and what pressing wants they often relieve.

I need hardly say, that the "box of clothing" sent us by the "Sewing Circle of ———," through your society, was gratefully received, and contributed largely to cheer our hearts and strengthen our hands. On receiving it, we placed it before the fire in our cabin, and after reading the sixth of Matthew, and engaging in prayer, in which we did not forget our benefactors and their children—we proceeded to open it. We found it stored with such a supply of our "needs" as christian benevolence and thoughtfulness alone could bring together—articles the more useful because prepared from information previously sought and obtained, as to the components, wants, &c., of my family; and the more timely from the sickness with which we had been visited during the summer. But as we took out these articles and came to those designed for our dear departed little Wisner, whose measure had been sent to the "sewing circle," our feelings were such as they only who have had a similar trial can understand. I trust, however, we found substantial comfort in the assurance, that he was clad with nobler, richer garments, from a higher "circle;" and that, possessed of a body, spiritual, incorruptible, and glorious, he was forever lifted above the wants of "this vile body," which these "meaner things" were intended to supply.

The "Missionary Box," of which you advised me, has safely arrived. It was indeed a valuable box, and filled our hearts with gratitude and joy.

I do not suppose that you, or any of our eastern friends, can be made to understand fully, by what I can write, how we, Home Missionaries, feel on receiving such a box from the landing, opening and unpacking it; how we feel, as wife and children stand around and look on with eager expectation; how we feel, as one article after another comes forth, which we have wanted and talked about, but could not buy, for want of the means. We tell you, and we tell our benefactors, that we are glad and grateful, but you

cannot know *how great* are our gratitude and joy. These tokens of sympathy and kindness from our eastern friends, give us courage and strength to endure hardness as good soldiers of Christ.

At the urgent request of a church fifty miles from here, I went a few weeks ago and held a meeting for them. I had no assistance, the weather was very warm, and I was quite worn down. When I was about to leave for my distant home, over a very bad road, they wished to know "when I could visit them again, they were so well pleased, I must come back again." No inquiry as to what I had paid for ferriage or my night's lodging in going; or whether the patched coat, and almost crownless hat were the best I could afford. Such trials as these are common to us here. The great scarceness, and consequent highness of provisions, forced me to contract some debts; which, together with the wants of my family, I did not see how I could meet. But while I was thinking what I must do, whether I must try to get a school, some kind friends sent us a good supply of clothing, and many other useful articles. I feel that the best I can wish these very kind friends is, that they may have the greater blessing of the giver; for truly the blessedness of receiving was so great, that if the blessedness of giving was greater, it is enough.

I have the pleasure of acknowledging the receipt of the "Barrel of Sundries," for which we felt thankful, first of all to our Heavenly Father, who knew that we had "need of all these things." Then we felt thankful to our kind friends at —, to whom we sent promptly an acknowledgment of our gratitude, and much, very much, we felt obliged to you for thinking of us and directing it to our door. Otherwise it would have gone some other way, to be sure, and would have gladdened other hearts; yet without disparagement to any brother, I hesitate not to say that it could not have gone where it was more needed, or would have been more welcome.

We duly received the box you sent us from the Young Ladies' Society in —. Those ladies, wise to do good, sent for the measurement of our family, and when

the box came, every one had something made to measure, and labelled with the name of the child for whom it was made. This made it appear as though it came from acquaintances, and there was nothing that was not of immediate use. Such articles as we can spare, we shall distribute among our brother missionaries and their families in this region. Mrs. P—, the Secretary of that Society, has been taken to her rest during the season, and we can "show many garments that Doreas made," which will be a sweet memorial of her and her associates.

The Christian Minister on his way to the Sanctuary.

I am going to the sanctuary—going to meet God—going to engage in his worship—going to preach his word, that word by which both myself and my hearers must finally be judged. I shall soon be surrounded by a number of beings whose existence is never to terminate; but who, after millions of ages, will still be immortal. Either the Bible is untrue, or every man, woman, and child among them will dwell in everlasting misery or joy. As soon as they have passed the narrow boundary of life, they must rise to the companionship of the highest order of beings, or sink to the doom of the lowest. Providence has appointed me to declare to them the misery of their condition as sinners, and to direct their attention to that blessed way which infinite wisdom has opened for their complete restoration to happiness. I am to represent to them the character of the Savior, who is waiting to be gracious. I am to show them the utter impossibility of their being saved by any other means. I am to watch for their souls; to labor, that I may be instrumental in their everlasting welfare, and when I have finished the short period allotted for me on earth, I am to appear before the tribunal of my Creator, to give up my account—to say how I have improved my talents; what exertions I have made in the office I sustain, and what effects have resulted from them. Perhaps, before another Sabbath day, some that hear me this day will have removed to their long home—they may have given in their account. What if it should be said of any, that I have been accessory to their damnation—that I had not entreated—that I had not instructed them. What if they should, to eternity, be heaping curses upon my head, because of my lukewarmness and inattention?

Or, perhaps, before the arrival of another Sabbath, I may have finished my course on earth; I may now be going to preach my last sermon; the opportunities I now enjoy of winning souls to Christ, may be the last I shall ever have. Oh! that I may enabled to keep my own accountability and the immortality of my hearers in view. May they annihilate all fear of the creature, and make me solicitous to please God; may I enter the sanctuary under the deep impression of his presence; may I remember that he is acquainted with all my thoughts, and with all my intentions; may I be kept from the folly of striving merely to gratify the outward ear; may I be animated with ardent zeal—zeal according to knowledge—may I be in a spiritual and heavenly frame of mind!—may I strive to cherish this disposition in those that hear me—may I be very serious and very much in earnest for my own salvation, and that of all those that hear me; and above all may I be in-

dulged with thy smiles, O, thou infinitely blessed God, and when my work on earth is done, rise to noble communion with Thee and thy Son forever. Amen, Amen.
—N. Y. Evangelist.

Obituary.

Died, of Cholera, at Savanna, Ill, July 10th, Rev. JAMES HILDRETH, one of the missionaries of this Society. His sickness was of less than twenty hours' duration. At the time of his death, his wife was dangerously ill in the adjoining room, and his two youngest children had died an hour previously of the same disease. Mr. Hildreth was formerly for several years pastor of the 1st Presbyterian Church in Haverstraw, N. Y., but for two years past has been laboring in Illinois.

Appointments by the Executive Committee of the A. H. M. S., during the month of August, 1851.

Not in Commission last year.

Rev. Charles H. Gates, to go to Iowa.
Rev. S. W. Phelps, North Western Illinois.
Rev. L. H. Loss, Joliet, Ill.
Rev. John Hawks, Newport and vicinity, Ind.
Rev. Christopher Youngs, Baiting Hollow, L. I.

Re-appointed.

Rev. Oliver Eastman, Washington Township, Iowa.
Rev. James Hodges, Elida and Lysander, Ill.
Rev. B. F. Stuart, Tabor, Bethel and Beulah, Ind.
Rev. Moody Chase, Parkersburgh, Ind.

Rev. James Boggs, Corydon and Jay co., Ind.
Rev. Clark Lockwood, Dexter, Mich.
Rev. Benjamin Marvin, Unadilla and Pinckney, Mich.
Rev. Hart E. Waring, Lyons, Mich.
Rev. James McLaurin, Birmingham, Mich.
Rev. A. T. Wood, West Unity and Bryan, O.
Rev. J. N. Blackburn, Benton, St. Johns and Calhoun, Tenn.
Rev. Samuel Sawyer, Rogersville, Tenn.
Rev. P. Barbour, North Pittstown, N. Y.
Rev. William Frazer, Hamden, N. Y.
Rev. O. W. Norton, Ashville, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of August, 1851.

MAINE—

Bethel, Peter Twitchell,	50
Calais, First Cong. Ch. Ladies, by Rev. S. H. Keeler,	1 00
Fryeburg, Joseph Colby, by B. Perkins,	21 00

NEW HAMPSHIRE—

Received by Rev. B. P. Stone,	
Hopkinton, Cong. Ch. and Soc., to const. Rev. C. M. Cordlay a L. M.,	62 00
Keene, legacy of Mrs. M. Lamson,	50 00
Portsmouth, Cong. Ch., Ladies,	104 62
Bristol, Ladies' Benev. Soc., by L. P. Moreton,	3 00
Dunbarton, John Bunton, \$5; S. Kimball, \$5; D. H. Parker, \$5; J. M. Putnam, \$5; J. Ireland, \$6; Olive Ireland, 5; Mrs. Jane Harris, \$5; others, \$25, by J. Ireland,	61 00
Haverhill, Ladies' Benev. Soc., by C. A. Spalding,	4 00

Hebron, Ladies' Sew. Circle, by D. J. Conant,	3 00
Henniker, Western H. M. S., by Rebecca Ramsdell,	1 00
Jaffrey, First Cong. Ch., by Rev. L. Tenney,	5 00
Meriden, Juv. H. M. S., by Miss M. E. Morrell,	3 00
Rindge, Ladies' Sew. Circle, by Miss E. N. Wilder,	3 00
Temple, Ladies' Sew. Soc., by Rev. W. Follett,	4 00

VERMONT—

Castleton, Rev. U. Maynard,	50
North Underhill, Cong. Ch., by M. A. Seymour,	20 00

MASSACHUSETTS—

Home Missionary Society, by B. Perkins,	1,000 00
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Andover, Old South Ch., Coll. in addition, by Rev. J. L. Taylor,	2 00	Deposit, Juv. H. M. S. \$5; Sab. Sch. girls, avails of a bed quilt, \$2; Coll., \$3,	10 00
Boston, legacy of Miss Lucy Goodrich, by E. Appleton,	100 00	Hancock, Cong. Ch. Mon. Con. Coll., by Rev. W. B. Christopher,	5 00
Feeding Hills, Ladies' Benev. Circle, by Mrs. E. C. Bell,	1 00	Lake Ridge, S. E. Todd, L. M. in part,	10 00
Georgetown, Fem. Benev. Soc., by H. C. Dole,	4 00	Middletown Center, N. Y., James Tait,	1 00
Holden, to const. Mrs. Mehitabel Allen, of Princeton, a L. M., by Rev. W. P. Paine,	30 00	New York City, viz:	
South Danvers, a friend, by B. Perkins,	1 00	A friend, \$50; anonymous, \$15; Miss C. A. Dustan, \$10; M. Merrill, \$6;	82 00
Stockbridge, legacy of Miss Frances Wells, to const. Thomas Wells a L. M.,	50 00	Carmine St. Ch., by A. Boynton,	63 37
West Brookfield, Ragged Hill Sew. Soc., by A. K. Packard, \$3; Lad. Sew. Circle, by Mrs. C. P. F. Bliss, \$5,	8 00	Central Presb. Ch., Rev. Wm. Belden, Jun., in full to const. Mrs. Maria Belden a L. M.,	15 00
CONNECTICUT—		Church of the Puritans, G. D. Phelps, \$75; H. O. Pinneo, to const. Mrs. H. O. Pinneo a L. M., \$50,	125 00
Canaan, A. A. Wright,	7 00	Schenectady, Mrs. Cobb, to const. Charles K. Cobb a L. M.,	30 00
Central Village, Cong. Ch. and Soc., of which \$30 is to const. Denison C. Fry a L. M., Ladies \$28, Gent. \$24, by W. A. Lester,	52 00	Sherman, Cong. Ch., by Rev. O. N. Chapin,	17 58
Clinton, Mrs. Giles Buckingham, to const. Rev. W. H. Wilcox, of Providence, R. I., a L. M.,	30 00	Spencertown, Mary Smith,	5 00
Cornwall, Ladies' Sew. Soc., by J. Stevens,	28 63	Tarrytown, S. Cobb, L. D.,	100 00
Danbury, Cong. Ch. Sab. Sch., by J. F. Beard,	50 00	West Durham Cong. Ch. and Soc., to const. Deac. E. Day a L. M., by S. H. Fellows,	30 00
Deep River, First Cong. Ch., by Rev. J. A. Clark,	17 00	Westfield, anon.,	37
Greensfarmus, Ladies, by L. A. Bentley,	3 00	Yorktown, Cong. Ch., by Rev. J. H. Thomas,	10 00
Greenwich, Rev. Mark Mead,	10 00	NEW JERSEY—	
Guilford, First Cong. Ch. and Soc., by H. W. Chittenden,	73 00	Jersey City, S. S.,	3 00
Lisbon, Mrs. Potter,	10 00	PENNSYLVANIA—	
Madison, Gent. H. M. S., of which \$30 is to const. E. C. Scranton a L. M., and \$20 is in part to const. A. O. Wilcox a L. M.,	50 31	Bethlehem, A. Wolle,	1 00
New Canaan, legacy of Hannah Smith, by Watts Comstock, Ex'r,	61 33	INDIANA—	
New Haven, College St. Ch., by E. Benjamin,	203 06	Concord, Presb. Ch., by Rev. J. Gordon,	1 25
North Branford, Cong. Ch. and Soc., Coll. \$45; Un. Soc. \$5; of which \$30 is to const. Rev. Wm. Peck a L. M.,	50 00	Evansville, Old Presb. Ch., by C. Baker,	30 25
Plainfield, Cong. Ch. and Soc., by Rev. H. Robinson,	24 00	Fort Wayne, Presb. Ch., by Rev. J. Hamilton,	20 00
Plainville, Second Cong. Ch., by C. Morse,	35 00	Hartford and Lake Branch, by Rev. Asa Martin,	10 00
Plymouth Hollow, Cong. Ch. and Soc.,	57 00	Marion, Rev. Alfred Hawes,	7 50
Rockville, First Cong. Ch. and Soc., in full to const. Rev. Horace Winslow a L. D.,	4 62	Terre Haute, A. H. Johnson,	10 00
Stafford First Cong. Ch. and Soc., to const. Rev. Allen Clarke a L. M., by Rev. J. Porter,	30 00	ILLINOIS—	
Stonington, Fem. H. M. S., to const. Mrs. George Hubbard a L. M., by Miss Mary S. Stanton,	30 00	Received by Rev. E. E. Wells,	
Terryville, Eli Terry, of which \$30 is to const. Mrs. Eli Terry a L. M., by Rev. M. Richardson,	100 00	Butavia,	3 00
Wallingford, Cong. Soc., by L. W. Bates,	50 00	Campton,	2 35
Westbrook, First Cong. Ch. and Soc., Coll. \$32.50, Rev. W. A. Hyde, \$5, to const. Wm. Henry Lay a L. M.,	37 50	Chicago, First Presb. Ch.,	10 00
West Killingly, Young Ladies' Benev. Soc., by Miss Mary Dexter,	4 00	Elgin, Cong. Ch.,	15 00
Willimantic, Cong. Soc., to const. J. Ellsworth Cushman a L. M., by S. Lee,	33 00	Received by Rev. J. V. Downs,	
Vernon, Fem. Char. Soc., by N. O. Kellogg,	3 00	Richmond, Cong. Ch.,	9 22
Cash,	5 00	Ringwood, Cong. Ch.,	7 78
NEW YORK—		Chatham, Mon. Con. Coll., \$1; Miss H. A. Thayer, \$0.50, by Rev. J. Porter,	1 50
Alden, a friend,	5 00	New Providence, Presb. Ch., by Rev. J. Wilson,	6 10
Ballston, Rev. T. S. Wickes,	75 00	Wethersfield, Cong. Ch., by Rev. D. Gore,	5 50
Brooklyn:		MICHIGAN—	
First Presb. Ch., A. Fisher, \$10; J. W. Spencer, \$10,	20 00	Received by Rev. J. Nall,	
Second Presb. Ch., cash, \$10; a friend, \$3,	13 00	Dearborn, Presb. Ch.,	10 08
Calro, Louisa Prout,	5 00	Fiat Rock, Presb. Ch.,	9 00
Canandaigua, in part of legacy of Walter Hubbell, by W. S. Hubbell,	40 00	Grand Blanc, First Cong. Ch., \$10; Rev. C. Osborn, \$10,	20 00
Catskill, Mrs. Griffin,	25 00	Lodi, Mrs. Aurelia Scott, L. M. in part,	20 00
Crown Point, Miss Adeline McDonald, to const. John W. B. Reynolds, of Barges, Ala., a L. M.,	30 00	Palmyra, by Rev. J. Cochran,	1 10
		WISCONSIN—	
		Janeville, Cong. Ch., by Rev. H. Foote, in full to const. Mrs. Eliza M. Foote a L. M.,	25 00
		Paris, Cong. Ch., by Rev. C. Boynton,	10 65
		Ripon, by Rev. F. G. Sherrill,	2 44
		IOWA—	
		Columbus City, Cong. Ch., by Rev. D. Knowles,	4 50
		Garnaville, by Rev. C. F. Hess,	8 00
		Ottumwa Cong. Ch. Mon. Con. Coll., by Rev. B. A. Spaulding,	4 00
		OREGON—	
		Oregon City, First Con. Ch., Mon. Con. Coll., by Rev. G. H. Atkinson,	22 00
		SWITZERLAND—	
		Saas, Rev. P. Fleury, by Rev. J. C. Holbrook,	35 00

CEYLON—	
Panderipio, Rev. J. C. Smith,	5 00
SANDWICH ISLANDS—	
Kohala Ch. Coll. to const. Mrs. Eleanor Howell, of Windham, Me. a L. M., by Rev. E. Bond,	30 00
MISCELLANEOUS—	
Mrs. Sarah L. Roy,	50 00
	\$3,673 61

J. CORNING, *Treasurer.**Donations of Clothing, &c.*

Bristol, N. H., Ladies' Social Benev. Soc., by L. P. Morton, a barrel,	25 00
Calais, Me., by Rev. S. Keeler, a barrel,	60 00
Danielsonville, Ct., Young Ladies' Sew. Soc., a barrel,	
Feeding Hills, Mass., Ladies' Benev. Soc., by Mrs. Emma C. Bell,	22 58
Georgetown, Mass., Fem. Benev. Soc., by H. C. Dole, a barrel,	47 23
Greensfarms, Ct., Ladies, by L. A. Bently, a barrel,	55 00
Haverhill, N. H., Ladies' Benev. Soc., by C. A. Spaulding, a barrel,	30 00
Hebron, N. H., Ladies' Sew. Circle, by Mrs. D. J. Conant, a barrel,	39 94
Henniker, N. H., Western H. M. S., by Rebecca Ramsdell, a box,	38 50
Lakeville, Ct., Ladies' Sew. Circle, by Mrs. Laura D. Pettee, a barrel,	70 00
Meriden, N. H., Juv. H. M. S., by Mary E. Morrell, a barrel,	
Rindge, N. H., Ladies' Sew. Circle, by E. N. Wilder, a box,	
Temple, N. H., Ladies' Sew. Circle, by Rev. W. Follett, a box,	29 00
Vernon, Ct., Fem. Char. Soc., a barrel, by N. O. Kellogg,	50 30
West Brookfield, Mass., Ragged Hill Sew. Soc., by A. K. Packard, a barrel,	
Ladies' Sew. Soc., by Mrs. C. P. F. Bliss, a barrel,	35 00
Two boxes, source unknown.	

Receipts of the Western Agency at Geneva, N. Y., from May 16 to August 4, 1851. Rev. J. A. MURRAY, Secretary.

Albion Ladies' Miss. Soc., by Mrs. A. S. Noble, 50; a friend, by Rev. A. L. Brooks, 7,	57 00
Allen Center, by Rev. W. L. Andrews,	3 00
Aurora, L. Himrod, to const. Mrs. Susan Newton a L. M. (paid in December last)	30 00
Bennington, by Rev. I. Chichester,	17 50
Buffalo, viz:	
First Presb. Ch., Coll. in part, \$185 56; Ladies' Soc., by Mrs. T. S. Farnham, \$32 76; Mrs. Kibbe, \$5; Jesse Ketchum, \$15 to const. Rev. J. Porter a L. M. Rev. J. Porter, \$1,	239 32
North Ch., G. B. Rich, to const. Edward S. Rich a L. M., \$50; Benjamin Hodges, \$20; A. H. Howard, \$10; G. B. Walbridge, \$10; Andrew Rich, \$10; Morris Butler, \$10; others in part, \$72 32,	182 32
La Fayette St. Ch., in part to const. George Howard and Mrs. Nancy B. Heacock Life Members,	48 88
Byron, by Rev. J. Partington,	12 00
Castleton, by Mrs. Hart, Ladies' Soc. in full to const. Mrs. Henry W. Jones a L. M.	20 87
Centerville, by Rev. L. B. Waldo,	10 00
Dunkirk, by Rev. Lewis Hamilton, bal. \$2 85; Coll. in part, \$10,	12 85
Genoa, Five Corners, by Rev. W. S. Franklin,	9 00
Glenwood, by Rev. Charles Crocker,	5 00
Grotou, by S. De Lana,	17 00
Holly, Presb. Ch., by Wm. Alling,	10 00

Ithica, L. B. Williams in full to const. Henry S. Williams and Roger B. Williams Life Members, \$50; Rev. W. McHarg, \$2; Mrs. T. S. Williams, \$5; Harriet N. Williams, \$1; others, \$68 07; G. M'Chain, by H. M. O., \$50; G. D. Beers to const. Edwin C. Beers a L. M., \$30,	156 57
Lancaster, Mass., for freight, by Rev. C. Packard,	2 00
Ludlowville, J. Jennings, \$5; others, \$12,	17 00
Lyons, Deac. Taft, \$20; M. Harrington, \$4; others, \$35 31; Ladies' H. M. S., by Mrs. C. Hubbell, \$21 05,	80 36
Marion, a friend,	2 00
Newark, A. F. Cressey, in part to const. Mrs. Ann H. Cressey a L. M., \$20; J. G. Granger, \$1 50; others \$22 32; Mrs. C. Curtis, for H. M., \$0 50,	44 32
Newark Valley, Ebenezer Pierce, by Rev. M. Ford,	5 00
Niagara Falls, A. Porter, \$5; Mrs. A. Porter, \$4; others, \$38 18,	47 18
Perry Center, Ladies' Benev. Soc. 1st Cong. Ch., \$19; Mrs. Norman White in full to const. Mrs. Jane B. Turner of Colony, Iowa, a L. M., \$5,	24 00
Pittsford, bal., by Rev. J. Pierson,	5 00
Prattsburgh, Ladies' Miss. Soc. bal., by Miss M. A. L. Porter,	8 00
Pultney, First Presb. Ch., by E. B. Jones,	24 00
Rushville, by Rev. Mr. Gelston,	15 20
Springville, by B. Cochran,	11 00
Sweden, Presb. Ch., in full to const. John H. Staples, a L. M., by W. Alling,	24 25
Trumansburgh, H. Camp, \$25; others, \$14,	39 00
Woodhull, by J. Smith,	6 00
Cash,	1 00
	\$1,186 61

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of July 1851. BENJAMIN PERKINS, Treasurer.

Abington, in part of legacy of Edward Cobb,	250 00
Ashburnham, Union Church,	5 00
Ashby, Cent. Soc. to const. Mrs. Betsy Hayward a L. M.	38 70
Bedford, Trin. Cong. Soc.	7 69
Belchertown, Legacy of Mrs. Mary C. Marshall,	20 00
Braintree, First Cong. Soc. Ladies' H. M. S. to const. Mrs. Anna M. Hayden and Mrs. Catharine L. French, Life Members,	80 00
Chelsea, a friend,	45 00
Essex North, Aux. Soc., James Caldwell Treas., Newbury, Mrs. Mary Greenleaf, \$100; Newburyport, Fem. H. M. S., in Rev. Mr. Campbell's Ch., to const. Mrs. Margaret B. Cross and Mrs. Margaret A. Dow, Life Members, \$60; Fem. Christian Knowledge Soc., \$15 33,	175 33
Georgetown, Rev. Mr. Prince's Soc., R. Tenny, Treas.,	75 00
Gloucester Harbor, Ladies' H. M. Soc.	30 00
Hardwick, Calv. Soc., \$23 80; Mrs. Mary March, \$5; Rev. Mr. Mann, \$10, to const. Miss Clara Thompson a L. M.,	43 80
Haverhill, Central Ch. and Soc. to const. Alfred Kittridge, Phineas Carlton, Moses Howe, and Kendall Flint, Life Members,	130 20
Holliston, Ladies' Benev. Sew. Soc., \$15; Rev. Mr. Tucker's Soc., \$83 31,	98 31
Lawrence, Lawrence St. Cong. Soc.,	16 00
Marlboro, Union Ch. to const. Rev. George Denham a L. M.,	42 65
Newburyport, Whitfield Ch. and Soc. to const. Rev. S. J. Spaulding a L. M.,	30 00
Orange, Mrs. Silas Spear,	1 00
South Braintree, Ladies' Sew. Circle South Cong. Soc. to const. Mrs. Louisa M. Hammond a L. M.	30 00
West Middleboro, 2d Cong. Ch. and Soc. to const. Rev. J. K. Bragg a L. M.,	36 32
West Newton, a Young Member of the Ch.	3 00
Weston, Mrs. M. A. H. Bigelow to const. Miss Susan Grout a L. M.,	30 00
	\$1,188 00

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXIV.

NOVEMBER, 1851.

No. 7.

“The People of the Future.”

Such is the title of one of the topics in Professor Guyot's “Lectures on the Earth and Man.” His course of discussion leads him to speak of the history of civilization, and of its condition at the present time. Europe has commenced the work of human elevation, and carried it as far as practicable under the hindrances of ancient customs, prescriptive rights, the want of room, and an ever-increasing population. The further progress of the race in intelligence, goodness and well-being, must therefore be carried on by a new people; and the problem must be worked out on a new field.

To what people shall it belong to carry out this work into reality? The law of history replies, to a new people. And to what continent? The geographical march of civilization tells us, to a new continent west of the Old World—to America.

What is that new people, forming and growing upon the land of the future? Is it a new race? No; for the ties of race imposed by physical nature must disappear in that world of emancipation and of liberty, to leave all its spontaneous character to the activity of man.

Is it some particular nation of the Old World? No; for if one people seems to stamp the physiognomy, yet the historical nations of every language and of every character are flowing thither, and blending together in one and the same nationality. The historical walls of separation in the Old World have fallen at once, and without a struggle. The European, who sets foot on American ground, with the purpose of making it his country, throws aside, at the threshold, not his affections and his memories, but his social and political past—if I may say it, takes a fresh start, recommences a new existence. He is received, by those who have gone thither before him, as a brother, entitled to the same immunities they are themselves enjoying. The most varied elements are gathering and harmonizing in this American people, which is moulding itself as no other ever did before, and which, more than any other people, is preëminently the cosmopolite, by virtue of its very constitution.

And what is the vital principle we find at the very root of this nation? It is the Gospel. Not the Gospel disfigured and cramped by the iron fetters of a powerful hierarchical church, like that which the Christian Germanic world received while in its cradle, but the Gospel restored by the Reformation, with its life-giving doctrines, and its regenerative power. Luther drew the Bible forth from the dust of libraries, where it lay forgotten, at the moment when Columbus discovered the New World. Will any one believe that here was only an accidental coincidence? More than this; for the first foundations were then laid of the edifice rising at the present day before our eyes, the actual construction of which, three centuries and a half later, enables us to see the providential connection of the two events.

The founders of social order in America are indeed the true offspring of the Reformation,—true Protestants. The Bible is their code. Imbued with the principles of civil and religious liberty they find written in the Gospel, and for which they have given up their former country, they put them in practice in this land of their choice. They are all brethren, children of the same Father—this is equality, independence, liberty. They submit from the heart to their Divine Leader, and to his law; this is the principle of order. Now the union of these two terms is free obedience to the divine will, which is the condition of a normal development, the supreme end of the education of man.

These, you will agree, are the sublime doctrines whence flow the religious, political, and social forms that distinguish America at the present time, from all the other countries on the globe. In religion, as in politics, democracy; the principle of free association pervading every part of public and private life; the preponderance of the judicial element set above the state itself, as the divine law is placed above human liberty; free obedience to the law, finally, rendering the means of constraint almost superfluous, and guaranteeing at once both security and liberty;—these are so many christian ideas that have been incorporated in society, so many blessings America will continue to enjoy in proportion as she shall be faithful to the great principles whence they emanate.

A last characteristic, finally, of the nation forming on the soil of America,—upon which we fix our attention, because it furnishes in fact the representative of all modern progress,—is the greater emancipation from the dominion of nature. European society is transported to the New World, with all the power of modern arts and industry, which it applies without let or hindrance upon a large scale. Man, the master, now explores its vast territory. A perpetual movement, a fever of locomotion, rages from one end of the continent to the other. The American uses things without allowing himself to be taken captive by them. We behold everywhere the free will of man overmastering nature, which has lost the power of stamping him with a local character, of separating the nation into distinct peoples. Local country, which had so great sway in the Old World, no longer exists, so to speak, beyond the limits of the city, itself an association determined by man's free will, and not by the force of external nature. The great social country wins all interest, and all affection; it overmatches entirely geographical country.

Such are the principal lineaments that give to this people a character peculiarly their own. By these features we recognize the people of the future; for all the tendencies, struggling hard to find a vent in European society, are realized without effort here, because they are the very foundations whereon all the social relations rest. It is to this people, then, that the full and entire development belongs in the course of the epoch now beginning.

And what continent is better adapted than the American, to respond to the wants of humanity in this phase of its history?

The nations of Europe might easily be drawn out and arrayed within its vast confines. Its fertile soil secures prosperity to all, in exchange for their labor. Its forests, its treasures of coal laid up in quantities surpassing every thing of the kind to be found in any part of the globe, prepare an inexhaustible support, and allow a future extension of industry to a degree and in proportions unknown elsewhere.

The simplicity and unity of plan observed in its configuration, its extensive plains, navigable rivers, the extreme facility of communications universally, with no serious obstacle lying in the way, from one end to the other of the fruitful part of the continent, all invite the inhabitants to frequent connection, to never-ceasing intercourse and exchange, checking the formation of local nationalities, and favoring the maintenance of a national unity, by the assimilation of all the parts.

Thus we may, perhaps, foresee that the American Union, already the most numerous association of men that has ever existed voluntarily united under the same law, will be able hereafter to become, even within the limits of its present confines, a true social world, transcending in grandeur and unity the most impressive spectacles of human greatness the history of past ages holds up to our view.

Finally, the oceanic position of the American continent secures its commercial prosperity, and creates, at the same time, the means of influence upon the world. It commands the Atlantic by its ports, while Oregon and California open the route of the Pacific Ocean and the East. America, also, is so placed as to take an active part in the great work of the civilization of the world, so admirably begun by Europe.

Asia, Europe, and North America, are the three grand stages of humanity in its march through the ages. Asia is the cradle where man passed his infancy, under the

authority of law, and where he learned his dependence upon a sovereign master. Europe is the school where his youth was trained, where he waxed in strength and knowledge, grew to manhood, and learned at once his liberty and his moral responsibility. America is the theatre of his activity during the period of manhood; the land where he applies and practises all he has learned, brings into action all the forces he has acquired, and where he is still to learn that the entire development of his being and his own happiness are possible only by willing obedience to the laws of his Maker.

Thus lives and prospers, under the protection of the Divine Husbandman, the great tree of humanity, which is to overshadow the whole earth. It germinates and sends up its strong trunk in the ancient land of Asia. Grafted with a nobler stalk, it shoots out new branches, it blossoms in Europe. In America only, it seems destined to bear all its fruits. In these three we behold at once, as in a vast picture, the past, the present, and the future. We see, that at each great phasis of the history of humanity the real work of the epoch is accomplished on a different theatre, and the centre or principal nucleus of civilized societies changes its place in the course of the ages. But in pointing out the remarkable fact of this successive displacement, let us not forget to state at the same time another movement, a progressive movement of extension, no less evident, and of almost equal importance. At first we behold the Orient shine alone; but soon the Occident ascends, and assumes the sceptre of intellectual light, and Greece now draws with her into a new progress the better portion of the East. Rome succeeds, and by her conquests removes the boundaries of the civilized world, whereof Italy is the soul, to the uttermost limits of the West. The North in succession is added, and all Europe becomes in turn the centre of a new world, which breaks the barriers seemingly imposed on it by nature, to enlarge and expand itself beyond the oceans. The establishment of European civilization in the New World, which has more than doubled the territorial extent of the cultivated nations, prepares an epoch of aggrandizement more rapid still. The two Americas, situated between the other four continents, seem destined to become, in their turn, a new centre of action, or a point of support for the establishment of easy and more rapid relations with all the nations of the world; and the irresistible logic of facts passing under our eyes, compels us to believe that during the epoch which is preparing, the boundaries of the domain of the civilized world can only be those of the globe itself.

Missions on the Western Coast.

It is the usual method of Providence to grant success in great enterprises only to strong faith and a much enduring patience. Moses might have been made the victorious leader of a triumphant host in forty days, instead of being subjected to a probation of forty years. The reformers who in successive ages have blessed the world, could have been led by short and rapid steps to the accomplishment of their aims. The Pilgrim Fathers, had God seen it to be best, might have been spared the long struggle of a century which it cost them to found the institutions left as a legacy to their children. But some preliminary trials were needful to the agents in those great events. Their faith was thereby tested and strengthened, their motives freed from the admixture of inferior elements, so that their works are ennobled

and stand out before all succeeding generations, as having their grand moving impulse in a reverence for the law of God and the purest desires for the welfare of man.

Some may have supposed that in the founding of religious institutions on our Pacific borders, this preparatory discipline of the Church and her ministry would be dispensed with, and that the advent of Christianity to that new stand-point would be a victory without a struggle. But we apprehend that in this, as in all other signal instances of the Church's progress, great results are to be granted only to great faith and perseverance. True, our missionaries on the western coast have not encountered much open persecution; they do not stand in fear of physical violence; but they are met by worldly influences which set against

them with so strong a tide, that only the most determined purpose to sacrifice themselves for the prosperity of Zion, will suffice to keep them at their work. They believe God will make his truth victorious over all error; they believe they are sent to that outpost to commence a process whose effects are to be felt all over the Pacific world and extend beyond the bounds of time; and for this they endure much personal privation, the opposition of ungodly men, and the heart-breaking defection of many from whom they hoped for sympathy and support. If in some cases they meet with external prosperity, in others they have disasters that cause the soul to sink. Years of toil, attended by many reverses, will probably roll away, and still the day of ease will not have come. The Canaanite will be yet in the land; there will still be perils among false brethren; and wicked and unreasonable men will mar the fairest plans devised by philanthropy for social improvement and for the salvation of souls.

Let not the churches, therefore, take it for granted that the great work to be done on our western coast is to leap at once to its finished result, without the usual concomitants of self-denial and high consecration on the part of those who are sent to do it. They need long continued and efficient support from abroad; they need, as much as any missionaries in the world, to be kept by the grace of God. No others have greater temptations to decline in spirituality, and to abate the degree of their devotedness. For none is there greater need of fervent and unceasing prayer, that they may be kept from falling, and may continue worthy of their prominent position as the pioneers in so wonderful a movement in the moral history of the world.

This feeling of dependence and responsibility is often expressed by the missionaries. They deeply lament the power of evil around them, and the smallness of the spiritual fruits yet produced by their labors. One writes from Oregon as follows:—

I can speak of no revival of religion, and of no conversion of souls, within the quarter, or within the year. Sad, sad has the review been to me, as I have asked of all the sabbaths spent here, of all the sermons preached, and of all the

prayers offered, What have been the fruits? And the mournful echo returns, "What have been the fruits?" There have been constant excitements and changes among the people, much seeking for earthly treasures in the church, and many waves of sin have rolled over us, and left their bitter and polluting deposits in all our habitations and upon all our garments; yet I must charge upon myself the greater sin in my want of faith in God, and of faithfulness in my ministry. Too much disposed have we, as Christians, and have I, as a minister, been, to rely upon the efficiency of means, upon this and that addition to our numerical force, upon facilities for the presentation of truth, and upon its careful adaptation to the people and the times; but the present indifference and skepticism of the world, and coldness of the church, teach me the weakness of all human strength and the folly of all human councils. God is always able to bring light out of darkness and order out of confusion, but he will be inquired of by the house of Israel to do these things for them, and he will have all the glory of the work.

Three S. Schools stopped during the winter in the neighborhood. Some others have commenced. I hope to revive one or two more.

The Land Law has caused the towns to be very much deserted, and claims to be taken by the people in the country; hence our congregations there are as large as they are in town.

Since the gold mines were discovered, we have been losing ground in the cause of temperance; but many of the friends of the cause believe that we have reached the last point of retreat, and that we may now march forward and regain our lost possessions, assured that while it will require a more vigorous and longer campaign, it will achieve more extensive victories.

Three hotels here had bars formerly, but now they have none; yet there are four or five groceries where formerly there were only one or two. Many cases and casks of liquor are imported and distributed into most parts of the country to poison people.

Schools in Oregon.

Our schools are prosperous. Tualatin Academy, which is more especially under the care of our denomination, is gaining in importance and in the confidence of the people. There are now 63 pupils in it—30 in the male department under the care of Rev. D. R. Williams, and 33 in the female department under the care of

Miss E. Miller, one of the teachers sent out by the Education Society. The first term of Clackamas County Female Seminary, an institution under trustees of several denominations, is now nearly closed. Thirty-three pupils are in the school. Miss Lincoln and Miss Smith, from the above society, have charge of it. Two other ladies have interesting and important schools in the neighboring settlements. There are public and private schools in various portions of the Territory. A good common school law has been on our statute book for two years, but it has not yet been put in full operation. There are one or two free schools in this country. An available tax of \$2000 was raised in this county last year for the support of common schools. As soon as the land is surveyed, a large portion will belong to the school fund.

During the year there has been some important additions to the ministerial corps of the country. Still there are other calls. A man wrote a few days ago, asking for a minister, and promising \$100 per annum towards his salary. There is no minister yet north of the Columbia, and none at Astoria. Our settlements are scattered, and many still have no opportunity of hearing the word of God.

CALIFORNIA.

From Rev. I. H. Brayton, San Jose.

Removal of the Capital.

Temporarily the effect of this is great. The population has decreased. The sound of the hammer has ceased; and many artisans and professional men have retired to the yet more quiet precincts of the town, and are engaged in tilling the soil, and are starting the vines and the orchards from which they or others may gather clusters and fruit. There are probably more here than in all the valley beside who have been accustomed to our worship. Some meet with us who were formerly of other churches, and some who have seldom of late years sought the house of prayer. But above all I welcome the congregation of young men who wait on my ministrations, and for whom I am about to deliver a course of Sabbath evening lectures.

I am glad that I came. I have been here just a year, and have reason to feel (though conscious of unfaithfulness) that it has not been to me or others a lost year. Oh that prayers may move over

upon us clouds of blessings! I seem to hear the rustling of the stirring wind. Pattering drops have already laid the dust rising from busy marts. The community seems thoughtful and attentive. The fault will be, I fearfully feel, with those who hold the word and preach it, if God's name be not here glorified in the running and triumph of his word. Pray for us! pray for us!

The Valley of San Jose.

Another year will greatly change this place. If the capital be not returned—which is now by no means improbable—no human power can remove or exhaust our natural resources of soil and mineral, or the beauty of climate and sky.

The mines of quicksilver among the hills are unsurpassed, and worth millions of money. The eyes of hundreds if not thousands are already towards us for a home when the fervid heat of business shall have passed, and they may seek within sound of the Pacific's surge a home fairer than any on the bluffs beaten by Atlantic winds. The heart swells with the fair prospect of such a clime and country, in the hands of a race not likely to grow dissolute in the vineyard, or indolent among almost spontaneous products. Grain perpetuates itself for two or three years without re-sowing; and it is generally thought by old inhabitants, and from recent experience, that the second and third crops are fully equal to the first. The hills, when the bears shall have been hunted out, and the deer scared away, will yield herbage to thousands of flocks; the valleys, fertile from the constant decay of heavy quantities of grass, watered by rills from the mountains, yield most abundantly of every vegetable and grain. A rail-road will soon bear our products to the world's third metropolis, and bring down along its track, to countless villas, the weary men of business returning at nightfall to homes of beauty and peace.

From Rev. J. H. Willey, San Francisco.

Completion of the Howard Street Church.

It gives me pleasure to say that our house of worship is done, or rather done with the exception of the steeple, which will be put on when we are able.

It presents the appearance of a New England church, probably because it was designed and built by a man who has

built several churches, I think in Massachusetts. Its length is 60 feet long by 40 feet wide.

The whole of the work is done in a neat and substantial manner, making the house much the best finished and commodious in San Francisco. The principle proceeded on in building it, was to do the work well as far as it was done at all, and to do no more at present than was absolutely essential. Consequently, though destitute of ornament and many conveniences, which we shall get as we are able, our house is in good taste, neat, substantial and comfortable. The bell-tower is erected so far as to receive the bell-deck, and on it is hung a fine-toned bell, from Hooper's manufactory, Boston, of 800 lbs. weight—the largest I think in San Francisco. This bell, together with the lot of ground on which the church stands, was presented to the church by W. D. M. Howard, Esq., one of our most intelligent and wealthy citizens.

Dedication.

The house was a little more than three months in building, and was dedicated to the worship of Almighty God on Sabbath, the 16th of June. The exercises were solemn and impressive, and the occasion was one of interest to the whole community. To our little church it was a time of devout thanksgiving. But a little more than a year ago I preached the first sermon in the valley, to an audience of less than a dozen. A Sabbath school had that day been opened, numbering 4 pupils. It was well known that there were children enough in the neighborhood, but most of them had come from regions where the Bible was little known, and less revered. A systematic visitation was undertaken, and was persevered in till our school has a regular attendance of more than 50 pupils.

Our congregation grew up last autumn to more than a hundred, and when it was yet increasing, and we were on the eve of commencing to build, I was laid aside by a severe and protracted illness for the space of three months. And yet we have been prospered in our efforts, so that now we have the house I have described, and a congregation nearly filling it already.

On the afternoon of the Sabbath of dedication, the Lord's Supper was administered. It was a time of joy, of gratitude and hope.

Our contract with the builders was that they should erect the house, finishing the outside complete, for \$5,000; \$1,000 when the building was raised, \$1,000

when it was inclosed, and \$1,000 when their contract was finished. These three payments have been made, leaving a debt of \$2,000.

In looking back on the history of this building, I cannot see any one of the important steps in its progress that could have been taken, had it been put off a little. The state of things changed so that the increased expense of building would have put it entirely out of our power to build at all. But now, with a building and lot worth \$10,000, we have a debt of \$2,000 only, and shall continue to vigorously gather in the mites to pay off that.

Of the assiduity with which the members of this infant congregation have engaged in this work, the following is a specimen.

The ladies, a day before the dedication, collected \$200. The contributions at the dedication were \$400. The ladies after dedication continued collecting and got \$300 more, and by other means the sum was made up to \$1,000 collected that week.

Then came the fire of the 22d of Jun and threw us all in confusion again. Since that fire we have collected no more than our usual Sabbath contributions.

The future we know not. Uncertainty is marked on every thing. We cannot tell what a day may bring forth. We know not but society will be torn to pieces and scattered in fragments.

IOWA.

From Rev. S. Waters, Mount Pleasant.

General Prosperity.

Denmark Association met this spring in our place. The reports from the different churches exhibit a most pleasing and animating state of things. God has been with us in Iowa, and sinners have been seen in good numbers seeking Him of whom Moses and the Prophets did write. Some of the churches have more than doubled in number, and they have all in the aggregate increased twenty-five per cent. the past year.

From Rev. W. A. Westervelt, Crawfordsville, Washington Co.

Helping Themselves.

I love my field of labor. The church is gaining confidence in the community,

and, no providence preventing, we design to build a meeting house the coming year. Our building committee is already appointed. A house we must have if it can possibly be done. My people will do all they can. The rains have greatly injured the crops, and many of my church members live on claimed land which they are not able to enter. They feel that they must increase their subscription for my support, and not bear quite so hard on the Society. At present, we can only exist as our kind friends in the East remember our necessities.

*From Rev. J. V. A. Woods, Red Rock,
Marion Co.*

Freshet in the Des Moines Valley.

The floods have come and literally destroyed our village. Many of the buildings have been taken away, and all is a perfect wreck. Many families have left, and others are in the act of going, amongst whom are the merchants and mechanics; and the prospect now is that our town will never be rebuilt, not knowing what day may bring a similar disaster. The farms on the bottom lands, and the crops are all destroyed, and there is a gloom over all the country. The whole country on the Des Moines is a perfect wreck. The loss on this stream is estimated at a million of dollars. My daily prayer is, that this bereavement may bring this people to feel that God does as seemeth him good, in the armies of heaven and among the inhabitants of the earth.

My opportunities to labor here have for a while been greatly circumscribed, our house of worship having been submerged for six or eight weeks past.

This great freshet has been the occasion of much impiety. The Sabbath has been profaned, the house of prayer neglected, and therefore the love of many has waxed cold, and worldly-mindedness has crept in and possessed the hearts of those who said they were crucified to the world. The absorbing question now is, What shall I eat, what shall I drink, and wherewithal shall I be clothed?

Provisions during the flood have been remarkably scarce and high, so that many have had to do without bread, and have lived on boiled corn, or hominy.

At Pleasantville, there has been a revival spirit since last winter, and we think it is increasing, and at our next communion we hope to receive several to the church for the first time. The Sabbath

school in this branch of the church is very interesting, though it is sometimes taught in an elm grove, on those days when there are so many scholars that they cannot all get in the little house of one of the deacons.

Laborers.

We need an increase of ministers—ten-fold. Are there no young men in the East who are willing to leave father and mother, and houses and lands, for the kingdom of God's sake, and come and occupy these fields, white to the harvest? Tell them to come over and help us. Here they may learn to endure hardness as good soldiers of Christ, and what it is to live a life of daily sacrifice, for which they will have a great reward in heaven.

*From Rev. B. A. Spaulding, Ottumwa,
Wapello Co.*

The first quarter of my labors as a regularly installed pastor, under your commission, closed on the first day of the present month. We begin to feel, and I think the community about us feel also, that the Congregational Church is a fixed and permanent thing, and very important, both in the past, present and future history of Ottumwa. What influence it may have on the well-being of immortal minds, both in this world and the next, God only can tell.

Review of Seven Years.

Seven years ago last November, your missionary came here, and could hardly find shelter from the cold and storms of winter; but, for reasons hardly known to himself, and contrary to the advice of his most judicious friends, he decided to make this place his *home*, and the centre from which he should travel on missionary excursions, through a country which but seven months before was in full possession of the native Indians. So comfortable and almost uninhabitable was this place, that more than once it was left, *ostensibly* for some business, but *really* for health and safety; and so cheerless was the prospect of permanent success in so new a field, that your missionary was urged by one of the most able and experienced pioneers in your service, to leave it and take charge of a church that was then without a pastor, in the older parts of the State.

But God in his providence ordered

otherwise. The consequence of this was, in a few years, the organization of four churches in this region, one of which has since become extinct, while three still survive. The church here now numbers about forty members, is united and harmonious, has a house of worship, and since last March has observed the monthly concert regularly, and has sustained a weekly prayer meeting since its organization in February, 1846. We hope the day is not far distant when we shall no longer be under the necessity of asking aid from the American Home Missionary Society.

Our house of worship has cost us about eight hundred dollars. Of this twenty two dollars were kindly furnished us by the churches of Denmark and Burlington, in this State. Besides this we have received no aid from abroad, but are still about two hundred dollars in debt. For about one half of this debt the pastor is *personally responsible in the legal sense* of the term, and in the *moral sense* of it, will undoubtedly be held responsible for the collection and payment of the whole of it. Besides this, he has already paid in cash, or its equivalent, more than fifty dollars, and labored, working with his own hands, in season and out of season, more or less for about the space of two years—of course neglecting to some extent the duties of the student and the pastor, adding nearly nothing to his library, and dropping all the periodicals for which he had subscribed, except a single newspaper.

Prospects of the Upper Country.

It is generally known that an appropriation of public lands for the purpose of improving the navigation of the Des Moines River, was made by Congress some years since. Recently, a capitalist from New York City passed through this place to explore the river, with a view of contracting to complete, in four years, the whole work to Fort Des Moines, about two hundred miles from the mouth of the river. This town is not far from the geographical centre of Iowa, and is regarded confidently as the future location of the State capital. So that Ottumwa, which seven years ago had no existence, its very site being then about fifteen miles west of the line which divided civilized from savage life, is yet nearly 100 miles south east from the centre of Iowa, and probably at the end of four years more, may have a regular line of packets running 100 miles beyond it into the interior of the State,

and transporting the commerce of one of the most beautiful and fertile valleys in the United States. How important then that whatever can be done for the spiritual interests of this valley be done soon.

The river has been higher this season than ever before since the settlement of the country. Many of the farms and some of the towns have been much injured. This town has suffered but little, the water having risen but a few inches in the lowest building on Main street.

The health of the country still continues remarkably good, though the season in which we always look for sickness has fully come.

*From Rev. Robert Stewart, Cascade, Du-
buque Co.*

Soon after our meeting house was taken to pieces for the purpose of making necessary repairs, the high waters came on, which rendered it impossible to obtain the necessary lumber in order to complete it during the quarter. We have consequently been obliged to hold our meetings wherever we could find a place. Under such circumstances, but a little if any progress could be anticipated. We hope and trust, however, that we have done a little more than to hold our own. We have made a test of the strength of the sympathy of this community towards us. A loud call has been made for aid in rebuilding our house of worship; that call has been liberally responded to, and thereby an influence has undoubtedly gone out that will bind more strongly this community to us.

Awakened Interest for the Young.

There is, moreover, one encouraging feature that has manifested itself within our field of labor during the quarter. An interest has been excited in the subject of Sabbath schools, before unprecedented in this region. In places about us, where it was thought impossible to organize such a school, they have been started, and appear to flourish beyond our most sanguine expectations. The course that I have always taken respecting these schools, has been to carry and furnish small libraries from the common stock in Cascade, and to change those small libraries as often as they are read through. But the call for books from this source has been so great that our whole stock has been almost completely expended, though that stock,

by additions recently made, amounts to something like two hundred volumes.

The desire for preaching also, at our different out-stations, continues to increase. There seems to be a demand for more than ten times the effort that I am able to make. It would afford great pleasure to supply these out-stations with preaching much more than I am doing, but health will not permit. God has here limited me in point of labor, not by the want of opportunities, but by the want of strength.

*From Rev. J. H. Shields, Centerville, Ap-
panoose Co.*

Sickness—The Floods.

I was taken sick about four weeks ago, and have not been able to labor since. I had a protracted meeting appointed in the Unionville church, about ten days ago, but was not able to attend it. Brother Ewing came to my assistance, and conducted the meeting, I trust with profit. It is a most painful part of the missionary's experience, that when the Sabbath comes, and the church and the people collect at the house of God, or in the grove, (for we cannot always have houses to worship in,) he is unable to go to them to proclaim the messages of God's grace to man. But, "the Lord reigns, let the earth rejoice!"

We have had more wet weather than in any season I ever experienced. From the 10th of May to near the middle of July, we had almost continued rains. The rains were of the most heavy character; the water courses were higher than ever known before, and remained high. Mills, bridges, fences, and in many instances houses, were carried away by its violence. The river bottoms were overflowed for miles, and this during weeks together. Boats could not run; travel across the country was almost entirely stopped; and the mail, for weeks, failed to arrive. The missionary having a large field to occupy and streams to cross, was necessarily prevented from meeting many of his appointments. Farmers, in many instances, never planted their corn till July, and some did not plant at all. Should the fall be unfavorable, it is feared there will not be grain enough to sustain the inhabitants. But, "the Lord will provide."

I rejoice that, through grace, my labors have been blessed in this place. Society is very different from what it was when I

came here, and my congregations have increased almost tenfold. We have a very interesting Sunday school and a Bible class. We have also fought vigorously under the temperance banner, and are resolved on victory, though much is yet to be done.

MISSOURI.

Missouri Awaking to her own Wants.

The most hopeful indication which we have seen for many a day, in the prospects of this State, is the determination expressed below, to provide a ministry from the sons of her own churches. It was well that in times past, able and educated men went out from the older States to gather the scattered flock of Christ, and all accessions from that quarter which can hereafter be obtained should be welcomed to the field. But the supply from this source is inadequate, and likely to continue so. It is therefore a manifest duty of those churches to aim at something more. Whether the time has come for founding a Seminary, is a question to be decided by the wise men on the ground. We hope, however, those interested in this movement will not wait for a seminary in Missouri; but will address themselves, at once, to *find the men* upon whom the seminary is to exert its forming process. After all, great as are the wants of the West, in respect to *institutions*, the want of *consecrated mind* is greater. Had the churches of that State a hundred candidates for the ministry, not one of them need to fail of an education at some seminary, or at least with some well instructed pastor. And though a suitable institution would have a tendency, to some extent, to create around itself the materials which it is intended to mould, it could not do every thing. Individual churches and ministers must act; the feeling must find a lodgment in the heart of each congregation and each pastor, that the perpetuation of christian doctrines and institutions is their individual duty, and they must see to it that the needful agents are raised up. They should not be satisfied with themselves when no one of their number is in training to be a standard-bearer before the Lord's host. We would, therefore, bid our Missouri brethren a hearty "God speed"

in this movement. Let them originate all the agencies and institutions needful to its accomplishment; let them pray to the Lord of the harvest that he would prepare the hearts of many to become laborers in the field; and meanwhile, let them look into their Sabbath schools, their Bible classes, and into the families of their charge, and see if their prayers are not answered in the hopeful designation of here and there an individual to this sacred work. Let these be brought forward by their respective pastors, and when it is seen that the men are waiting, we trust the means of education will not be wanting.

The rapid growth of the West, the influx of immigration, the widening fields of labor, opening every day more extensively, and presenting on every hand the most appalling destitution of the stated means of grace, are themes on which most of my fellow missionaries have written; and their appeals are usually expressed in the most eloquent and moving terms. If I were to add any thing on the same topics, it would be but an argument to prove that Missouri is not behind the very chiefest of the States in the importance and strength of her claim for help.

For reasons well known to you, Missouri does not commonly get her due proportion of the missionaries that annually consecrate themselves to the service of their Master in the great West. For myself, the very objections that many of my young brethren make to coming to Missouri, are my reasons for staying, and would be my strong arguments to persuade others to come.

In all the recent ecclesiastical meetings at which I have been present, the feeling has been predominant that Missouri is to be hereafter supplied with an adequate evangelical ministry, chiefly from her own churches, and from within her own bounds. Tedious and discouraging as the undertaking may be, and requiring long years of prayer and toil to accomplish it, the churches of Missouri, in our connection, seem determined, with the help of God, to take immediate measures to train up and educate, at home, those who at no distant day, shall both supply the great deficiency in our own ministerial ranks and enable us, as a State, to perform our part in the great work of carrying the Gospel to heathen lands.

With this view, an education society has been formed, a theological seminary has been projected, and at least two classical schools are about to be established.

Some additional measures have been taken with a view of awakening and maintaining a deeper interest in this divine cause.

I entertain the most sanguine hope that several beneficial results will follow these incipient steps. Among them will be, I anticipate, the enlargement of benevolent actions among our churches. As the subject of public benevolence comes up thus prominently, urgently, tangibly, before our people, they will speedily learn what they have been hitherto so slow to comprehend, that it is more blessed to give than to receive. If our undertaking meets with any measure of success, and our infant efforts are not frowned down by giant competitors, who bask in the more congenial clime of the free States, I feel certain that as one immediate result of these attempts, our churches will be aroused to renewed activity in every good cause, and their benevolence will be felt where hitherto their poverty and destitution only have made them known, in the deep channels of the great national benevolent societies.

Obstacles Within the Church.

As I become better acquainted with the state of things in this place, I find many obstacles in the way of building up the kingdom of Christ. Among the youth here there is scarcely a professor of religion; and they seem to be entirely given to dancing, balls, &c. Some time since, a tavern keeper whose wife and himself were both members of the church, sent out tickets for a grand ball. The session went to see them. They said they knew it was wrong; that they ought not to belong to the church and encourage balls; but they chose to leave the church rather than lose what they expected to make by their balls. They have a large family of children, some of them grown up. This family regularly attends worship on the Sabbath day, and the mother is scarcely ever absent from the prayer meeting. Among the members of the church there are some that are not pleased with preaching addressed to professors. They say they are good enough, and that the preaching should be addressed to sinners.

There was once a large and flourishing church here of more than a hundred members. It now numbers about forty, black and white, and it has been about twenty years since there has been a revival of religion here. In all that long

time but few have united with the church by profession.

But there are some things to encourage us. We have a large sabbath school that has greatly increased in interest this year. We have good congregations on the sabbath. The prayer meeting is well attended, and there are some that feel as though they could not have this state of things continue, and many an earnest prayer goes up, "O Lord, revive thy work."

WISCONSIN.

From Rev. F. G. Sherrill, Ceresco and Ripon, Fond du Lac Co.

We still worship in the school house where we have been holding our meetings. The room has become, however, much too strait for us, the congregation having so increased that we are obliged to introduce chairs, stools, and boards; yet in many instances the people are still unaccommodated. There is some prospect that we shall have ere long a more commodious meeting house at Ripon, where a college is in process of erection, in which when completed there will be a chapel large enough to accommodate all who may desire to attend. We are unable at present to erect a church edifice.

Besides the services held each Sabbath in Ceresco, I have now two regular appointments elsewhere.

Once a month I preach in the town of Metomon, a town four miles south of Ceresco, where I have an average attendance of about fifty people. They have evangelical preaching here every Sabbath. I also preach every fortnight in a district in the northern part of this town, to a congregation of about forty, who never attend meetings in the village. The people here were not enjoying evangelical preaching when I commenced my meetings among them.

The only religious services held there were by a preacher of the sect of "No-Soulites," as they are termed here, who preaches to them once a fortnight. He maintains that mankind have literally no pre-eminence above the beasts; that immortality is the gift of Christ; that the righteous only are crowned with immortality in the last day, while the wicked are wholly annihilated, soul and body. He has made some proselytes to these views who were once members of evangelical churches. We trust however that the preaching of the truth will undeceive them.

Opposition to the Truth.

There are many children at C. who require to be religiously instructed, yet such is the prevailing dislike of evangelical truth among the parents, that they would prefer the children to idle away the Lord's day than attend the Sabbath school to receive our instructions. "If you will agree to waive the points of difference between us and you," said one of the prominent men to me a few days since, "we will send our children; otherwise we cannot do so." The points of difference he wished us to waive, as he said, were the doctrines of atonement, of regeneration, of faith, and indeed, almost all the great doctrines of the Bible. Of course, I told him we could not receive the children upon such conditions. "Well, then," said he, "we cannot send our children to your school;" although he admitted that they were forming many bad habits, and that they needed religious instruction, yet so opposed was he to gospel truth, that he would not consent to send us his children, unless we would be silent upon these, the saving truths of the Bible.

From Rev. C. W. Monroe, Appleton, Outagamie Co.

An unusual degree of interest in preaching has been manifested on the part of some who at the first were irregular in their attendance upon the services of the sanctuary, and who were apparently wholly indifferent to religion. I can also report some other indications of good, for which I cannot be too grateful, and only hope that if the Lord has a rich blessing in store for us, he will prepare both minister and people to gather in and to use the grain increased in such a manner, that the Lord of the harvest shall have all the praise.

Some time ago, I commenced preaching at the neighboring village of Grand Chute. This appointment has been continued; the people there have erected a large school house, which they have also made quite convenient for public worship: in that we now meet. In this place we still occupy the district school room. Various hindrances, such as are peculiar to western villages, have delayed the erection of our sanctuary; but I am in strong hopes that most of these are now removed, and that the work will speedily go forward. The average attendance on the preaching of the word, and also at the Sunday school, has steadily increased

during the past quarter. Two welcome additions to the Sunday school Library, sent by friends at the East, have added numbers and interest to the school. For the last few weeks, in addition to my usual sabbath labor of preaching twice and instructing a Bible class, the superintendency of the school has devolved upon me, owing to the protracted illness of the wife of the superintendent.

Public Improvements.

The plank road to connect us with Menasha on the one side, and Kaukaulau, (the present terminus of steamboat navigation from Green Bay,) on the other, is rapidly progressing; probably will be open the whole distance (about 10 miles) in two months. The county buildings for the new county of 'Outagamie,' of which the township of Grand Chute is the county seat, were located last week on either side of the line dividing the two villages of 'Appleton' and the 'Chute.' The lovers of peace and harmony in the two places look upon this decision as a moral triumph, and are hopeful of the beneficial influence which will therefrom result.

The State improvements in the navigation of the river (the construction of locks, dams, &c.,) are in progress, though two or three years may yet elapse before their completion. When they are done, this must become a great thoroughfare, and I see nothing to prevent Appleton's becoming a place of considerable importance; a year or two will determine.

Stand for Temperance.

One sign of good, and which augurs well for the prosperity of the town, is the recent refusal of the supervisors to grant licenses for the sale of spirits to any of the five hotels in the place. Travellers and the hotel keepers themselves are almost the only indignant ones in view of this decision. One innkeeper has been fined one hundred dollars and costs for selling without a license. He has appealed, and in all probability will have the fine remitted. Still the case, as indicative of public opinion, and the moral sense of the community, is important.

From Rev. W. A. Niles, Beaver Dam,
Dodge Co.

First Year as a Missionary.

My first year as a Home Missionary has expired, and you will perhaps like to

know how a pastor's life in Wisconsin appears to me, now that I have had a year's experience. I have been disappointed. I entered this State one year since, with a commission from your Society in my pocket, to "publish the Gospel in Northern Wisconsin," expecting to labor hard and to receive little sympathy, and calculating upon no thanks from the people among whom my lot should be cast, for doing that which it was my duty to do. I took the first vacant post offered to me, and have found myself, as I say, *disappointed*. The burden of labor has proved light, because pleasant. My people have exhibited towards us a generosity of spirit and a cordiality of feeling for which I was entirely unprepared, and I am able to say (I trust with a grateful heart), "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." I mention these matters because too often the missionary at the West is obliged to report a great deficiency among those for whose temporal and eternal welfare he labors, in this *large-hearted sympathy* with himself, and the benevolent objects of his mission. Trials, every minister of the Gospel will have, and *ought* to have. It is a trial to see so many who are constant and attentive hearers at the sanctuary on the Sabbath, remaining as unconcerned as ever, following the world with its pleasures and its rewards. This should be a source of severe trial to the faithful ambassador of Christ, when he remembers that his business is, to win souls. But still, "Woe is me if I preach not the gospel," whether men hear or forbear. I had hoped to see multitudes flocking to Christ through my instrumentality. This I have not witnessed. At every communion season *some* have been added to our church—seven since my last quarterly report. Twenty three persons have been added to our church during the year covered by my commission. Nine of these were admitted on profession of their faith. Six children have been publicly consecrated to God in baptism.

The monthly concert of prayer for the conversion of the world, and the Sunday school concert have been well sustained. Our plan for systematic benevolent effort has worked well, but is capable of improvement. In accordance with it, I presented the Bible cause in October, the Home Missionary cause in January, the Tract cause in April, and the cause of Foreign Missions in July. The total raised for these and other benevolent objects amounts to \$162.67.

Our house of worship is filled every

Sabbath, and the hope and expectation are, that the coming winter will find us occupying a more commodious church.

The New Liquor Law.

As a community, we are trying the new liquor law of Wisconsin, and so far as we are concerned, it works admirably, for every one of our supervisors would resign their office rather than put their names to a license to sell intoxicating drinks as a beverage. I wish that there were "more of the same sort" to be found in our State. I do not know that any liquor is sold in town as a beverage; certainly there is a great decrease here in the amount of liquor drank since the law went into operation.

Further Aid not Required.

We do not intend making application for aid for the coming year. The American Home Missionary Society will continue, I am confident, to be held in grateful remembrance by this people. They will endeavor to exhibit their gratitude, I trust, by their contributions to your funds.

ILLINOIS.

Missionary Experience in a time of Pestilence.

It is a solemn business to pass through such scenes as are described below, and to maintain that calm trust in the Savior which is needful to fit the pastor for all that his Master and his people expect of him at such a time. But the faith that overcomes the world is sufficient for any emergency. Let the friends of missions praise God, that in the trying hour, he is with his servants, and enables them to honor him by an unflinching devotion to their spiritual duties!

From Rev. W. E. Cailin, Carthage, Hancock Co.

The first quarter of my second year's labor under the commission of your Society, has now ended, and I am called to communicate to you some of its incidents and results; and in doing so I cannot withhold a grateful acknowledgment of the good hand of our God in all his providences towards me and mine. He has spared our lives and health, and given us abundant occasion to "praise him for his

goodness, and for his wonderful works" towards us; while on our right hand and on our left many have been cut down. It is of his mercy that, hitherto in my ministry, I have never been unfitted by illness for the public labors of the Sabbath, and that disease has been almost a stranger in my family.

The second Sabbath in July I was assisting brother Barret, of Warsaw, in the services of communion season. A circus was exhibiting there, whence they came to this place, whither of course I anxiously followed it, but to find it followed by events most unlooked for and sad. I left, here, at the public house where this company of strollers tarried, a large household, consisting of the host, his wife, two sisters, six children, and a family and company tarrying for a time in the prosecution of a temporary business, together with the aged mother of the host. On returning, the following Wednesday, I was met by the announcement that the cholera had that morning appeared in this family, and that four were already dead. Although it was already late at night, I went to the house of death, and found one of the sisters, a member of our church, dead, with three others, who had lately been among the most gay and thoughtless of our youth. One was the only and idolized daughter of a believing mother and an impenitent father; another, the eldest daughter of the house, her intimate friend and companion; and the third, a young man, like the rest, from New England, who made light of his malady, and would think of no danger; but in about six hours he was dead.

I cannot describe to you the desolation of that house, nor the alarm which pervaded the community. All was confusion and dismay and fear on every side. Nor can I tell you my own emotions in view of this afflictive providence, when I thought on them as members of my congregation.

The next morning, on visiting the house of mourning, I found preparation made for the burial, and assisted in the solemn services. Almost all who could get away had gone, and those who remained were mainly intent upon flight, and were leaving the town as they had opportunity. It was suggested that Christians should meet and supplicate the mercy of God, that he would stay his hand; and as the approaching evening was that devoted by our Methodist brethren to the prayer-meeting, we met together, and besought the great disposer of life to spare, if it were possible, our guilty place; and, though we knew it not, voices were then

heard in prayer which we were soon to hear no more on earth.

The next morning the wife was taken. I saw her in the early stage of the disease, but could have little conversation with her. I saw her a few hours later, but a deep stupor was upon her, and was with her at evening when she died. I sat up alone, while those who were to have kept me company were digging her grave. The only living souls in the house were the aged grandmother, who was ill, and her surviving daughter, worn out with care and watching. Near morning dawn I was relieved from my lonely vigil, and sought repose. The other members of the stricken family had separated, and gone elsewhere to rest, but on going again in the morning, I found the oldest son returned and in the grasp of the destroyer.

A Pious Youth Called Away.

He was a young man of promise, who had been brought to the Savior while at Jacksonville preparing for college, and who less than a year ago had united, upon profession of his faith, with our little church. He had just completed the first year of his college course, and had a week before returned home to spend his vacation,—and, though we dreamed not of it,—to die. I assisted in nursing him, and at intervals spoke with him of his end, for he did not expect to live. He was calm, and his faith rested securely in his Savior. He was very solicitous for his surviving friends, his brothers and sister, and besought me to endeavor to influence them aright. I asked him what message I should bear to his classmates and college friends. Said he, "Tell those who are out of Christ to seek Jesus; and tell the President I trust in Jesus." To his father, who was almost sick also, and who came in to bid him farewell, he said, "Father, I am almost gone. Oh seek not the world, but Jesus; he is able to give a balm for all your wounded heart endures," and bade him a long "farewell." Others who came to bid him farewell, he addressed in affectionate entreaty and persuasion, testifying to them, "Whatever you may think, there is a reality in the religion of Jesus, and its consolations are such as nothing else can give;" and of one he exacted the promise that he would seek the Savior. It was a most affecting sight to see him thus give the word of a dying man to his dying fellow men, that Christ "is precious" to them that believe. Often when for a moment we were alone, I would repeat to him the promises, to encourage and

animate his faith, and pray with him. When he had for a long time ceased to speak, I spoke to him of that bright world where sin and suffering are unknown, and which he would so soon enter, and he pointed to himself and then upward, to intimate, as I supposed, that soon he should be there. Again I said, "You are now in the swellings of Jordan, but there is peace and rest beyond," to which he assented with a nod and an expressive look. Again I asked, "Is there light in the dark valley?" to which he replied as before, and again pointed to his breast and above; and seeing I did not comprehend him, he whispered, "Pray," and kneeling, I commended his departing spirit to the Savior in whom alone he trusted. I was now called out by one of the physicians and informed that the surviving aunt of our dying brother was now attacked with the disease. I endeavored to obtain assistance for her and for the feeble old grandmother, and when I returned, our dear brother was breathing his last; but even in death his eye beamed brightly as if with a vision of heaven. I closed his eyes, and, as there was no one else to do it, procured the digging of his grave and the making of his coffin, and, as the mechanic was evidently unwilling to expose himself to the disease, even took the measure of the corpse. I mention these things only to show the extent of the alarm, and the difficulty of obtaining help.

Another man died about the same hour, who had taken care of one of those who were first taken; and, in Warsaw, the father of the only daughter mentioned above, and a day earlier an uncle, and after lingering a few days, the aunt of whom I have spoken, died rather unexpectedly, when we supposed her recovering. A week after the death of our young brother, the man who mainly assisted in nursing him died also; and soon after I committed the aged grandmother to her long wished for resting place. She was 86 years of age, during 54 of which she had been a member of a Congregational church. She was the last remaining one of the nine who were members of this church at its organization fifteen years ago. Thus, within a few days, four of our little flock were suddenly taken from us, as we trust to a better world. One brother was he of whom I spoke as preparing for the christian ministry; but his race is run, and sooner than he looked for it, came the call—"Come up higher."

At a union prayer meeting soon after, I suggested a day of Fasting and Prayer for the arrest of the pestilence, and the

sanctification of affliction to us. The suggestion was approved, and a day was observed, when by request I preached a discourse appropriate to the occasion; and in the afternoon a meeting for conference and prayer was held, conducted by the Baptist minister. I trust it was to all of us a profitable season.

During this time of desolation and distress, there was one Sabbath when I did not preach; and the next Sabbath I preached only once. Since then we have maintained our usual service. I have also preached at one point in the country to large and deeply attentive congregations—the school house being crowded—and should have preached in other places as opportunity offered, had not the excessive rains, and this sickness immediately after, prevented my doing so. I intend visiting Montebello soon; for I learn that the church there needs that some one should “strengthen the things which remain, that are ready to die.”

In consequence of the presence of the cholera at the time when our communion season should have been observed, it was deferred until next Sabbath, when six individuals are to unite with us by letter, and one upon profession of her faith,—making our present number forty one.

From Rev. John Ballard, Perry, Pike Co.

Temporal Afflictions and Spiritual Prosperity.

The following was written in July; the apprehensions expressed have not been verified, we believe, to any great extent.

The cholera has visited our village and is spreading in the neighborhood. Several deaths have occurred. The people are very much alarmed, and it is difficult to obtain help to take care of the sick. Though much exposed, none of our family has taken the disease, and in this preservation we observe the divine hand and acknowledge the goodness of our God. We received intelligence this morning that one of the members of this church was attacked with this disease. It is the opinion of physicians that it will prevail this season, on account of the rains which have flooded this part of the country, inundating all the bottom lands on the creeks and rivers, carrying off houses and destroying immense numbers of horses, cattle, hogs, sheep, and poultry. Besides the bad influence on health, the loss is incalculable; and the suffering it will occasion, is beyond computation.

But in the midst of trials we can sing of mercies. Three of the members of our family have been hopefully converted within a short time past. The girl that lives with us has been anxious for her soul's salvation nearly a year, and about three months since gave her heart to God, and gives very gratifying evidence of piety. Two of our own children, a son and daughter, give evidence of a change, and have united with the church. Ten were received last Sabbath to our church on profession, and one by letter. Four or five more will unite with us next communion. Most of them are members of our Sabbath school. Two of this number, one fourteen and the other eighteen years of age, have consecrated themselves to the work of the ministry. One of the members of this church is now in a course of preparation for the ministry, and enters college this fall. What God has wrought for us is wonderful, and we can but praise his holy name.

Value of the American Home Missionary Society.

The renewal of my commission has just been received with such feelings as can be known only by those in similar circumstances. What a providence, I am ready to exclaim, that such an instrumentality should be raised up for ends so noble and God-like. What could our widely extended country do without its agency? Its design is to occupy almost the whole territory from the Atlantic to the Pacific. Under God it is our only hope, that the teeming multitudes, who will hereafter occupy this vast region of hills, and valleys and prairies, will be moulded for God and usefulness, and prevent their unequalled resources from becoming the greatest curse to our nation and the world. Those already in the western field with the scattered sheep, have no source to look to but to God and the A. H. M. Society. Should the A. H. M. S. withdraw her laborers from the wide field of her occupancy, the very pall of death would hang over the land, and the poor and the destitute, dwelling in the distant cabins and hamlets, would, if sensible of their loss, sit down in utter despair.

A young man, a son of one of our families, died without leaving any evidence of a preparation for a change of worlds. It was a source of deep affliction, not only to the immediate relatives, but to almost the whole community. When I read the note announcing his death, and

requesting me to attend the funeral, I was shocked, it was so sudden and unlooked for;—a young man, too, who promised so fair to live long. He was like the young man who came to our Savior; and though not a Christian he was amiable and lovely, and like many, expecting to be a Christian before he died. Such cases are always trying, but in this case there appeared to be something unusually afflicting. The parents were both members of our church, and the three remaining children moved in the circle of the gay. It appeared to me that my responsibility was very great, and immediately resolved on making the most I could of the solemn dispensation of Providence. I accordingly endeavored to preach in view of death and the judgment to come with affectionate plainness, from the words in Proverbs, "A wise man foreseeth the evil and hideth himself, but the simple pass on and are punished." As the family returned from the grave, the youngest of the family, a son of about eighteen years, spoke to his parents and the surviving brother and sister, of God's solemn visitation and the end he proposed in their affliction, which was, in his view, their reformation. After a few solemn words, he led the family in prayer to the source where the mourner finds relief. The father, up to this time, had never led his household in morning and evening devotions, judging that his abilities were not to be used in the edification of others. But now all his excuses vanished, and he was led to "try his own one talent," as he expressed it in conversation with me soon after. Now, it may be said of the whole family, behold they pray. The eldest son has been engaged in mercantile pursuits for a number of years in our village, and has a wide circle of acquaintance, and is as I trust exerting a good influence. He is the superintendent of a Sunday school. The change, it is remarked, is as great in the parents as in the children.

A little later, our missionary was called to weep over the departure of a beloved daughter, whose dying deportment sweetly mitigated the bereavement.

We mourn her loss, but not like those who have no hope. In the midst of affliction how good and how kind the Lord is. I find in my own experience since her departure, that my hold on the earth is weaker, and in proportion as it is weaker is my hold on heaven stronger. I desire above every thing, to be an instrument of good to this sin-ruined world while I stay in it.

Improvement.

I have labored among this people three years. At times I have felt exceedingly discouraged, but when I look back, and see what the prospects were when I commenced, what was the order or behavior in times of worship, and what little interest was taken in attending meeting, and compare that day of beginnings with the present, I think I ought not to complain or say I have spent my strength in vain. We are raising money to purchase a Sabbath school library—shall probably obtain about \$20.

There is an advancement in principle, and a closer attachment to one another and to the order of God's house. We are not interrupted by other denominations, though we have hearers of the various classes of Christians; and there is a good degree of confidence and brotherly love among us.

Yesterday our Sabbath school, on invitation, came to my house, and about eighty dined with me; a few Norwegians, English, and French children mingled with us. One, whose mother is an Irish Roman Catholic, had been invited to attend a ball in an adjoining neighborhood, but was among us. Her sister accepted the invitation and went; but this one replied, that she could not attend our meeting and the Sabbath school, and then go to the dance; nor could she go from the dance to the meeting.

A Breach Made.

One convert from a class not easily approached, frequently proves the beginning of a blessed work. It is a breach in the ramparts of worldliness, through which the standard of the cross may be borne to positions before unattainable.

Our last communion season was witness of a scene of special interest in this community. One from the circle of our young people came out from among the gay and giddy, and dedicated herself to God. It was the first occurrence of the kind. This has been a place much given to pleasure seeking, and it seemed almost beyond hope to break into the circle of pleasure's votaries; and the more was it a matter of interest to see one of their number stand forth alone and devote herself to God in the ordinance of baptism, and in covenant with his people. Another person in middle life had offered herself from the same ranks, and had been ac-

cepted by the church; but her ill health prevented her appearing. These were some of the fruits of the partial work of grace with which we were blessed last Spring: a work which we feel is steadily bearing and maturing the fruits of prayer, faith, constancy, and holy influence, in the hearts and lives of the members.

Regular Preaching the most Advantageous.

I am all the while oppressed with the feeling, that much is lost here to the steady and restraining influence of religion, for want of regular religious ser-

vices every Sabbath. With two exceptions, there has been no minister here on those days that I have been absent, during the past year. In such circumstances it is difficult to form the *habit* of sabbath-keeping among those who have no heart-reverence for the holy day. From spending one Sabbath in idleness, they come to the next with less interest in the public worship of God. They do not form the *habit* of "church-going." But while there is such a fewness of men for the missionary labor, and no more means than men, I scarcely know how to think of confining my labors to one point.

Miscellaneous.

Visit to an Infidel Celebration.

Early one afternoon, in the month of August, 1847, a colporteur of the American Tract Society called at our house, and informed me that there was to be a great celebration in the Kneeland neighborhood that afternoon; and as he desired to know what they would say and do, he should attend, and wished me to accompany him. The distance was short, it being only a mile to the place; so with staff in hand, we were soon there. The gathering was in a beautiful grove, upon the banks of the river Des Moines. The object of the assemblage was to celebrate the Anniversary of Kneeland's liberation from prison in Boston, to which place he had been sentenced for blasphemy. There were present of both sexes and of all ages, about one hundred and fifty. But probably not half of these were skeptical in their views. They came as spectators.

A platform was erected for the speakers, and the people were ranged in a circle around it. We arrived in the midst of a speech. Upon our joining the company, the snap of the eye, the sly glances, and the jogging of one another, seemed to say, "There's a priest among us, we'll have a good time." The speeches were spiced with such sweetmeats as these:—"We are not indebted to christianity for the first practical good. What has christianity done? Look at Spain! Look at Mexico! In early days Mexico was a paradise. Her people were among the most virtuous and happy. But ever since Columbus, the christian missionary, came over and converted them to christianity, they have been miserably degraded and wretched. We glory in infidelity. We

wear it as the cloak for our virtues, just as the Christians wear Christianity as the cloak for their vices." Cries of "Yes, yes, that's it," were heard from the crowd; and one who spoke for my special benefit, said, "There was St. Gregory, who was covered over with sin six feet deep."

At the close of these speeches, a pressing invitation was given me to "take the stand." But this was declined, with the remark that I came as a spectator, and that if I spoke, I could not expect to change their views. "He dare not speak without a pulpit before him. 'T wout do where there can be a reply," said an old man.

The ladies withdrew to prepare the dinner, while the men gathered thick around "the priest," to whet their appetites by "using him up." The two champions, and high priests of the day, were large gray headed men, who literally "stooped for age." One of them was an apostate from a Baptist church in Vermont, and the other from a Presbyterian church in Pennsylvania. It was perfectly evident that, if I did not speak in some manner, they would take advantage of my silence. So in giving the sequel, for the sake of convenience, I will call one of these two men *Doctor*. He was a physician. Call the other *Mr. M.*, and your Missionary, *H. M.*

I had only time to seat myself, before these two high priests stood leaning upon their staves before me, and the crowd were all around.

Mr. M.—"As I take you to be a philosopher and a theologian, I should like to ask a few questions, if you have no objection."

H. M.—"Perhaps I shall not be able

to give you satisfactory answers, but it will afford me pleasure to gratify you as far as I am able."

Mr. M.—(Very smoothly.) "Well, just for the purpose of information, will you please to tell us how large the Holy Ghost is?"

The point of this was that they did not believe in any such thing as spirit, nor in any thing that was not material; and therefore if I, "a philosopher and theologian," could not tell how large the Holy Ghost was, of course I must be the next passenger, bound for Salt river.

H. M.—"That is rather a tough question, Mr. M.; but when you are attacked with something like the bilious colic, and are distressed almost to death, and feel as though another gripe or two would take your life, how large is the pain?" (A general laugh.)

Mr. M.—"Man does what he does under the influence of circumstances, over which he has no control. He is not responsible for his actions, because he cannot help them."

H. M.—"And so you came all the way to this celebration by means of circumstances which you could not control, and all the rest have done the same thing."

Mr. M.—"Certainly. Show me a thing that is not the fruit of circumstances?"

H. M.—"Then the *priests* do what they do to exterminate infidelity and atheism, by the force of circumstances which they cannot control. But how comes it to pass that you consider them as being so greatly at fault? Why do you speak of them as being the enemies of the race? You have dealt pretty liberally in this kind of capital in your speeches to-day. Why not extol their efforts? And, more especially, why do you not celebrate the day of Kneeland's condemnation and imprisonment, as well as the day of his liberation? The Bostonians did what they did by circumstances which they could not control." (A great deal of laughing.)

Mr. M.—"But it is the *circumstances*. Men cannot control the circumstances of one of their actions."

H. M.—"Then if I take my cane and give you a sound drubbing over the head, I may sing all the way home to-night, and you will charge it all to the circumstances. You will not consider me at fault."

Mr. M.—"Yes, I'll send the circumstances to hell; I won't send you there." (A loud laugh.)

H. M.—"That's very generous. But do you act on that principle? Suppose some of those against whom you hold notes, should come and tell you that they know they owe you, but that they never

intend to pay. They would not if they could just as well as not. Wouldn't you leave their notes at the collector's office?" (Cries of, "Good, good.")

Mr. M.—"All this hair splitting about would and would not, right and wrong, good and evil, guilt and innocence, is a humbug. These terms all amount to the same thing. There is no such thing as right and wrong."

H. M.—"I knew that would follow from your doctrine, though I did not know that you would so openly avow it. But will you tell us why *you* employ these terms so freely among yourselves? and more especially when you speak of the priests? No one would ever mistrust that you really believe what you profess, when you speak of them." ("Good, good," with laughing.) "And then too, most certainly, if I give you a real drubbing with my cane, you cannot say that I do any harm; for there is no such thing. Not one of all the priests has ever done any in his life. Now to try your principle, suppose I take my cane and make a serious experiment upon your head?"

Mr. M.—(Very emphatically.) "I don't—*like*—that illustration about the cane." (A roar of laughter.) "The amount of it is, when we speak of *doing* a thing, or when we speak of right and wrong, or of the mind, soul and spirit, we use words without meaning. There is no such thing. That which is not material, is nothing."

H. M.—"Doctor, you and I have had a little conversation upon this point before, but we did not get through; and now, as it is up again, I should like—"

Doctor.—(Abruptly and sourly.) "None of your Gospel pettifogging. I know you have got fables, and parables, and visions, and dreams, and soul, and spirit, and Holy Ghost and all, in your Bible; but—(Cries of, "Let him go on! Let him go on!")

H. M.—"You may call it pettifogging, or what you please, Doctor. I will try to talk common sense, but will leave it to the company to decide whether I do or not. If I understand you, Mr. M., you say that that which is not material, is nothing."

Mr. M.—"Yes, that's it. Immateriality is an absurdity."

H. M.—"Then all thoughts, and all the products of the mind are material also."

Mr. M.—"Most certainly."

H. M.—"And the mind, or the soul, and all the thoughts, whatever we call them, are matter, and so have the attributes of matter, such as length, breadth, thickness, weight?"

Mr. M.—"Certainly. It is absurd to talk of a thing which is not material. Immateriality is an absurdity."

H. M.—"Very well. When we communicate thoughts, we communicate matter. We communicate shape, size, and weight. That is understood. Now then, if you two old men continue to talk to me, and I receive your thoughts without making any reply, *you will reduce yourselves to skeletons; and I, though small, bid fair to become a pretty corpulent man.*" (The woods rang with laughter.)

We were now interrupted by the call to dinner. To this I was politely invited, and was conducted to the head of the table. After we were seated, and while the waiters were serving, the Doctor asked me if I could partake at their table without "grace," to which I replied, that if they could not permit me to invoke a blessing publicly, I was not limited to that method of doing it. Soon after this, the Doctor said to some of those who sat the other side of him from me, "He eats with publicans and sinners;" and I could not help replying to this, that I was happy to see him recognize the distinction.

Dinner being over, and the furniture removed, seats were placed upon, and in front of the tables, for the ladies, while the gentlemen were ranged in the form of a semicircle in front of, and facing the ladies. The "priest" was conducted to a chair a little forward of the center of the half circle, and also facing the ladies. The toast-master stood by his side. And now for the toasts; it being understood that time will be given after each one, for a laugh or a speech; just as the spirit shall move. One toast was read very deliberately and emphatically; but all was silent as death. Another was read, and another. Still, not a smile nor a word. There was a rustle from the very painfulness of the silence. The toast-master then abandoned the reading of toasts, and called for volunteers. A few responded to the call, and a few toasts and one or two pieces of rhyme were given. One of the toasts was substantially this:—"Eighteen hundred and fourteen years ago, Jesus Christ was imprisoned for blasphemy; and — years ago, Abner Kneeland was imprisoned for the same crime; the latter a philosopher, the former a juggler." The design of all the toasts, as well as the previous speeches, seemed to be, to deliver themselves of the gall and spleen they had treasured up against priests, priestcraft, and religion. But during the whole of this part of the celebration, there was little laughter, and not a single speech; a result very different

from what they intended and expected. They were evidently under great restraint. Their consciences revolted at their own sentiments and performances. And judging from their appearance, one could not help thinking that they felt themselves thoroughly unmasked, and that the absurdity of their principles had been exposed. But they went through.

The grand finale was to be fiddling, and probably dancing. When it was announced that there were to be no more toasts, the writer arose and remarked that he came simply to see and hear, without the expectation of changing their views, or of having his own changed. He then thanked them for their courtesy and hospitality, and left. The next day, however, he received through the post-office, post paid, a letter from a prominent man of the occasion, saying he regretted that my remarks on leaving, did not receive a courteous reply, and he wished to express in writing what he considered due to me in the circumstances.

In closing, I would simply remark, that if any regard it improper for a minister to go to such a place, I have nothing to say. It is up hill business to go; but by going sometimes, one can learn how they elaborate infidel influence, and how they diffuse it abroad. Yet no labored argument, nor all the lectures on the Evidences of Christianity, which the writer could give would be felt, as was this method of taking them upon their own foundation. The most effectual method of dealing with infidels and atheists, is, to "answer them according to their folly." For months after this encounter, the writer did not meet one of the company without witnessing a smile upon his countenance. They have been far more courteous and friendly ever since. And the writer has not heard that they have had another celebration since.

Salary Maxims.

He is a glutton who lives to eat, not he who eats to live: so he is a hireling preacher who preaches that he may take pay, not he who takes pay that he may preach—an important distinction, but overlooked by those who talk loudest and longest about hirelings.

"The Lord hath ordained that they who preach the gospel, should live of the gospel." How do they explain this text, who wish to have their minister live, not by the gospel, but by farming or school-teaching?

The congregation who compel their pastor to spend two thirds of his time on the farm or in the school-house, ought to be satisfied if he gives to them the remaining one third; but they are generally the ones who demand of him four thirds.

If the care of souls is so light a matter as only to demand a few fragments of the preacher's time after he is exhausted with secular toils, then let us abolish the ministry, and every man do his own preaching; otherwise, let us leave the holy ministry on the basis upon which our Lord placed it.

The cant about hiring preachers takes marvelously with many, because the nearest road to their hearts, and the one most traveled, is through their purses.

Men soon become very fastidious about that which they have for nothing. How few thank God for air and water! It is, therefore, a wise arrangement of Christ that men should pay for the ordinances of the gospel, lest they learn to despise them.

A comfortable support to a pastor—not only voted, but promptly paid—is a three fold blessing—a blessing to him who receives it, and a double blessing to them who give it.

Appointments by the Executive Committee of the A. H. M. S., during the month of September 1851.

Not in Commission last year.

Rev. Luther R. White, to go to Iowa.
 Rev. John T. Marsh, Wisconsin.
 Rev. Josiah Porter, Spring Creek, Ill.
 Rev. Henry D. Platt, Brighton, Brooklyn and Wag-
 oner's Prairie, Ill.
 Rev. A. B. Pratt, Vienna, Mich.
 Rev. James R. Wright, Sheffield, O.
 Rev. William F. Millikan, Avon, O.
 Rev. B. F. Sharp, Independence, O.
 Rev. Isaac Winans, Garrettsville, O.
 Rev. H. N. Norton, Busti, N. Y.
 Rev. S. P. Gammage, New Berlin, N. Y.
 Rev. M. Thacher, Genoa, N. Y.
 Rev. D. F. Judson, Gaines, N. Y.
 Rev. H. W. Gilbert, Windsor, N. Y.
 Rev. W. H. Willcox, Cranston, R. I.

Re-appointed.

Rev. C. V. Hess, Germans in Garnaville and Far-
 mersburg, Iowa.
 Rev. J. M. Gumbell, Germans in Fort Madison, Io-
 wa.
 Rev. Joseph S. Emery, Sheboygan Falls, Wis.

Rev. H. M. Parmelee, Fairfield, Wis.
 Rev. Lucius Foote, Delavan, Wis.
 Rev. John Reynard, Shullsburg, Wis.
 Rev. G. A. M. Renshaw, Bowdard, Mo.
 Rev. Darius Gore, Wethersfield, Ill.
 Rev. George B. Hubbard, Lamoille, Ill.
 Rev. Lysander Kelsey, Madison and Wheelers-
 burgh, O.
 Rev. A. G. Martin, Vermillion, O.
 Rev. A. Saunders, Rome, O.
 Rev. G. C. Judson, Grafton and Eaton, O.
 Rev. J. M. Graham, desitutions in Shenandoah
 Co., Va.
 Rev. L. L. Radcliff, Randolph, Pa.
 Rev. Lewis F. Laine, Portland, N. Y.
 Rev. J. Petrie, W. Dresden, N. Y.
 Rev. J. Van Antwerp, Hume, N. Y.
 Rev. Charles Crocker, Glenwood, N. Y.
 Rev. Hiram Harris, Borodino, N. Y.
 Rev. D. A. Abbey, Mead's Creek, N. Y.
 Rev. Hosea Kittredge, Red Creek, N. Y.
 Rev. Sylvester Cowles, Olean, N. Y.
 Rev. Nathaniel Hurd, Fairfield, N. Y.
 Rev. O. F. Otis, Chepachet, R. I.
 Rev. J. M. Davis, Woonsocket, R. I.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of September, 1851.

MAINE—
 Solon Village, Dr. M. Bodwell, \$2 50
NEW HAMPSHIRE—
 Received by Rev. B. P. Stone,
 New Hampshire Miss. Soc., 1,000 00
 Antrim, 14 25
 Concord, Ladies' Miss. Sew. Circle, 3 00
 Fishersville, Mrs. Jane Chandler, L. M.
 in full, 15 00
 Loudon Center, Sab. Sch., 5 63
 Northampton, Ladies' Sew. Soc., 20 00
 Campton, by Rev. C. Shedd, 3 00
 Dover, Ladies' H. M. S., by Miss C. M.
 Palmer, 3 00
 Nashua, Olive St. Ch., to const. Deac.

James Hartshorne, Lucius C. Alexan-
 der and Mrs. Caroline E. Bennett, Life
 Members, 168 85
 Rev. Mr. Swain's Ch., Juv. Miss. Sew.
 Circle, by Miss. S. B. B. Kittredge, 2 00
 Warner, Fem. Char. Soc., by A. Wood, 3 00
VERMONT—
 Newbury, Cong. Ch. and Soc., Mrs. Anna
 Atkinson L. M. in full, \$10; others \$10,
 by Rev. A. Dean, Jun., 20 00
MASSACHUSETTS—
 Home Missionary Society, by B. Perkins,
 Treas., 1,000 00

Brookline, Ellen Craft and Sisters,	3 00
Chickopee, Ladies, by Mrs. Dr. D. K. Parsons,	5 00
Cumington, Village Ch. Ladies' Benev. Ass'n, to const. Jerijah Barber a L. M., by Mrs. J. A. Clark,	35 50
Hampshire Miss. Soc., by E. Williams, Treas.	
Chesterfield, a Lady,	2 00
Hatfield,	103 25
Middlefield,	57 50
Northampton, First Parish, \$87 46; Sab. Sch., \$8 29; South Farms, \$5,	100 70
West Cumington,	6 68
West Hampton, Ladies,	14 82
Whateley, First Parish,	12 83
Worthington,	67 50
Other sources,	34 72
	400 00

Haverhill, West Ch. and Soc., by A. Cross,	5 00
Mount Holyoke Seminary, Teachers and Pupils, by A. Mervin,	183 00
North Brookfield, Ladies' Sew. Circle, by Miss A. F. Snell,	5 00
Shrewsbury, a friend, by Rev. N. M. Williams,	5 00
South Amherst, Ladies' Sew. Soc., by Emma Herrick,	1 00
South Deerfield, First Cong. Ch. and Soc. Ladies' Benev. Soc., by Mrs. Austin Ware,	6 00
South Hadley, West. Dist. Sew. Soc., by Mrs. Josiah Gaylord,	4 00
South Sunderland, Sew. Soc., by A. Russell,	3 00
South Weymouth, Fem. Char. Soc., by Lydia Pratt, \$3; Ladies' Circle of Industry, by Rev. W. M. Harding, \$5,	8 00
Whateley, First Parish, Ladies' Benev. Soc., by J. H. Temple,	5 00

CONNECTICUT—

Branford, E. Linsley, by Rev. T. P. Gillett,	2 00
Bridgeport, Second Cong. Ch. Ladies' H. M. S., by Mrs. S. W. Baldwin,	3 00
Bristol, Ladies' Benev. Soc., by Mrs. A. Wilcox,	4 00
Center Brook, Young Ladies' Sew. Soc., by Mrs. W. F. Sanford,	1 00
Chaplin, Natchaug Dist. Ladies' Sew. Soc., by Laura A. Clark,	3 00
Clinton, Benev. Assoc., by S. L. Stevens,	30 00
Darien, G. G. Waterbury,	5 00
East Haddam, Ladies' Benev. Soc., by Rev. Wm. Russell,	3 00
Fair Haven, Cong. Ch., Individuals, by Rev. B. Hart,	7 00
Goshen, Sew. Circle, by Mrs. A. E. Perrin,	3 00
Greenwich, First Cong. Ch. and Soc., \$26 90; Sab. Sch., \$3 10; to const. James Henry Hoyt a L. M.; Rev. S. B. S. Bissell, \$5,	35 00
Second Cong. Ch. and Soc., by Mr. But-ton,	100 09
Griswold, Ladies' Benev. Assoc., by Hannah Tucker,	4 00
Guilford, First Cong. Ch. Ladies' Sew. Soc., by Mrs. Fanny M. Fowler,	8 42
Huntington, Mrs. Betsey Punderson,	5 00
Kent, Mrs. D. Smith,	6 00
Middletown, Samuel D. Hubbard,	100 00
New Haven, First Cong. Ch., by A. Walker,	2 00
North Ch. Ladies, by Mrs. H. W. Dutton,	5 00
New Milford, Ladies' Sew. Soc., by H. Blakeman,	3 00
Pomfret, Fem. Benev. Soc., by Mrs. C. C. Williams,	5 00
Rockville, First Cong. Ch., to const. J. N. Stickney a L. D., by S. W. Johnson,	100 00
South Coventry, Cong. Ch. and Soc., by Rev. C. Hyde,	36 00
Southington, Ladies' Sew. Soc., by Miss J. R. Jones,	4 00

Thompson, Ladies' Sew. Soc., by Miss Hope B. Gay,	3 00
Vernon, Char. Soc., by Julia S. Kellogg,	2 00
Westbrook, First Cong. Ch. and Soc., Coll. in addition, by Rev. W. A. Hyde,	3 38
West Cornwall, Ladies' Benev. Soc., by Mrs. E. Wheaton,	5 00
West Hartford, Ladies' Benev. Soc., by Julia A. Flagg,	4 00
Young Ladies' Benev. Soc., by Laura W. Cone,	5 00
Westminster, Ladies' Sew. Circle, by Mrs. N. A. Dewing,	6 00
Westport, Cong. Ch. and Soc., by E. Swift,	53 00
Wolcottville, Ladies' Benev. Soc., by I. T. Calhoun,	3 00
Woodbury, North Cong. Ch. and Soc., by J. S. Miner,	80 00

NEW YORK—

Albany, E. Gates,	3 00
Brockett's Bridge, Miss M. McArthur,	1 00
Brooklyn, viz:	
Clinton Avenue Cong. Ch.,	30 00
South Presb. Ch., Mon. Con. Coll., by J. Robinson, \$111 09; M. N. Lawrence, \$12,	123 09
Canaan Four Corners, by S. A. Clarke,	2 00
Canterbury, a friend,	5 00
Carthage, Mrs. M. Lathrop,	5 00
Clintonville, Presb. Ch. and Soc., by Rev. P. J. H. Myers,	12 50
Danville Village, Second Presb. Ch. and Cong., by W. F. Clark,	20 00
East Durham, Henry W. Snyder, to const. Orrin Osborne a L. M.,	30 00
Fredonia, Presb. Ch. and Soc., by H. Walton, \$29 30; Estate of R. J. Munson, by J. Crane, Ex'r, \$5,	34 30
Greenfield, Cong. Ch., by Rev. J. B. Eastman,	25 00
Goshen, Dr. J. S. Crane,	10 00
Haverstraw, First Presb. Ch., by Rev. J. H. Trowbridge,	22 37
Livingstonville, R. Bostwick, by Rev. T. Williston,	1 00
Mooresburgh, by Rev. J. B. Logan,	1 00
New York City, viz:	
M. Merrill,	2 00
Central Presb. Ch., Mrs. Knapp,	3 00
Mercer St. Ch., Mon. Con. Coll., by R. Lockwood, \$6 63; J. W. Tucker, \$20; W. G. Rule, 5,	31 63
Hammond St. Ch., Jeremiah Baker, one half, his own additional subscription, and the other, the property of his infant son, deceased, Walter Augustus Baker,	10 00
Church of the Puritans, Mon. Con. Coll., by W. H. Smith,	15 52
Sixth St. Ch., E. W. Hutchins,	5 00
Otisco, Z. Merriam,	0 50
Pottersville, W. H. Bun,	2 00
Stamford, Presb. Ch.,	1 00
Ticonderoga, Cong. Ch., by Rev. H. Herriell,	9 00
Watertown, Second Presb. Ch., to const. Dr. James K. Bates a L. M., by Rev. P. Snyder,	40 00
West Durham, Ladies' Mite Soc., by Rev. L. H. Fellows,	3 00
Westfield, Presb. Ch. and Cong., by S. H. Hungerford,	35 00
Windham Center, Young People's Benev. Soc., by E. B. Potter,	8 36

NEW JERSEY—

Clintonville, Mrs. E. G. Hyde,	10 00
Cranesville, First Presb. Ch., by Rev. A. H. Lilly,	3 86
Morristown, Louisa D. Canfield,	5 00
New Providence, in full of legacy of Miss Margaret Riggs, by J. L. Riggs,	32 14
West Bloomfield, Presb. Ch., by W. S. Morris,	65 00

PENNSYLVANIA—

Carbondale, Ladies, by T. S. Ward,	2 00
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VIRGINIA—		
Glade Spring, Rev. L. R. Morrison,	2 33	
TENNESSEE—		
Jonesboro, Presb. Ch., by Rev. R. P. Wells,	20 00	
OHIO—		
Ellsworth, Lynds Lord, in full to const.		
Thomas Lord, of Medina, Ill., a L. M.,	15 00	
Johnstown, Presb. Ch., Coll., \$15 28; Rev.		
E. Garland, \$10; Mrs. Garland, \$5,	30 28	
Marietta, David Putnam,	200 00	
Western Reserve Agency, by Rev. M. Tracy,	331 20	
Wheelerburg, Presb. Ch., by Rev. L. Kelsey,	15 00	
Received by Rev. J. N. Whipple,		
Jefferson, Presb. Ch.,	4 62	
Locke, Cong. Ch.,	14 00	
New Albany, Cong. Ch.,	4 08	
INDIANA—		
Evansville, Ger. Evan. Ch., by Rev. G. H. Zumpe,	7 00	
Terstegan, Zion's Ch., by Rev. L. Austman,	50	
ILLINOIS—		
Bristol, Cong. Ch., by Rev. W. Beardsley, \$8; a friend, 5,	13 00	
Lacon, Presb. Ch., Coll., \$60; Mon. Con. Coll., 15; by Rev. J. Fowler,	75 00	
MICHIGAN—		
Presb. Ch., by W. H. Boyd,	20 00	
Royal Oak, Cong. Ch., by Rev. H. Lucas,	3 00	
WISCONSIN—		
Delavan, in part of legacy of Miss Lydia Perkins, by C. Parsons,	50 00	
Green Bay, Presb. Ch., Mon. Con. Coll., by D. Butler,	14 00	
IOWA—		
Albia, Presb. Ch., by Rev. C. Burnham,	2 55	
Bellevue, Cong. Ch., by Rev. W. L. Coleman,	1 00	
Davenport, Cong. Ch., Mon. Con. Coll., by Rev. E. Adams,	9 00	
Dubuque, Cong. Ch., Mon. Con. Coll., by Rev. J. C. Holbrook,	50 00	
Fort Des Moines, Cong. Ch., by Rev. T. Bird,	6 25	
Maquoketa, Cong. Ch., Mon. Con. Coll., by Rev. J. W. Windsor,	1 25	
HOME MISSIONARY,	50 00	
	\$5,047 68	

J. CORNING, Treasurer.

Donations of Clothing, &c.

Bridgeport, Ct., Second Cong. Ch., Ladies' H. M. S., by Mrs. S. W. Baldwin, a barrel.		
Bristol, Ct., Ladies' Benev. Soc., by Mrs. A. Wilcox, a box,	65 04	
Brookline, Mass., Miss Ellen Craft and Sisters, a box,	23 00	
Campton, N. H., by Rev. C. Shedd, a box,	51 44	
Canaan Four Corners, N. Y., a barrel.		
Center Brook, Ct., Young Ladies' Sew. Soc., by Mrs. F. W. Sanford, a barrel,	27 44	
Chaplin, Ct., Natchaug Dist. Ladies' Sew. Soc., by Laura A. Clark, a box,		
Concord, N. H., a box: Miss Sew. Circle, by Rev. B. P. Stone, a barrel,	55 54	
Dover, N. H., Ladies' H. M. S., by Miss C. M. Palmer, a box,	43 28	
East Cummington, Mass., Ladies' Benev. Assoc., by Julia P. Clark, a barrel,	31 62	
East Hampton, Ct., a barrel.		
Goshen, Ct., Sew. Circle, by Mrs. A. E. Perrin, a box,	62 28	
Guilford, Ct., First Cong. Soc., Ladies' Sew. Soc., by Mrs. F. M. Fowler, a box,	40 27	
Haverhill, Mass., West Ch. and Soc., by A. Cross, a barrel,	48 39	
Ithaca, N. Y., First Presb. Ch., Ladies' H. M. S., by J. S. Parker, a box,	61 60	
Morristown, N. J., Louisa D. Canfield, a box,	17 50	
Nashua, N. H., Juv. Miss. Sew. Circle, by Miss S. B. B. Kittredge, a box,	32 00	
New Haven, Ct., First Cong. Ch., Ladies, by A. Walker, 2 boxes.		
North Ch., by H. W. Dutton, a barrel.		
New Milford, Ct., Ladies' Sew. Soc., by H. Blackman, a box,	40 16	
North Brookfield, Mass., Ladies' Sew. Soc., by Miss A. T. Snell, a box,	57 00	
Pomfret, Ct., Fem. Benev. Soc., by Mrs. C. C. Williams, a box,	65 00	
Somers, N. Y., Presb. Ch., Ladies, by Rev. D. D. T. McLaughlin, a cask,	52 09	
South Amherst, Mass., Ladies' Sew. Soc., by Emma Merrick, a barrel,	31 00	
South Deerfield, Mass., Ladies' Benev. Soc., by Mrs. A. Ware, a box,	99 67	
South Hadley, Mass., West. Dist. Ladies' Sew. Soc., by Mrs. J. Gaylord, a box,	36 18	
Southington, Ct., Ladies' Sew. Soc., by Rev. E. C. Jones, a box,	57 87	
South Reading, Mass., a barrel.		
South Sunderland, Mass., Sew. Soc., by A. Russell, a barrel,	48 25	
South Weymouth, Mass., Un. Cong. Ch. and Soc., Ladies' Circle of Industry, by Rev. W. M. Harding, a box,	50 00	
Rev. Mr. Terry's Ch., Young Ladies' Char. Soc., by Florida Grover, a box,	43 86	
Fem. Char. Soc., by Lydia Pratt, a box.		
Thompson, Ct., Ladies' Sew. Soc., by Miss Hope B. Gay, a box,	57 42	
Vernon, Ct., Char. Soc., by Julia S. Kellogg, a box,	25 78	
Warner, N. H., Fem. Char. Soc., by A. Wood, a box,	23 00	
Washington, D. C., Fourth Presb. Ch., Sew. Circle, by Mrs. Z. W. Denham, a box.		
West Cornwall, Ct., Ladies' Benev. Soc., by Mrs. Eliza Wheaton, a box,	33 58	
West Hartford, Ct., Ladies' Benev. Assoc., by Julia A. Flagg, a cask,	52 52	
Young Ladies' Benev. Soc., by Laura W. Cone, a barrel,	30 40	
Westminster, Ct., Ladies' Sew. Circle, by Mrs. N. A. Dewing, a barrel,	28 29	
Whateley, Mass., First Parish, Ladies' Benev. Soc., by J. H. Temple, a box,	45 00	
Wolcottville, Ct., Ladies' Benev. Soc., by J. F. Calhoun, a box,	59 12	
One box and one barrel, source unknown.		

Receipts of the Central Agency at Utica, N. Y., during the quarter ending Sept. 1, 1851. REV. R. F. CLEVELAND, Secretary.

Buel, Presb. Ch., Coll.,	10 00
Carlisle, do.	45 00
Cherry Valley, do.	47 77
Rev. E. Crane,	1 00
Deerfield, Coll.,	5 00
Erie County, Bequest of Mrs. M. Cleveland,	8 00
Fayetteville, Presb. Ch.,	42 25
Homer, A. Rice, in part to const. Miss G. B. Rice a L. M.,	10 00
Kingsboro, S. S. Mills, of Gloversville, L. M., \$30; others, \$4,	34 00
Laurens,	17 43
Lysander, of which \$30 is to const. Deac. Asa Benedict a L. M., \$34 50; Fem. H. M. Assoc., \$19 50,	54 00
Malone, Mrs. E. Winchester,	1 00
Manlius, Presb. Ch.,	45 00
Marcellus, Presb. Ch., N. Gremis, \$5, others, \$29,	34 00
Middlefield, Coll. in part,	40 00
Onondaga Hollow,	7 00
Oriskany, a deceased friend, by Rev. P. Field,	8 50
Pierrepont, Coll.,	5 00
Poolville, Coll.,	10 00
Richfield, to const. J. Bates a L. M.,	30 00

Sackett's Harbor, Coll.,	36 00
Springfield, Coll. in part,	27 12
Unadilla, Presb. Ch.,	1 46
Wampsville, Coll.,	10 38
Watertown, First Presb. Ch.,	129 79
Westford, do.	35 00
	<hr/> \$694 70

Donations of Clothing, &c., received by the Central Agency.

Guilford, Benev. Sew. Soc., a box.
Syracuse, First Presb. Ch., a box.

The Cincinnati Agency, O., acknowledges the receipt of the following sums. REV. HENRY LITTLE, Secretary.

OHIO—

Aurora,	26 50
Dayton,	200 00
Larkland,	7 95
Piqua,	3 27
Troy,	75 00
Walnut Hills,	1 00
Seventh Cong. Ch.	82 15

INDIANA—

Black Creek,	4 00
Columbus,	1 60
Greenwood,	17 22
Laporte,	32 14
Mizpeh,	20 00
Vevay,	1 00
Zoar,	95
	<hr/> \$472 78

REV. DEXTER CLARY acknowledges the receipt of the following sums in Wisconsin to Aug. 18, 1851.

Beloit, First Cong. Ch. \$47.57; B. Durham in full to const. James Durham a L. M., \$15,	62 57
Presb. Ch.,	16 47
Sheboygan Falls, Cong. Ch.,	6 88
Waukegan, Cong. Ch., by Rev. Mr. Persons,	20 50
	<hr/> \$106 42

The New Hampshire Missionary Society acknowledges the receipt of the following sums from March 25th to Sept. 25th, 1851. REV. B. P. STONE, Secretary.

Andover, Cong. Ch. and Soc.,	4 06
Antrim, Presb. Ch. and Soc., \$12.95; Ladies, \$11,	23 95
Bedford, Presb. Ch. and Soc.,	132 00
Bennington, Cong. Ch. and Soc.,	19 00
Bethlehem,	19 16
Boscawen, West Cong. Ch. and Soc., \$24; Paul Dodge, L. M., \$30,	54 00
Brentwood, Cong. Ch. and Soc.,	32 00
Bristol, in full to const. Rev. D. O. Norton a L. M.,	25 00
Brookline, Cong. Ch. and Soc.,	30 00
Campton, Cong. Ch. and Soc.,	8 10
Canaan, Mrs. Sarah Harris, \$5; Mrs. Folensburg, \$1,	6 00
Candia, Cong. Ch. and Soc., \$69; legacy of Wm. Robie, \$100,	169 00
Canterbury, Cong. Ch. and Soc.,	20 00
Carroll Co., a friend,	5 00
Center Harbor, Cong. Ch. and Soc.,	10 00
Charlestown, Cong. Ch. and Soc.,	20 00
Chester, Cong. Ch. and Soc., \$51; J. W. Noyes, \$10,	61 00
Claremont,	30 46
Concord, viz:	
First Con. Ch. and Soc., \$108.67; Mrs.	

Charlotte Watson, \$5; Mrs. Elizabeth Bradley, \$5; Deac. B. Farnum, \$10; N. Ballard, \$2,	130 67
East Cong. Ch. and Soc., \$5.44; Rev. W. Fifield, \$5; Deac. John Eastman, \$5,	15 44
South Cong. Ch. and Soc., Rev. B. P. Stone and wife, \$10; Mrs. Mary Farrington, \$5; Samuel Farrington, \$10,	25 00
Coos Co. Conf. of Churches,	9 35
Cornish, Cong. Ch. and Soc.,	9 84
Dover, Cong. Ch. and Soc.,	124 50
Dublin, Cong. Ch. and Soc.,	12 00
Epping, Cong. Ch. and Soc.,	18 54
Exeter, First Cong. Ch. and Soc.,	35 75
Fitzwilliam, Cong. Ch. and Soc.,	40 00
Franconia, Cong. Ch. and Soc.,	5 00
Gilmanston, Cong. Ch.,	5 64
Gilsam, Cong. Ch. and Soc.,	10 50
Goffstown, Mrs. F. Moody,	1 00
Goshen, Cong. Ch. and Soc.,	16 10
Groton, Mrs. Lewis Cummings, \$5; D. Cummings, \$5,	10 00
Hancock, Cong. Ch. and Soc.,	21 00
Harrisville, Cong. Ch., \$7; Benev. Assoc., \$10,	17 00
Haverhill, Cong. Ch. and Soc., \$31.86; A. R. Merrill, \$5,	36 86
Henniker, Abel Connor,	10 00
Hillsboro Bridge, Cong. Ch. and Soc.,	22 82
Hillsboro Center, an individual,	1 00
Hinsdale, Cong. Ch. and Soc.,	25 00
Hollis, Benev. Assoc.,	35 85
Hopkinton, Cong. Ch. and Soc.,	18 05
Hudson, Cong. Ch. and Soc.,	7 91
Jaffray, East Cong. Ch. and Soc.,	4 33
Keene, Gent. Assoc., \$59.75; Ladies' Heabon Soc., 71; Mon. Con. Coll., \$31.39,	162 14
Lebanon West, Deac. Samuel Wood, 2d.,	15 00
Lempster, Cong. Ch.,	19 75
Littleton, Cong. Ch., \$13 87; Abijah Allen, \$4; legacy of Willis Wilder, \$50,	67 87
Lyme, Cong. Ch.,	90 00
Lyndeboro, Cong. Ch.,	49 47
Manchester, First Ch., \$26.89; James Hersey, \$5,	31 89
Marlboro, Cong. Ch.,	4 00
Meredith, Village Cong. Ch., \$22.10; Mrs. S. Sanborn, \$2,	24 10
Merrimac, Rev. G. C. Little,	2 00
Moultonboro, Cong. Ch., \$6; Mrs. M. Dodge, \$2,	8 00
Mount Vernon, Cong. Ch. and Soc., \$30; T. Kittredge, \$5,	35 00
Nelson, Cong. Ch. and Soc.,	16 00
New Alsted, Cong. Ch. and Soc., \$9.43; Rev. J. W. Perkins, \$5,	14 43
New Boston, Presb. Ch. and Soc.,	13 79
New Ipswich, Cong. Ch. and Soc.,	13 00
Newport, Cong. Ch. and Soc., \$42.99; Mrs. Susan Reed, \$10,	52 99
Northampton, Cong. Ch. and Soc.,	7 25
Northwood, Cong. Ch. and Soc.,	8 00
Nottingham, Cong. Ch. and Soc.,	5 00
Ossipee, Cong. Ch. and Soc., \$8; individuals, \$18,	26 00
Pembroke, Cong. Ch. and Soc., \$23.09. legacy of Mrs. C. Osgood, \$7,	35 09
Pittsfield, Cong. Ch. and Soc.,	31 75
Plainfield, Cong. Ch. and Soc., \$6.50; Rev. J. Searls, \$5,	11 50
Portsmouth, Cong. Ch. and Soc.,	53 00
Rindge, Cong. Ch. and Soc., \$17.54; Fem. Aux. H. M. S., \$27.35; J. B. Bruce, \$10,	54 89
Salisbury, legacy of Mrs. Mary Bowers,	100 00
Sanbornton, Cong. Ch. and Soc.,	10 00
Stoddard, Ladies' Sew. Soc.,	5 00
Sullivan, Cong. Ch. and Soc.,	15 65
Swansey, Cong. Ch. and Soc.,	11 00
Temple, Cong. Ch. and Soc.,	21 04
Troy, Cong. Ch. and Soc.,	18 00
Wakefield, Cong. Ch. and Soc.,	23 00
Walpole, Cong. Ch. and Soc., \$30; Miss R. Sparhawk, \$5,	35 00
Warner, Deac. F. Eaton,	2 00
Washington, Cong. Ch. and Soc.,	10 00
Westminster, Cong. Ch. and Soc.,	30 00
Windham, Pres. Ch. and Soc.,	29 67
Coll. at General Association,	43 77
Legacy in part from Sanborn estate,	704 00
Dividend on Rail Road Stock,	46 00

Cent Societies.

Amherst,	22 30
Andover,	2 00
Antrim,	9 08
Barrington,	5 00
Bedford,	35 50
Bennington,	11 00
Boscawen East,	16 48
Boscawen West,	21 23
Bradford,	16 06
Brentwood,	18 34
Bridgewater,	2 08
Bristol,	4 11
Campion,	22 17
Candia,	19 24
Canterbury,	10 00
Center Harbor,	6 66
Charlestown,	10 35
Claremont,	9 88
Concord, First Ch.,	23 36
Concord East,	20 77
Concord West,	21 16
Cornish,	4 07
Croydon,	5 55
Danbury,	10 51
Deerfield,	11 00
Dover,	30 00
Dublin,	6 00
Dumbarton,	30 00
Epping,	9 36
Epson,	11 33
Exeter,	42 12
Fitzwilliam,	12 44
Franklin,	17 12
Gilmanton Iron Works,	13 82
Gilsum,	6 50
Hancock,	24 34
Haverhill,	30 00
Hebron,	5 50
Heniker,	9 43
Hill,	3 10
Hillsboro Center,	15 39
Hopkinton,	13 53
Hudson,	15 67
Jaffrey,	5 10
Keene,	30 00
Lebanon Center,	25 00
Litchfield,	9 82
Littleton,	2 50
Londonderry,	33 09
Loudon Village,	6 52
Manchester, First Ch.,	64 31
Marlboro,	8 51
Meredith Bridge,	28 00
Meredith Village,	12 14
Meriden,	14 49
New Ipswich,	16 52
Nelson,	10 65
Newport,	19 53
Northampton,	18 73
North Walboro,	7 00
Ossipee,	14 00
Pelham,	22 00
Pembroke,	28 10
Pittsfield,	25 50
Plainfield,	5 50
Plymouth,	35 00
Portsmouth,	40 00
Rochester,	20 00
Salem,	17 00
Salisbury,	15 00
Sanbornston,	5 00
Stoddard,	11 00
Tamworth,	12 00
Washington,	9 00
West Lebanon,	17 25
Windham,	18 90
	\$4,555 25

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of August, 1851. BEJAMIN PERKINS, Treasurer.

Amherst, Faculty and Students of Amherst College,	88 00
Andover, Teachers and Students in Phillip's Academy, to const. M. McHose a L. M.,	43 50

Charlestown, First Cong. Ch. and Soc.,	110 00
Danvers, Third Cong. Ch. and Soc., to const. Mrs. Lydia M. Fletcher a L. M.,	49 00
Dorchester, Second Ch., a friend,	25 00
Dover, Miss Mary Wight,	5 00
Essex North, Aux. Soc., James Caldwell, Treas. Newbury Ladies, \$104.28, Gent., \$31.87, with \$100 from Mrs. Greenleaf in July, to const. Josiah Little (by three nieces). Joseph D. Coffin, Wm. I. Currier, Ebenezer Savory, Mrs. John P. Pearson, Mrs. Charlotte H. Bartlett, Mrs. Andrew Miltimore, Mrs. Josiah Pillsbury, Life Members,	136 15
Framingham, Hollis Evangelical Society, to const. Rev. Increase N. Tarbox a L. D.,	100 00
Grafton, Evan. Cong. Soc., to const. Oliver M. Brigham a L. M.,	30 00
Hampden Co. H. M. S., H. Brewer, Jun., Treas., of which \$75 is from the Ladies' Sew. Soc. in Rev. Mr. Buckingham's Soc., Springfield, for support of a Missionary at the West,	677 00
Medford, legacy of Miss Anna Bryant, by E. Hayden, Ex'r,	100 00
North Adams, Cong. Ch. and Soc.,	26 87
North Reading, Addison Flint,	5 00
South Amherst, N. C. Dickinson,	15 00
South Deerfield, Monument Ch. and Soc., to const. Edward Clark a L. M.	30 00
Sutton, Cong. Ch. and Soc.,	31 00
Templeton, Rev. Mr. Sabin's Ch. and Soc.,	60 00
Woburn, North Ch. Free Gift Soc.,	4 00
	\$1,535 22

The Philadelphia Home Missionary Society acknowledges the receipt of the following sums, from June 1st to Sept. 1st, 1851. REV. ROBERT ADAIR, Secretary.

NEW JERSEY—	
Boonton, Coll. in part,	25 45
Fairton, bal. of Coll. by Rev. D. C. Meeker,	10 50
North Hardiston, a member, by Rev. J. Campbell,	5 00
South Orange, to const. M. A. Peck a L. M.,	39 16
PENNSYLVANIA—	
Carbondale,	40 00
Darby, Coll., \$21.05; Mrs. B. Naglee, \$5,	26 05
Dauphin, Coll. by Rev. G. R. Moore,	12 50
Erie, Board of Agency,	12 00
Franklin, Presb. Ch.,	23 16
Harrisburg, Presb. Ch. Coll., \$172; Mr. Kerr, \$1; Mrs. McKinney, \$2,	175 00
Honesdale, Estate of Jason Torrey, by John Torrey,	200 00
Marple, Coll. by Mr. Eckfeldt,	46 61
Mullengar, Coll. by Rev. J. McMaster, Philadelphia, viz:	5 25
First Ind. Ch., Miss. Soc. to const. A. R. Burtis a L. M.,	40 00
First Presb. Ch., Wm. Sloanaker,	10 00
Third Presb. Ch., Sab. Sch. Miss. Soc., \$17 85; individuals, \$14,	31 85
Central Ch., N. L. box Coll., by Wm. Sanderson, \$18.70; individuals, \$25,	43 70
Clinton St. Ch., C. Tingley, \$10; interest on Church Stock, \$32.50,	32 50
G. W. McClelland, \$10; Mrs. C. B., \$5,	15 00
Uniondale, by S. D. Ward,	35 37
Unionville, Coll. by E. Earle,	6 50
Wells, Coll. by Rev. J. L. Riggs,	7 50
Henry Duffield, \$10; Mrs. H. Duffield, \$10,	20 00

DELAWARE—

Blackwater,	1 50
Delaware City, by W. D. Clark,	2 00
Laurel, by Rev. W. B. Mustard,	2 65
Port Penn,	1 00
Wilmington, Presbytery, by Rev. G. W. Kennedy,	30 00
Mrs. W. Kennedy, by Wm. Parves,	2 50

\$902 75

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXIV.

DECEMBER, 1851.

No. 8.

Why are not the Waste Places Built up?

THE AMERICAN HOME MISSIONARY SOCIETY has labored for twenty five years to supply the Gospel to the growing population of our country. By a constant, wakeful attention to the newest developments, it has succeeded in effecting the lodgement of religious institutions in each principal section, simultaneously with the entrance of the people. In this way, the most important points of influence, along the lines of migration and trade, have happily been supplied with the means of grace.

When the Society was formed, Ohio was yet a frontier State. Since then, Indiana, Michigan, Illinois, Wisconsin, Missouri, Iowa, Minnesota, Texas, New Mexico, Oregon and California, have successively sent up the Macedonian cry. Different portions of these new States have stood forth, each in its turn, more prominent than all others, "as the Canaan of its day, to which the emigrant tribes directed their course; but scarcely had the outline of its settlements been sketched, ere it was obliged to yield this distinction to some newer and more attractive territory beyond it." Thus, the resources of the Institution have been continually taxed to keep up with the most advanced settlers. Meanwhile, the process of filling up with people the vast interior of those States, has been steadily going on. More than two millions and a half have been added to their population within ten years. These are continually rendering the settlements more dense. What is this year a scattered hamlet, becomes, the next a compact village, encircled by its system of rural dependencies. Streams are occupied by mills and factories; the winding forest road is superseded by the straight turnpike, bordered by fenced fields. Every succeeding year, canals and railways open new routes of travel, create centers of local trade, and develope more and more the resources of the country. In this way, there has accumulated on the hands of the church a vast amount of missionary labor—that of *filling up these vacant spaces* in the interior with churches, ministers, and the means of grace. Every year adds to the sum of this unaccomplished work, and increases the difficulties of doing it.

Why is this work not done? The churches who have engaged with any considerable zeal in the propagation of the Gospel in our country, have their respective organs through which they operate, and into which they pour their contributions for this object. They hold these organizations responsible for the extension of religious institutions; and if the progress be not in proportion to the demand, they ask for

the reasons. And this is right. If there has been any dereliction, either on the part of the public in supplying the means, or on the part of the societies in employing them, it should be ascertained and corrected without delay.

Having had no small share of the responsibility of our Home work devolved upon them, the Executive Committee of the American Home Missionary Society remark, in relation to the question propounded above, that the institution which they represent has done all that could reasonably be required of it to meet the increasing demand for the Gospel in the waste places of our land.

1. It has diligently sought for suitable persons to be employed as missionaries, and sent them upon the field. Not only has it been ready to accept such as might offer themselves for this service, with proper testimonials, but it has labored to excite a missionary spirit among candidates for the ministry, and to turn the current of interest and feeling towards the destitute portions of the land. A large share of all the statistical and other information which has been thrown before the public, and which constitutes the common fund of knowledge and interest respecting the West, has been developed by the research of the officers, agents and missionaries of this Society. This information has been wrought into appeals both to the ministry and to the churches. And the success of these efforts is seen in the annually increasing list of missionaries and missionary congregations. By far the larger part of the permanent work accomplished in the newer sections, by planting churches, sending out and sustaining ministers, and thus establishing religious institutions on some stable basis, has been done by the agency of this Society, and in the natural and appropriate operation of its plan and policy. In the States of New Jersey, Delaware and Maryland, more than forty churches have risen by the aid of this Institution to a condition of self support. In New York, a similar work has been done for more than one hundred and sixty churches; while some three or four hundred others have received more or less aid. Sixty, out of seventy eight churches on the Western Reserve, which assume the support of their ministers, are the foster children of this Society. In the infancy of Ohio and Indiana, this Society and its present auxiliaries assisted nearly all the churches which received aid from any source, so that it is scarcely an exaggeration to say, that all the Congregational churches, and all the Presbyterian churches of both schools, have been directly or indirectly aided by it. Of the churches in the States of Michigan, Illinois, Wisconsin, Missouri and Iowa, it may be said that they have been *created*, instrumentally, by the American Home Missionary Society. Only three of the eighty Congregational churches of Michigan have arisen without its help; and the facts are similar respecting the one hundred Presbyterian churches of that State. In Wisconsin, one hundred and twenty ministers—all but thirteen of the Presbyterian and Congregational denominations who have preached in that State—have been sent or sustained by this Institution; and nearly all the one hundred and twenty six churches in the State have been either organized by its missionaries or aided by its funds. Seven eighths of the churches in Illinois, which sympathize in doctrine and ecclesiastical relations with this Institution, owe their planting and training to its timely and liberal care. And if we subtract from Iowa and Missouri the missionary results of its agency, we leave nearly a total blank. In short, within the period of its existence, “the Gospel has been preached by its missionaries at not less than *three thousand five hundred stations*; and not far from *eight hundred churches*, gathered or nurtured through its instrumentality, have passed from the list of beneficiaries, and are now supporting their own Gospel institutions.”

2. This Society has done more than all other agencies to explore the field, and take definite account of its extent and wants. While it has aimed, as fast as prac-

ticable, to limit the field of its missionaries to one congregation, it has employed from a *fourth to a third of the whole number* in districts of larger extent, each hunting up the sheep scattered over several townships and even counties, not only ministering to existing churches, but ascertaining the desirableness and practicability of organizations at new points, and in due time bringing them into being and giving them form and stability. Churches thus originated are immediately connected with the appropriate ecclesiastical bodies most convenient to them, and thenceforth appear as the natural growth of those bodies, rather than of this Society, by whose missionaries and at whose expense they are formed and fostered. Indeed, so largely are the Presbyteries and Associations of the West indebted to this source for the ministers and churches composing them, that they could scarcely have had an existence there without its agency.

3. This view of what the Society has been enabled to accomplish in times past, is evidence that its *plan* is adapted to do any amount of work of the same kind in time to come. What *has been* done by the Society may *still* be done, to any desirable extent, by the same machinery.

If, then, the waste places of our land are *apparently* (not really) increasing in a greater ratio than the process of supply, it cannot fairly be imputed to a want of adaptation, or inefficiency, on the part of the Society. Why, then, are they not supplied? The answer is to be found in such considerations as the following:—

(1.) There is probably a misapprehension in the public mind as to the relative increase of destitute places. True, they are painfully numerous, and their condition demands the active sympathy of the churches. But we think it is not true that, compared with the same class of cases in former years, they are more numerous in proportion to the number of supplied churches. We believe that the number of the population who enjoy the means of grace is *gaining*; and the number of those who do not enjoy those means, is *relatively declining*. The impression that has gone abroad in connection with recent efforts for “church extension,” viz: that there is an alarming deficit in the amount and efficiency of the present means of evangelization, has arisen from *increased attention* to the subject, rather than from a proportional increase of destitution. The churches have slumbered over the condition and wants of their dying neighbors, and left the work of supplying them almost wholly to the Society; and when at length they awake to the extent of the destitution around them, the newly discovered wastes affect them with the belief that comparatively nothing is doing to remedy the evil. The Society may justly say to such churches, “these are the waste places of which we have been telling you for years; destitutions explored and gauged by our agents, and in behalf of which we have appealed over and over again, through the pulpit and the press, beseeching your co-operation in all practicable ways for their relief. And it is in no small degree owing to the want of your coöperation that the process of supply goes on so slowly.”

(2.) Again, it is suggested, that an important reason why so many sections of our great field are imperfectly supplied with the means of grace, is to be sought in the *limited supply of ministers* available for the missionary work, and of *means* to sustain them. Before blame can be laid upon the conductors of Home Missions for failing to supply the vacancies which awaken so much sympathy, it should be shown that they have ever rejected the application of a single suitable candidate for missionary employment. Where is the minister, whose testimonials of standing and adaptation to the labor which he sought were such as they should be, who, on application for missionary employment, has not met with a cordial response? And is not the slow growth of congregations in our new settlements the necessary result, to a great degree, of the *limited number of laborers*? The country has expanded, the

population has increased at a most unprecedented rate, while the numerical increase of the ministry has been in no corresponding proportion. And the hindrance to missions, arising from this scarcity of men, is further aggravated by

The want of means to sustain them. Many ministers are hindered from entering the missionary field, because the size or health of their families requires a larger support than can be made up by the feeble churches, even with the usual amount of missionary aid. But why does not the Home Missionary Society make a more liberal grant to such cases? *Because it has not the means.* The Executive Committee make the best disposition in their power of the contributions submitted to their control. They do not believe they could adopt different principles of appropriation without doing less good with the amount intrusted to them. Nor do we think it practicable for any society, or other arrangement for missionary operations, to place ministers in the field and sustain them, any faster than is done by the operation of this Society, without a more rapid multiplication of laborers, and a more liberal scale of contributions by the churches for their support.

The remedy for the evil complained of, then, cannot be one of sudden effect. It must be a work of time, a gradual and progressive process, by which the heart of the church shall be quickened and enlarged, a larger proportion of her sons and her treasures consecrated to the missionary work. No resolutions of ecclesiastical or other assemblies, no changes of organization can supply the want of the vital pulse of holy zeal, or dispense with the agency of more ministers, and more self denial in providing for them the means of subsistence. And what is wanted to repair the breaches in the walls of Zion, is not more explorers to find where they are; nor plans and resolutions in reference to the undertaking; but laborers who have a mind to the work, and materials wherewith to build.

Auxiliaries.

VERMONT D. M. SOCIETY.

Thirty Third Anniversary.

The Vermont Domestic Missionary Society held its Thirty third Anniversary at Bradford, on the 18th day of June, 1851.

An abstract of the Annual Report of the Directors, was read by Rev. J. F. Stone, the Secretary. The meeting was impressively addressed by Rev. Messrs. Boutelle, Fisk, Thurston, and the President, Hon. E. Fairbanks.

The leading facts pertaining to this portion of the missionary field are contained in the following extracts from the Report.

The Treasury.

When the Treasurer's account was closed at the last annual meeting, there was a balance on hand of \$154.07. There has since been received \$6,688.96, making the available resources for the year \$6,843.03.

Sums amounting to \$1,148.95 have been sent to the A. H. M. S., at New York, without passing through our Treasury; so that the whole amount of receipts from Vermont, during the year, for Home Missionary purposes, is \$7,839.91; which exceeds the amount of the previous year by nearly \$2,000. But this increase is mainly from legacies. The amount from ordinary collections and donations, exceeds the amounts from the same sources for last year, by only about \$400. And it must be obvious to all that we ought not to presume on an equal amount from legacies, for years to come, so that the question of sustaining enlarged operations must be decided by the contributions of the churches and congregations.

Had no more been realized from legacies this year than during the previous year, and had the contributions been the same as they have been, the Treasury would have been deficient by more than \$1,000. And the Board cannot go forward and occupy the additional fields which Providence is opening before them

with very encouraging prospects, as the Society have instructed them to do, without a large increase of means.

So nearly as it is possible to calculate, in view of present providential indications, not less than \$2,000 more than has been received from all sources during the past year, will be indispensable for the ensuing year. And without such increase of means, the Board will have to refuse applications from fields of importance and good promise, or incur liabilities without the means of meeting them.

Summary.

Sixty one missionaries, including the Secretary, have been in commission during the whole or some portion of the year, and the ministerial labor performed by these, and which the Society has assisted to sustain, amounts to fifty years and about three months.

The aid of the Society has been extended to 68 fields, viz: To 61 churches, to 6 communities without churches, and by an itinerant mission of about three months, to the destitute parts of Essex county.

Twelve of these fields have been added to the list within the year.

Revivals.

It is with heartfelt joy and gratitude to God, that we are permitted to report that many of the aided congregations have been visited with the outpourings of the Spirit, by which the churches have been quickened and sinners converted. From 15 congregations there have been reported 125 hopeful conversions. And other reports speak of several conversions, without mentioning the number.

During the year 192 have been added to the aided churches—132 by profession and 60 by letter.

Sixteen have been reported as deceased, and 22 as dismissed to other churches. If these are all the removals, then it would appear that the increase of members in the aided churches is 154.

Thirty Self Supporting Churches.

On looking over the State with reference to the results of the missionary operations of past years, it is found that of the churches which have been aided by this Society within the last 25 years, thirty are now sustaining the preached gospel without missionary aid. Most of these are stable and efficient churches. But two of them, owning a meeting house in common with another denomination,

have Congregational preaching only half the time. And two are supplied by ministers who have some other means of support, for a compensation that would not be adequate to the support of a minister in ordinary circumstances.

Churches Weakened.

Twelve other churches, whose names appear in the list for this year, had become independent of the Society, and for several years supported their own minister; but they have been again reduced to the necessity of applying for aid.

More than 30 fields which have been the scenes of missionary labor within 25 years, are now, and most of them have been for a long time, destitute. In several of these fields the churches have already become extinct, and in others, are rapidly wasting away, and must soon become extinct, unless efficient measures are used to prevent.

Had missionary labors been sustained in these places permanently, notwithstanding temporary reverses and discouragements, there would doubtless, long ere this, have been in many of them, stable and influential churches, supporting their own means of grace and co-operating with us to plant the gospel in other communities.

And the results of the past operations of this Society are seen in the present condition of the churches now receiving aid, as contrasted with what must have been their condition if no missionary labor had been performed in their behalf. Not a few of these churches would, in all probability, have become extinct before this, but for the aid and sympathy they have received. For it is well known that some, even of those that are now the most prosperous, were on the point of abandoning all further efforts, when they were taken up by the Society. In estimating results, we should consider the evil that has been prevented, as well as the positive and visible good that has been achieved.

Reasons of this.

On searching for the cause of the diminution of so many of the churches, and the protracted feebleness of many that have long been receiving missionary aid, it is found, that while the ordinary causes of decline have prevailed to some extent, many of the churches have been reduced, mainly by emigration to the West and to other parts. A large proportion of some of these churches has thus been transferred to other fields. Several churches at the West were ori-

ginally almost entirely composed of members from these churches.

Of twenty five which were dismissed by a missionary church in Vermont to other churches, one resides in Kentucky, two in Wisconsin, four in Illinois, two in Ohio, two in Pennsylvania, two in New York, two in New Hampshire, and seven in Massachusetts; and only two in Vermont, one having died. Those now living reside in nine different States, and, so far as we know, are maintaining a christian life.

From another of the feeble churches, more than forty have gone to the West, and more than half that number to different parts of New England. Three of these are ministers of the Gospel—one the Pastor of one of the principal churches of New England, and two in the service of the A. H. M. Society at the West. Two are distinguished female teachers, Principals of female seminaries. More than fifty of the pupils of one of these, it is understood, are now teachers at the West.

From seven churches, the aggregate of whose resident members is only three hundred and twenty three, there have gone out more than five hundred and fifty, seven of them ministers; and nearly two hundred of them have gone to the West.

It should, perhaps, be considered, that emigration draws mainly upon the young, or at least, such as are in the vigor of life; while the aged and the feeble generally prefer to remain.

While such facts go far to explain the occasion of the protracted feebleness of so many of the aided churches, and the rapid diminution of others, they also show that the results of missionary labors are to be looked for, not wholly, nor in all cases principally, in the fields where those labors have been performed; but in other and distant parts. To the superficial observer, who casts a hasty glance at some of our missionary fields, the impression suggested is that very little has been accomplished; that the expense and toil have been in great measure thrown away. "Your Society have made a failure here," he says. "You have accomplished nothing; and you probably never will accomplish any thing in this field. The church is just about as feeble, and requires as much aid as it did ten years ago. Perhaps you have not the right sort of a minister here." We point him to other parts for the results of these labors. We point him to churches in Illinois, in Wisconsin, in Iowa, and other parts of the great field, composed wholly,

or in part, of such as have gone out from these churches. We point him to meeting houses which those churches have erected—to the ministers which they are supporting—to the Sabbath schools, and other schools which have been established by their means—to the influence which they are exerting for morality, and good order, and intelligence, and the civil weal, and to promote the evangelization of the new but rapidly increasing settlements around them;—and we say to him, there are the principal results of the humble, laborious and self-denying missionary toil performed in connection with many of the feeble churches of Vermont.

And who can doubt that the churches of Vermont are doing more to establish and sustain the institutions of religion throughout the land, by means of the christian families and individuals that have been trained up in these churches for the service of God, and are now scattered throughout the land, than they could have done by any other means. And do we not see the hand of God in this? Is it not his way, in part, for spreading the gospel, and extending the church, till the land "shall be full of the knowledge of the Lord?"

Look at this.

The means and efforts hitherto appropriated to the cause of Domestic Missions, have been far from proportionate to its intrinsic and relative importance, or to the providential demands. We make but slow progress towards "taking possession of this whole State for Jesus Christ." Our Society has been in operation more than thirty years, yet even now, not less than seventy fields are destitute of Congregational preaching, and many of them of preaching by any denomination. In some of these fields, one generation has already grown up without the gospel, and gone out into the world. And little improvement is made to secure a better training of the next generation. At the rate we are advancing, another century must pass before the institutions of the gospel will have been established in every community; and other generations of undying souls will have exerted and transmitted their influence, spent their season of probation and gone to their account. The friends of religion in Vermont must take care of the religious interests of Vermont, or none will do it.

Missionary Correspondence.

MINNESOTA.

From Rev. J. C. Whitney, Stillwater, Washington Co.

It is as a dream, or a tale that is told, when I remember that two years have been spent in the employment of the American Home Missionary Society. Yet I trust that the means and the time have not been spent in vain. If I look at the real state of things as they now exist in this community, I feel as if little had been done; but when I trace back step by step, I feel as if much had already been accomplished. Our Sabbath service is better attended; our temperance movement is greatly encouraging, effecting more than our most sanguine expectations of its results.

On the 3d of August our Church was dedicated. The sermon was preached by the Rev. Dr. Potts, of St. Louis.

IOWA.

Frontier Activity in Diffusing the Word of God.

The zeal of the friends of truth, in circulating the Scriptures in this comparatively frontier country, may well put to shame the apathy of many older settlements.

A Bible Society for this county was organized a little more than a year ago. Since its organization \$180 worth of Bibles have been purchased by the Society; \$100 worth have been sold for cash, and one fourth of that amount has been donated to the destitute, by an agent employed for this purpose. \$160 have been subscribed, and about \$100 collected and paid for Bibles and for defraying other expenses of the Society. About two thirds of the county has been visited, and the destitute supplied by our agent. It is expected that he will prosecute his labors till every family in the county is visited, and all are supplied with the word of life who will receive it.

From Rev. J. W. Windsor, Maquoketa, Jackson Co.

Losses by the Flood.

The floods this spring have been more disastrous to our community than any

thing that has occurred since the settlement. There are few families but have suffered; and many have lost not only the amount of their last winter's work, in the shape of logs cut and hauled to the saw mills; but also many farms, situated on the banks of the streams, have been stripped of their fences, and their crops for the present year utterly destroyed. I think the loss sustained by this immediate neighborhood, will nearly equal the whole amount required to sustain the missionaries of your Society in this State for one year. A portion of this has fallen very heavily on those who bear the principal weight of sustaining the Gospel in this place. Some of these are men who have long struggled with poverty and the difficulties of a new country, and were just beginning to feel themselves somewhat relieved from their pressing pecuniary obligations, usually attendant on the unnatural and extravagant amount of interest demanded for money in the West. Some of our farmers have had no alternative other than the loss of their farms, or to pay from 20 to 50 per cent. interest on the entrance money. I am glad to say this state of things is passing away.

Here is a wide field of labor, and must ultimately become a somewhat prominent point. The mass has yet to be moulded. The thought of this region's being thrown open for the wild beast of the wood, to enter and scatter the sheep and to devour, is distressingly painful to my mind, and I should prefer to endure privations to a much larger extent if necessary, rather than forsake the field.

At Maquoketa my congregations continue good. Sometimes we see considerable attention and seriousness under the word. We do not always retain the individual among us sufficient time to trace its development. This is one evil to which we in the West are much exposed; oftentimes, removals take from us our best members; and at other times those of the unconverted who appear most promising. We hope and pray, as they leave us, that they may diffuse light in the yet darker spots of the West. Still, we have reason to feel encouraged—the Lord has not left himself without witness among us. At our communion season in July, we were privileged to receive three members of one family by profession of their faith in Christ. Their mother, two sisters, and their husbands, were connected with the Church previously.

From Rev. S. D. Helms, Cottonville, Jackson Co.

Death of Mrs. Helms.

The blow which had so long been impending, at length fell upon me. In my former report I mentioned the sickness of my dear, affectionate wife. The Lord has taken her from me, to be with me no more while I stay in this world. While I feel a desolation and loneliness of heart which only those know who have learned by a similar experience, still there is a mitigation to my sorrow in the assurance that my loss is her gain. The last days of her life made me feel more than ever before, the preciousness of the Christian's hope. She was called to leave her family at a period most trying to a mother. She left behind her two children, but she gave them up with less apparent conflict of mind than I could have expected. She committed herself and her all to Christ, and the peace which the world cannot give was hers. The day before she died she said to me, "All is peace." She was buried on Saturday, and on the Saturday following I followed to the grave, to be laid beside the mother, our infant son. Thus stroke has followed stroke.

The neighbors were attentive and kind during my wife's protracted illness. My hope and prayer is that the impressions made by those scenes, so trying to myself, may yet result in the salvation of some souls.

From Rev. W. L. Coleman, Bellevue, Jackson Co.

Afflictions—Church Building.

Last fall the Lord visited us in judgment in suddenly calling into the eternal world two heads of families, whose wives had been for some time members of our church. These providences, giving occasion to a class of discourses of a most solemn character—which were continued for successive weeks—God graciously blessed to the awakening and gradually the conviction of some, who during the winter were hopefully converted to himself. These have augmented the forces of our little Zion; and we have felt encouraged in our prayer meetings, and have undertaken to erect a house of worship.

The past quarter has been full of solemn events. The Cholera visited our town during the last eight days of July and the first five or six of August, of

which some seven or eight of our inhabitants died. There were also in our town and vicinity some four or five deaths about the same time from other diseases—one or two of them from delirium tremens. Not a member of any of our Protestant churches has been called away, nor have many of them been sick. This we esteem a remarkable providence. It has been my privilege to visit several houses of mourning, and to present the Gospel of consolation to some. One or two cases were peculiarly interesting. In one instance, where a husband and father had died, I found the widow and five little orphan boys—two of them twins—in deep affliction, and presented to them some of the declarations of God's word, which I was gratified to learn were the means of real comfort.

Though exhausted with care and watching during the hot weather, the Lord has been very merciful to us. I often feel my inadequacy to so grand and glorious a work as that of proclaiming the Gospel of Christ. A remembrance that "this treasure" is committed to "earthen vessels, that the excellency of the power may be of God, and not of us," cheers me; and I learn to trust again in him whose promise is, that his grace shall be sufficient for us. Thus, when weighed down with conscious imperfections and inefficiency, the grace and manifold promises of our covenant keeping God uphold and strengthen me, and I have kept on at work, hoping and trusting that what is sown in weakness, will yet, by our Almighty Father, be raised in power.

I look forward with deep interest to the time when we may worship God and enjoy the ordinances of the Gospel in our own house, where we shall not be so liable to have our appointments infringed upon by others; nor be subject to many other inconveniences common to a new country. The walls of our church edifice are up, and we hope ere long to see the roof on, and the inside work going on briskly. Every thing in the shape of building moves on slowly here. But we are not discouraged. A year spent in erecting a church, and in getting things into a settled and permanent form, I think not spent in vain, in such a place as this.

From Rev. W. Jones, Cedar Rapids, Linn Co.

Christian Emigration.

Among all the new comers into this vicinity, I do not know of a single profes-

sor of religion who will become connected with our church; and our only present hope of increase, therefore, must be in revivals of religion and accessions from the world; and for that we intend to labor, relying on the blessing of God.

One thing connected with the building up of Christ's kingdom in these new parts, has occupied my mind some recently, viz: the forming of centers of religious, moral and educational influence, by means of the *immigration of Christian families*. Very many churches have already been founded by this means, and much good been done. But a vast deal more can still be done in the same way, by pious families, as such, coming from the older parts of our country, and from churches which can spare them without serious detriment to themselves, and settling down in places where churches may hereafter be formed. I would not indeed recommend them to settle so many together, nor so compactly, as to excite the jealousies of the community, unless they form a *colony*, and even then I should doubt whether they might not ordinarily do much more good in the long run, by *diffusing* their influence; but that five or six families, more or less, settle so near together that they could start a Sabbath school and day school, and prayer meeting, &c., and thus become a *center*, from which an influence for good might radiate all around. A few Christian families thus situated, would be the means of laying foundations which would endure while the world stands. And within my present field of labor, are several *inviting* places for farmers, which might *also* be made just such centers of influence. And I may add, that there is needed just such helps, *in order* to their becoming such centers. The minister finds the need of a *nucleus*, around which he may gather converts, and on whom he can depend to sustain the institutions of religion, wherever he labors. O that christian families at the East would think on these things, and seek to know the will of God and their duty, as to the great western valley; and when they come West, seek not only desirable locations, but *also* a position where they can be efficient laborers in the Lord's vineyard, and lay up much treasure in heaven.

From Rev. O. Eastman, Denmark, Lee Co.

Movement Slow but Onward.

There has been no special excitement here since last spring, yet Christians seem

evidently to be making progress in piety, and becoming more established in the principles of the Gospel. Almost the entire population have manifested a very desirable change in the spirit and habits of Sabbath keeping. The attention to public worship on the Sabbath is very gratifying. The solemnity and earnestness with which they listen to the truth, encourage me to hope that there are yet greater blessings in store for us.

The prayer meeting and Sabbath school have been well attended. The deacon of our church is superintendent, and he is indefatigable in his labors and zeal in this cause. We feel that our God is with us in his great mercy, and that the little church that was planted here last spring is a living branch of the true vine.

MISSOURI.

From Rev. F. Starr, Weston, Platte Co.

Visitation of the Pestilence.

My last gave you an account of my success in obtaining funds for the purchase of a small strip of ground immediately in the rear of our church building. We had just finished fencing, setting out trees, sodding, &c.; all was fair, and the prospects flattering. There had been eight cases of cholera, in eight successive days previous to the Sunday after my last report; and in the morning, thinking that the plague might come upon us, I preached from the text, "There is but a step between me and death." I learned immediately after service, that two persons had died in town that forenoon. In that twenty four hours there were eight deaths. Until 9 o'clock, Saturday night, there had not been a case among the actual residents of our city; but on Sunday, all those who died had long resided here. A dreadful panic spread through the town; the service at night was discontinued, the people being unwilling to congregate together, and I wished to be with the sick. The burning tar at various places through the town, gave it a gloomy and threatening appearance, and seemed to make visible the presence of the dreadful infection. The next day there were many new cases. I had been with one man a large part of the forenoon; he was a partner in one of the drinking houses (23 public bars in all in the town,) and a bowling alley. He was attended by several large rough men, who lived in the

neighborhood; they were men who never go to church; three at least among them had one time or another promised me that they would come to church; the poor dying man had weeks before promised me the same; but none had ever come. Such was the solemnity of these men, and the sense of near danger was so great, that in three hours, (while the poor man was able only the first time to hear or notice me,) I was requested to pray—"Pray if you will, it may do some of us good, if it can't him." And every time the women were summoned from the other houses, till there must have been as many as 15 present each time. The poor man died; his wife was also sick in the next house. My wife went round to show them how to prepare a shroud. She came home quite fatigued. That day there were five deaths, and at 4 o'clock P. M. my wife was sick with the cholera. For a week or ten days I was detained at home, for no help could be obtained. In fact the avarice of man showed itself in a peculiar manner—many of the servants in town are hired of masters living out of town; these servants were many of them taken away from their employers, lest they should die, and be lost to their masters. This made the condition of things worse.

At the end of that week, about 500 of our inhabitants had fled and taken quarters in the country. As far as was in my power I sought to quiet their fears, and be present with as many as possible. After three weeks the disease seemed to disappear, and in about ten days returned with great violence. We have lost about 70 by cholera this summer, and yet for two years past, while it has been above and below us on the river, we have had but two or three cases. About the middle of July I was prostrated by an attack of dysentery, and slowly recovered, and am again quite well.

Death of Ministers.

Three days after my last report, Dr. Fulton, the minister of the O. S. Pres. Church, died very suddenly, with a warning of but an hour and twenty minutes; it was from an affection of the heart and a congestive chill. During the second period of the cholera, Rev. Mr. Roberts, of the Methodist church, was taken sick; for three days he lingered, giving great hope of recovery, until about two hours before he died. He was a great loss to the community. For some six weeks, therefore, I have been the only Protestant minister in this community of 2,000 souls.

Progress during the Year.

There have been united to us by letter this year, five; while two have been dismissed to other churches.

As you have learned from my preceding reports, we have done much this year to free ourselves from hindrances and discouragements. From foreign assistance and home exertion, about \$1,500 have been obtained and expended, to free us from debt and place us so that we were safe from the interference of evil men.

The results are these, that the church which all thought ready to die, is in such a state that even without a pastor, they could live and keep together. We have paid \$500 for which a mortgage was held on the house; we paid \$125.50 for the steps which enable us to enter; we paid for a fence which the church promised to build five years before; we have added to our church lot a strip of ground necessary to preserve the walls of the building and the sanctity of the place; we have fenced in a lot before covered with weeds, old wagons, and rubbish from a neighboring wagon shop, and in place of them have 20 young trees growing rapidly. We have also the promise of a gallery, which will encourage our singers, and give them a comfortable place to meet for practice. We have also procured some plain curtains, to add to the comfort of the church, and have braced up the floor, which was settling badly. With a few dollars that remain on hand, we are to repair the ceiling, three or four large portions of plaster having fallen off some two years since. Thus God has blessed us, increased our numbers, encouraged our hearts, freed us from discouragements. We hope he will not withhold a greater, richer blessing, even the outpouring of his Holy Spirit. I think there are some encouraging signs; if he should bless us, our hearts will be full.

"Doing Religion."

There is here a prevalent disposition to rest satisfied with the externals of religion to the neglect of the spirit thereof. Hence, with a large number, Campbellism "takes," since it presents a very easy way of salvation, by preaching "*Do religion*," and making the great doing to consist in immersion. Hundreds in this State are taking refuge in Campbellism, and many of them from other denominations. Indeed, from the noise and great flourish of trumpets, one would infer that

there is no safety, except in the ark of Campbellism. And now they have sent into this region one of their great preachers, who is going forth denouncing "the sects," and laboring with all his self sufficiency to make proselytes. And here and there he catches the "unstable" souls who are carried about by every wind of doctrine. But I will give a picture or two.

See that man lying upon his death bed. Soon he must leave this earth and go into the eternal world. But he feels unprepared to meet his God. Well, what shall he do? He is taught to believe that he cannot be saved without immersion. But he is too feeble to be taken from the house to the creek; nay, his physician says he cannot endure the cold bath. Well, what then shall be done? The man is going to die, and must perish unless immersed. Now see, they are taking a large trough into the house, warming water and putting into it. Presently, every thing is ready. The poor man is taken from his dying couch, and put into the trough; and thus, by a Campbellite preacher, he is prepared for death! His conscience is pacified.

But another one. See quite a crowd collecting on the bank of Grand River. "What is the stir?" Why, look there; they are carrying an old lady afflicted with the dropsy, in a chair down into the river. The Campbellite evangelist descends with them. They set the old lady down into the water. The Campbellite preacher takes hold of the back of the chair, and tips the occupant back under the water, the face excepted, which he sprinkles. And thus she is, we suppose, prepared for heaven. But some may ask, why not immerse her entirely? Why, because she could not bear to have her face put under, and, as that preacher says, "God takes the will for the deed," the sprinkling answers just as well.

The prevalence of this phase of error in many portions of the West, renders it probable that a great battle is yet to be fought in behalf of spiritual Christianity, against the formalism which results from teaching the exclusive efficacy of immersion.

From Rev. T. S. Reeve, St. Joseph, Buchanan Co.

Troublous Times.

Since my last report, sickness has been among us, making fearful havoc among

our citizens. And, what is the more remarkable, is the fact that death has fixed his blighting look upon some of the best of our citizens and church members. We have been visited with three fatal diseases at the same time—Typhoid Fever, Flux and Cholera; all of which have been alike fatal. Indeed, it seemed as if they vied with each other in the work of destruction—for neither would yield to remedies, however skilfully applied. Indeed, they each laughed at physicians, for in as many days we lost three of our oldest and best physicians, one by Typhoid fever, one by Flux, and one by Cholera. I have lost two members of my church by Cholera. There were three days in the third week in July which will not soon be forgotten, for it seemed that death had received a "carte blanche" commission, and our city was literally filled with weeping and woe. For a week, four and five died daily in a population of a little more than 3,000.

We are a wicked city, and our great alarm was, that God was removing from us the best—the most intelligent, most pious—leaving behind but a "feeble folk" to contend against the overwhelming forces of the enemy.

But thanks be to the Father of all mercies, sickness and death have taken their departure, and we are now as healthy as two weeks since we were sickly. Suddenly the diseases came among us, and suddenly they departed from us; showing that they are God's agents, going and coming at his bidding. All glory be unto his name!

My church feels its loss. We mourn as a church; for we feel that one of its main pillars has been taken away. To an old church, in an old community, such an occurrence would be an occasion of joy, for they would think only of that glorious gain which the departed had obtained. But it is different here; the removal of an old tried soldier of the cross is a heavy blow upon our weakened ranks. Our only consolation is that our deceased sisters have gone to that happy land, where glorified spirits shout the praises of the Savior for ever.

From Rev. S. N. Grout, Memphis, Scotland Co.

Bereavement and Support.

During the last quarter God has been pleased to remove my dear companion to a higher sphere of labor. She died the first of last July, of consumption, at the

age of 25 years and 6 months. But, though called so early in life, and when she had but just entered upon missionary labor, she bade the messenger welcome, and rejoiced in the prospect given her of soon being in a sinless and perfect state. She suffered much bodily distress, but her mind was calm and peaceful. Reason was continued, and she stepped fearlessly down into the dark valley, realizing the faithfulness of Him to whom she had committed her soul in covenant. Her cheerfulness in view of death, the great kindness of this people towards us, and my being fully employed, are to be reckoned among the external circumstances that have tended greatly to alleviate my sorrow. God has been very merciful to me in His providences and in the communications of His grace.

In a strait betwixt two.

At E—— the Catholics are making a vigorous struggle to take the place. They have a church there, and intend to have a school or college. It seems all important that I should be there. The people are anxious to have me go there; but I am more than ever encouraged to stay here. I want to be *there*, I want to be *here*; what shall I do? I wish you could send a good faithful brother to take part of the field; and then there would be more work than we could both do. Our Sabbath schools are flourishing. I have been getting some new books, &c., &c. Have preached on the subject of missions, and have established something as near a monthly concert as I can well do at the present. God has given me the affections of the children in a remarkable manner. They are my hope for good in this country.

WISCONSIN.

From Rev. J. H. Kasson.

Five Years in Marquette County.

Having closed my labors there for the present, it may not be unfit to take a slight review of changes effected or good accomplished. First, I have to mourn that no revival has occurred under my ministrations, which may in part be attributed to circumstances peculiar to new settlements, and more it may be to my unfaithfulness. May my Master forgive my shortcomings!

On the other hand, I have witnessed cheering signs of advancement. When I came it was literally a wilderness in respect to temperance, Sabbath schools, Tract and Bible distribution and meetings. But God, through several of his servants, has wrought encouraging changes for the better. Public sentiment is exerting a more decided and stronger influence against intemperance; Sabbath schools have been planted in a large part of the settlements, and are waxing more efficient; and meetings are more steadily and generally attended. Then, the flock of Christ was without a fold; during the first year they were gathered in a little church of seven members, out of which has sprung another this summer, and another still has arisen by its side, this season, on ground that was then a part of my field.

It is some satisfaction, that in leaving the field of my former labors, it is not left destitute. We were reluctant to bid adieu to that scene of our first endeavors in the missionary work, but the preponderating reason was, that my health, which had suffered from my long rides over the cold prairies during winter, would be likely to improve in a field where I should only have to preach at one place on the Sabbath.

A Specimen of Many Fields.

There are multitudes of such settlements as this in the new sections of the West, whose condition demands sympathy, but which without a greater missionary force cannot be adequately reached.

There is no village in the town. The population is between 400 and 500. I have an average audience of perhaps fifty, and have organized a Sabbath school of about thirty scholars. There was no male to take charge of the school at first, but recently a young man has come in who has taken hold of it with much interest. Could sufficient labor be bestowed here the result might be happy. At present a church could not be organized—there is general indifference to the truth, and all labor must be gratuitous.

There are several places of this character in this region. Could a man go into them and devote all his time, he might, through the blessing of God, see rich results; but to have only an occasional appointment, does not seem to promise immediate perceptible results.

The Missionary in a Western Village.

There is only one place for worship—the school house. Soon after I came, by a vote of the district, four denominations—Presbyterians, Baptists, Methodists and Universalists—were allowed the school house on alternate Sabbaths, and *transient ministers were always to have the preference*. This was to accommodate other sects whose ministers might occasionally come along. As other denominations did not occupy the house, I succeeded in obtaining it every Sabbath P. M. for several months. But recently *transient men* are becoming plenty. The “no soul” doctrine, particularly, is being promulgated, and my appointments are interfered with. The superintendent of the Sabbath school and others, embrace the belief that their souls sleep in death, and that precisely as they die so will they rise—that the righteous will then have the immortality Christ has brought to light, and the wicked be annihilated. The Sabbath school is beyond my reach—I can have no direct influence in it. And while there is such activity on the part of those who are *opposed* to Presbyterianism, and such indifference on the part of those who had as lief sustain that as any thing, I find it a very difficult matter to get any hold upon the community, or carry out any plans I form. There is no material for a church in the village—not even a man to come out and boldly maintain and make effort for the truth. At present a minister of the Cross must feel that he cannot put his trust in man. Still, there are some encouraging circumstances; my audiences are larger than any other, and the more intelligent portion of the community seem desirous to have me preach here.

The sacrifices which one with a family must make in coming to such a place, are to be learned only by experience. Had I known them, I might have hesitated in regard to my duty. But I am here, and have no disposition to turn back for myself, though I should rejoice in the privileges of Eastern society and schools for my family.

From Rev. S. W. Eaton, Lancaster, Grant Co.

I have been enabled, in the kind providence of God, to labor without interruption and with about the usual degree of encouragement. The school house in

which we hold our meetings is not unfrequently crowded to excess, and sometimes persons are compelled to leave for want of room. I have been compelled by the urgency of the case to make great exertion to secure the erection of a meeting house. And I am happy to say, that after many discouragements, there is now a prospect of success. I have already had the pleasure of seeing the foundation laid and the frame raised, and in a few weeks I hope to see it so far completed that it can be occupied with comfort during the winter.

From Rev. J. S. Emery, Sheboygan Falls.

When I left the East, I went out in one particular, at least, like Abraham, not knowing whither I went. But he who watches the steps of his people, guided me in perfect safety.

This village is situated at the Falls of the Sheboygan River, some six or seven miles from its mouth. According to the last census, it contains some twelve hundred inhabitants. Its water privileges are superior to any in the county, and cannot fail to make it a place of importance. Indeed it is already a place of extensive business.

The inhabitants are a heterogeneous mass. I could take my stand at the corner of some of our streets, and in the course of a day find a representative from nearly every State in the Union, and almost all the nations of the earth. They possess but a very little “elective affinity” for each other. Whatever else they may have left behind them, they have been careful to transport a love for the institutions of their native soil. Hence there is a great diversity of opinion, which is yet, by some means, to be moulded into a proper shape. This fact gives to your missionary a peculiar responsibility; and he needs your sympathies and prayers.

Our congregation has, I should think, more than doubled, numbering now, in good weather, perhaps one hundred and thirty or forty. An average, perhaps, of seventy five.

We have in contemplation the erection of a church edifice, for which a generous subscription is made out, and the timber hewn. I do not think it will be raised this fall. All the materials will, I have no doubt, be collected this winter, and be prosecuted the next season. The ladies

have a sewing circle, the avails of which are designed to be laid out in furnishing the contemplated house of worship.

From Rev. John Bantly, Platteville, Grant Co.

German Mission.

I come at the close of my year's labor, to tell you what God has done through my feeble instrumentality. I have nothing extraordinary to relate, but when I look back on the year past I can truly say, the mercy of the Lord manifested itself in a visible manner. An old, well experienced Christian, stated to me that the difference between now and the time when I first came here, is like day and night. Those that would first hardly speak with the minister of the Gospel, are now seen from Sabbath to Sabbath in the sanctuary, listening to the preaching of the glad tidings.

I have enjoyed continued health, so that I could preach every Sabbath twice, here, in Hazel Green and in Potosi. Here in Platteville, to judge according to the attendance on the worship, the Lord has blessed my labors. Never has the house where I preach been so crowded as on the last Sabbath. I think that a considerable number are under conviction, and several have come near to the solemn crisis of eternal decision.

Persecution.

There are two German Roman Catholic brothers who attended regularly my preaching, leaving entirely their own church. Some other Catholics threatened vengeance. On the fourth of July those Catholics assembled in the beer-house, as their general gathering place, where they got drunk. Now it happened that as the above mentioned brothers were passing peaceably by, the vengeance broke out in open flames. The general watchword was: "Now let us massacre the Lutheran heretics;" and like tigers they fell upon the helpless brothers, and nearly killed them. Other Germans of my congregation ran to assist them, but they were treated in the same way. It was an awful scene; but I hope it has tended to the good of the poor brothers. As it happened towards evening, they washed from their faces the blood, and came with their blue eyes, with us in the evening, to the

prayer meeting. I exhorted them not to regret to suffer a little for Christ's sake. What the consequence of all this will be, I do not know; but they saw at least what kind of a spirit lives in their Catholic brethren. The assailants fled the very same night. Recently they came back and begged for pardon. The injured persons gave to them willingly and christianly the forgiving hand.

We are just engaged in building a house of worship. It is hard for a poor congregation like mine, to erect such a house. The building will be of brick, and 25 by 45 feet, and will be finished this fall except plastering, slips and pulpit, &c., which we will try to finish next spring. It will cost something over \$1,000.

A German's Appeal for his Countrymen.

And now, when I look back on the past year—the first as a missionary of your benevolent Society, and the first as a minister of the Gospel—I feel encouraged—and as if God had laid his ordaining hand upon me. How glad I feel to work in the cause of Christ as your missionary! I thank you for all you have done for the Germans. O, my heart is oppressed when I look upon the thousands and thousands of Germans in this State alone, and so few laborers! I look on this subject just as if God had his own purpose in leading so many of every nation, and particularly of Germans, from a dark country to this enlightened and blessed land of freedom. They are rolling to our shores as the waves of the ocean; and why all this? I do not see any other purpose in it, than that they might be supplied with the bread of life; and how can this be done, if not by your Society? I know, it is a difficult work; it is not a work of a year; it is a work of perseverance. It is perhaps hard to reach those whose religious training has but confirmed them in spiritual death, but so much the more they need *good men*, to lead them in the way of righteousness. I address, in you, the representatives of the American Christians, and I beg you to have an open eye for the thousands of Germans; for now, *just now*, is the time to work amongst them, or they will fall into the hands of open infidelity or fanaticism. The devil is at work like a lion among the Germans. Paine's Age of Reason is published in German in the East, and finds its way in hundreds of copies to the West; and what will be the consequence of this, if Christians, *American Christians*, are not on their guard?

ILLINOIS.

*From Winnebago Co.***A Tornado—Loss of Life.**

The season has been remarkable for the amount of rain that has fallen, and for the tornadoes that have been formed in various parts of the country. One of terrible power passed very near, on the last day of May. It had been showery, with some hail; and the wind very fickle, changing to all points repeatedly; when, at a little past 5 P. M., I was called from my study to look at what appeared to be a very strange movement in the clouds. Instantly obeying the summons, I at once saw that it was a tornado of fearful power; I had never seen any thing so terrible. It was then nearly south of us, and something more than half a mile distant, and its course about E. N. E. Its whirl was tremendous, and its center, from the earth upward, till the dense clouds covered it, was blackened with our black soil. It covered a space in its passage of about thirty rods in width. When first seen, it seemed to be making directly towards the house of a neighbor, and we stood in great fear for the consequences; but when we saw only the roof flying piecemeal, we felt relieved. Its track was a little to the right of the house, and it had almost escaped. From thence, it passed immediately into a grove of young timber, and its effects, from our point of observation, we could no longer see. But its terrible work had been done just before we saw it. It formed on the prairie, about a mile and a half from where we first saw it, and after a course of about one mile, it reached a house built (as is often done here) with stone and coarse sand or gravel, called a cement house. This it leveled with the ground, leaving hardly one stone upon another. Then passing half a mile across a cultivated field (where it filled itself with earth), it struck a framed house which it tore all to pieces, and scattered them as feathers would fly, to a great distance. In the first house, there were three adult persons and a little child, and none of them were materially injured. In the next house were a mother and her two children, with her husband's brother, his wife and their two children. All were badly injured. The mother and one of her children died in about two hours, neither were sensible after they were hurt. The other child died the next morning. The husband and father was away from home at the time, but not far, and returned in season to help convey his

senseless wife and children from the scene of ruin. He is a man of fine sensibilities and strong affections, and these were centered in his family. And in a moment, all unexpected, the hand of God hath torn them from him. What a bereavement! How heavily it fell upon him! Especially as he was without the Christian's hope.

That tornado destroyed five houses, and unroofed three others, this side of Rockford, but no lives were lost except those I have mentioned.

A Disorganizer.

This individual was a few years ago a popular lecturer, having the full confidence of many of our churches and ministers. He was then professedly orthodox in his religious belief, and an advocate for the Church and the existing institutions of religion. But from having met with opposition, or from some other cause, he has of late arrayed himself against the Church, the ministry, and the essential doctrines of the Gospel, assuming to be in advance of the age, and a reformer "*par excellence*." Having a few years ago received ordination by a council, he calls himself a Congregational preacher of the liberal and independent school; and being a man of ready talent and address, he carries influence with him wherever he goes, drawing after him Universalists, Unitarians, Swedenborgians, infidels, and other errorists; and the unwary and unstable of our churches, and all such as have itching ears and a penchant for novelty and excitement. Besides preaching, he now practices Mesmerism and Biology, and consults the "Rapping Spirits" to determine what is duty in a given case. He preaches stately at different prominent points.

Obstacles still Remaining.

Through the liberality of Eastern Christians, bestowed by your Society, this section of the country is now, to a considerable extent, supplied with an able and faithful ministry. There are still many obstacles in the way of the complete triumph of the Gospel among us; which operate in many places as serious hindrances to the progress of vital religion; some of these obstacles I will mention as the result of my observation.

1. *Worldliness in the Church.*—While we have some faithful and devoted Christians, who live near to God, and maintain a consistent walk before the world, there are many others who are making such haste to get rich, that they fall into divers temptations, which lead them away from the Savior and to violate their covenant vows and obligations to God, and to the church with which they stand connected. Others suffer the cares and perplexities incident to a settlement in a new country, to destroy their religious zeal and interest, so that they hang as it were, as dead weights upon the cause of religion. In many of our churches, prominent members have gone to California to better their circumstances in the land of gold. But few of these have made out much, while their absence has, in many cases, weakened the hands and discouraged the hearts of their brethren at home.

2. *The mixed character of the population* in many places operates also as a serious hindrance to the success of the Gospel. Where people are thrown together from different parts of our own country, and the old world, some years must pass away before there can be that assimilation of habits, feelings and modes of operation that is essential to healthy progress, either in temporal or spiritual things.

Then again, 3, *The number and diversity of religious teachers* that come along in many places, cause the people to have "itching ears," and create a morbid appetite for novelty and idle speculation, and destroy all relish for the plain and soul-humbling truths of the Gospel. This seems to be peculiar to the western country.

Infidelity in Popular Forms.

There is also, much infidelity afloat in the form of cheap and popular publications. Not the open bare-faced infidelity of the Voltaire and Paine schools, but those specious forms of unbelief which are masked by professed regard for the Bible as a good book, and for the Savior as an excellent personage, whose example is worthy of imitation, and whose moral precepts should be obeyed. The writings of the Phrenological school have many admirers at the West even among professed Christians. The more recent publications of this class, with which the country is flooded, are eagerly read by multitudes. Through the past winter, I have had to argue, at great length in some instances, with professing Christians, who by means of the above mentioned influ-

ences, had been led to doubt whether the Bible were really an inspired book, every part of it; whether Moses had not made a mistake in his account of the creation; whether man is a totally depraved being; whether divine influence be really necessary to convert the sinner; whether such a thing as a vicarious sacrifice for sin were ever made by Jesus Christ; whether some new revelation is not necessary at the present day; and whether the *spiritual rappings*, and the writings of Swedenborg, are not worthy of being received; whether there be any other Providence than the operation of natural laws, &c., &c. Some popular work on the infidelity of the day in its more plausible phasis, is greatly needed in this country, if not at the East, to counteract the tendencies of much of the literature that is now extant.

Free thoughts of a Missionary about Support.

While we do not concede that the friends of missions at the East are so much in the dark concerning society in the West, as our correspondent supposes, yet as he has drawn a picture of missionary experience, which, we fear, has too many originals, we place it before our readers that they may the better sympathize with their pioneer brethren, and not only pray for them, but give them that which is needful.

I cannot ask this church to do any more for my support than has been pledged. But we have long since learned to be content with such things as we have. I wonder not that the young man shudders at the thought of entering the ministry and operating as a missionary, who has ever learned that stern necessity, with frozen fingers and icy hand is the cause of the extreme scantiness of the pantry, the wardrobe and the library.

I have been calculating to replenish my library; but my visions have vanished with the dreams of the night, and I shall be forced to catch thoughts from the thunder clouds, and learn theology by scratching an aching head that never was well furnished; but which by being constantly used finds itself minus, even of that old unshapely stuff that used to be better than nothing, before it was entirely worn out.

"*The Home Missionary is shaping the destiny of this nation.*" This is a "big thought" that I learn, from your anniversary items, has been revolved by your great men until they imagine they have had all

sides of it before the people. But it is only a "big thought" after all. The theory of the power of steam and the magnetic telegraph were big thoughts; but the people did not appreciate them until they saw and felt them in their practical workings. Just so with the Home Missionary enterprise. In the East you have it in theory; in the West we have it in practice. I well remember when Dr. ——— passed through the West; he looked out upon the country from such stand-points as St. Louis and Alton, &c., and no doubt, went back with the impression that he had seen the West; but the fact is, he did not learn any thing about the West in that way. He did not see the people at their homes. In large cities and along thoroughfares, every thing is fictitious. Each of our communities is a little world of itself; revolving upon its own axis; receiving influences from its own atmosphere, and enjoying its own sunshine. If there is a Home Missionary there, he will leave his mark upon every thing social in the community. The constitution of a "Library Association" is in his handwriting; "The Lyceum" has his name at the head of the roll; the Sabbath school has him for its spiritual guide; the orator of the day on most public occasions is the Home Missionary; he addresses the scholars and parents at the close of school term; in short, his fingerprint is made upon every thing of a social nature there. Every moral question is sustained or overthrown by him. Now if our brethren will come out West, and get right into the heart of one of these little worlds, and feel every throb; and then go from one community to another, away from the thoroughfares and cities, and enter into the circulation of the very fluid of life, until the electric glow is felt in their own souls, then will they know something of the West; then can they not only revolve that "thought" but feel its mightiness, until every fibre of their souls is convulsed, and they exclaim with an energy, felt, fiery, overwhelming, "*The missionary is shaping the destiny of this nation.*"

Now if it be true, that the missionary is fashioning the destiny of this nation, how important it is, that he be furnished with first rate instruments. If the tools are dull and worn out; this one with a broken handle, and that one with a rough edge, and no grindstone to whet it down with, how can he work with efficiency? And still more worthy of censure is it, to send him out to do a greater work than was ever laid upon the shoulders of

instruments at all; require him to make his own tools without the materials even to make them of, and at the same time to raise his own corn, pork, &c., and superintend a thousand other matters that devolve upon him in consequence of the scantiness of his support.

A Picture.

I wish some of our Eastern folks, as they dwell upon that "big thought" that I have spoken of, could just drop into the sanctum of one of our missionaries, and see him sitting by the bedside of his sick wife, where likely he had spent the most of the preceding night. His little babe is in the cradle, which he has to rock every now and then; his cooking and washing are done by himself and some kind neighbor; upon some shelves in one corner of the room are a few old worn-out theological works, which were old when he got them. His paper is arranged, his ink uncorked, and pen ready; the Bible is open before him; but not one train of thought on any subject can be sprung, except such as revert to the condition of his sick wife, who is evidently on the brink of the grave; away from her friends, and the home of her youth. His heart begins to throb, and he turns his face away from the view of his companion, while the scalding tears follow each other down his pale, careworn cheeks; he finds he cannot study now, and the preparation is put off until at the last of the week, he is obliged to make a hasty preparation, and go before his people fully conscious that he is not furnished for his work. And who are his hearers? Perhaps there is Mr. A., a graduate of an eastern college. Here is Mr. B., an educated physician; Mr. C., an intelligent lawyer—it may be a judge; and there are half a score of intelligent females who have been trained in seminaries of learning at the East.

But enough of this. You will excuse me for this jaunt so far from the natural course of a report. I know that "it is not by might, nor by power, but by the Spirit of God, that this work is to be done."

From Rev. E. G. Smith, Dover, Bureau Co.

Humility and Thankfulness.

A painful sense of unfitness for this great work, makes me at times shrink

from the responsibilities of the sacred office; but having put my hand to the plow, I cannot go back.

But the occasions of gratitude are so numerous, that I scarcely know where to begin. I bless God for granting the long cherished desire of my heart, to preach the Gospel; and it is an occasion of gratitude that he has cast my lot in this goodly land. The sun shines upon no fairer heritage than the West; and no section of it seems more desirable to me than this, "if partial feeling for my native place lead not my lyre astray." I ought to feel thankful for that kind Providence, that directed my steps to this place—visible from my father's house—to a village that has grown up within a few years, on ground that I have seen rescued from the prowling wolf; I had almost said, from the savage.

Revival—Church Erected—Further aid not needed.

During the year, a substantial brick church, which was nearly completed at the commencement of the year, has been finished and furnished, and solemnly dedicated to God. The pulpit has not been destitute a single Sabbath since I came here. I have not been prevented from preaching by ill health a Sabbath during the year. It has indeed been a year of the right hand of the Most High. Fifty have been added to the church during the year; thus doubling our number.

Our Sabbath school and Bible classes, have been at least doubled. A valuable library has been purchased by funds raised at home; some \$50 having been raised for that object. The monthly collections for Foreign Missions have been taken up, and these have already amounted to about \$40. A Bible society has been formed and a liberal subscription made. The Tract Society's publications have been circulated quite extensively in this vicinity. The subject of Home Missions has been presented, and a subscription made of about \$25.

In addition to what has been done already, the church have voted to *dispense with the further assistance of the Missionary Society*. They hope to be able to support the Gospel unaided. This will require no small exertion and sacrifice, the year having been quite unfavorable to agriculture which is our main dependence.

Still the church do not feel justified in asking further aid. Some of our young men now feel a strong desire to obtain an

education. Five have commenced or are about to commence their studies.

Allow me, in behalf of the church, to express our gratitude to your Society, and especially to God, who put it into the hearts of his people to undertake the Home work of the Church. We, as a people, are greatly indebted to the Home Missionary Society—as multitudes of the feeble churches in the land are—for your generous and timely aid.

Before Day.

Evidently, this missionary must wait for daylight to dawn on his field; but let him labor on in confidence, that no more surely does morning succeed midnight, than the blessing of the Master will follow the faithful labor and fervent prayers of his missionary servants.

This is truly a *dark region*. The church are in a cold, backslidden state. I have established a prayer meeting both at — and —. At the latter place I was told, that the thing was impossible. Not a single church member would give me the least encouragement; but all said it was no use to try. And the result has thus far shown, that it is in vain, except I take the entire burden of the meeting upon myself. I have tried repeatedly, and find it impossible to induce a member of the church to offer a single prayer, except two of the deacons. But I hope for better things in this respect. These meetings are now well attended, especially by the impenitent.

This is a Sabbath breaking community; it is a rendezvous for Sabbath breakers all over the country, for fishing and hunting. They come by wagon loads—sometimes on Saturday afternoon and sometimes on Sabbath mornings—with fishing tackle, rifles and dogs, and of course are joined by all the idlers of the village. They have formed the habit of thus spending the day. There are multitudes here of whom it may literally be said, they never enter the house of God. They would feel as strange and as ill at ease in a church, as can well be imagined. The great question is, *how to reach this class*. They can neither read nor write; they have no care for any thing beyond the supply of the present moment. They are perfectly reckless; have no fear of death; but meet it as stupidly as the brute, and seem to have no sense of moral obli-

gation. They will not place themselves within reach of Gospel influences. Again I say, how shall they be reached? There are also many New England people, who were accustomed in early life to be regular attendants at the house of God; but here, the Sabbath finds them ranging the prairies for game, with their rifles and hounds. The Sabbath is also *the day* for social visiting. Individuals and families, spend the day thus. Every one is then at leisure, and is expected to have time to attend to visitors.

The truth is, Christians have a great work to do at home. The enemy has strongly entrenched himself in the very midst of us, and it will require a desperate effort to dislodge him.

INDIANA.

Ministerial Support.

At a time when so much is said about Church Extension, it were well if some efficient steps could be taken to insure more fidelity of the congregations in sustaining the ministry. Hundreds of ministers are struggling under burdens which they ought not to be required to bear. Many of them would be crushed were it not for this Society. Others abandon the service of the Church, and resort to secular employments, to keep their families from privation and ignorance. Is it not to be feared, that the denomination which allows its ministry to be so oppressed with poverty, will gradually run down the attainments and character of its teachers?

My family is increasing, and is now large, so that I cannot live on less than \$300. I have talked this over with my brethren in the ministry; but still I cannot feel that it is right. If there were the proper view of this subject in the churches, it would not long continue. I would teach school if I could endure the additional labor, and if it were right. The New Light minister has his store, and is a trading man; but if I turn aside, even in thought from my great work, *devotion dies*. I must be wholly given to the ministry. The standard must be raised higher with us, or an uneducated ministry will overrun us. I have seriously thought of changing my location, on the ground that another might be more useful, and have as often been told by my people that it would be ruinous to their interests.

A Western Tabernacle.

My places of preaching, with two exceptions, are very inconvenient, being too small to accommodate the congregations, and liable to occasional interruptions.

On one occasion, upon reaching the place of preaching in an embryo city, I found that for want of a better workshop some carpenters had taken possession of our tabernacle—the school house—and had almost filled it with benches, lumber, &c. It took some time and labor before the benches, work finished and unfinished, and shavings, could be stowed away; and then, as a storm was coming up in the west, my congregation crowded into it, filling it densely. I have thought I should like a picture of our place of worship on that afternoon, hung beside one of those large engravings of the Temple worship; just to illustrate the Savior's language, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father." The preacher in his shirt sleeves (for the afternoon was an exceeding warm one, and the crowded state of the room obliged me to throw off all unnecessary clothing,) his pulpit, a pile of chips and shavings, his desk the end of a carpenter's bench; while his congregation, sitting or standing wherever the means or sufficient room permitted—in about as much order or disorder as that arrangement of type the printers call *pi*—would certainly form a vivid illustration of the truth, that the appliances of costly sacrifices, gold, tapestry and incense, are not necessary to the worship of Him who is a Spirit, who seeks but to be worshipped in spirit and in truth.

Relief through Missionary aid.

I cannot express the feelings I experienced when I received the appointment as your missionary. We had well nigh given up all hope, and I very much feared I should be compelled to relinquish the field. But God has provided, and now I feel encouraged. It will be necessary for me, even with the assistance I receive from the A. H. M. S., to practice the greatest economy and exercise self-denial and patience. I thank God for the timely aid extended.

Rationalism among the Germans.

I preach in German exclusively, unless I fill the appointment of some of the

other brethren in town, which has frequently happened. The German population in and about town, say three or four miles from town, numbers about 100 to 150. Soon there will be many more Germans here than there are at present; at least it is so supposed. These Germans are hard to operate on; little can be done for some time to come. Many of them are Rationalistic; and the greater part ridicule practical piety. There are some few exceptions, but they are few indeed. Many of them think nothing of going to church on Sabbath afternoon and then spending the evening in a social way, at a German inn. When spoken to on the subject, they reply, "It is no harm;" Jesus says, "the Sabbath was made for man and not man for the Sabbath." Hence it is right and lawful to enjoy themselves in this way on the Lord's day. These people have been taught so from early childhood, and it will take a considerable time to correct their opinions and practices in this and other respects. By the blessing of God I trust something will be accomplished. Some time ago, the most of them refused to attend the preached word. They had become offended at some of my sermons, which were too pointed for them. They had been attending German balls for six weeks; one every week. Of course I could do nothing else but speak against all sinful practices, dancing and drinking among the rest. They are beginning to come back again, so that I have about 50 in attendance on the Sabbath.

I hope to be useful among this class of my fellow beings, and to be instrumental in winning some souls to the Lord. Relying on the promise of the Great Master, that he will be with us and assist us, I hope we shall be able to send you gratifying intelligence from this mission.

VIRGINIA.

Preaching to the Colored People.

I think there is a growing, prayerful solicitude on the part of the little church—an increasing spirit of exertion, and a tender sense of unworthiness and dependence, that show the budding of better times. And the increasing seriousness of a number of unconverted people, gives hope that the word is not without effect. Some are expected to unite with us at our approaching communion.

As frequently as possible, I make appointments for the black people, and preach to them. But very few of them feel any interest in ordinary preaching to

their masters; but when the appointment is made for *them*, they come out in good numbers, and form truly interesting audiences. It would do you good to see them come in the afternoon of the Sabbath, on the horses and saddles and buggies which were used by their young masters and mistresses in the morning—a well dressed, orderly, and I might say *genteel* assembly. And to hear the singing of their mellifluous voices, you would say Jenny Lind has not monopolized all the music. And then their listening attitude and look of honest inquiry and satisfaction, as Gospel truth is simplified and illustrated, would make you feel these are people to preach to. Indeed, some of my most intelligent hearers say, that to hear my best preaching they come to the negro meeting.

*From Rev. Robert Gray, Rocky Mount,
Franklin Co.*

Revival.

I thank the Lord that, of his abundant grace, my heart has been cheered, and my hands strengthened in the work of the Gospel ministry. My health has been very good, and I have been able to discharge the duties devolving upon me, and to see that my labors have not been in vain. To the American Home Missionary Society in part, we feel indebted for the blessings we have enjoyed; and therefore, with more than ordinary feelings of gratitude and pleasure, do I send the following account of a revival in this part of the vineyard.

Our church being completed, except the painting, we commenced a series of meetings in it, on the Friday preceding the third Sabbath in September.

We had two sermons daily, prayer meetings in the morning at the church, and several times, prayer meetings at night at private houses. On Saturday afternoon, it was evident that the Spirit of God was moving the hearts of sinners, and an invitation was given to those who felt any anxiety about their salvation to meet us in an inquiry meeting.

On Sabbath afternoon, stout-hearted men, women advanced in life, and young maidens, came tremblingly, asking what they should do to be saved? Oh what a breaking up of the fountains was seen in that house of God! Christians wept tears of joy, and sinners tears of sympathy, and some of fear and penitence. Aged, hardened sinners felt as they had never been known to feel before; some trembled; all were awed.

With this state of things was the meeting kept up until the Friday after the third Sabbath—Bro. Matthews remaining with me, and doing most of the work. The result has been that eleven, viz.—three adult males, four adult females, and four young ladies, profess to have found peace in believing, and entertain a hope of eternal life through Jesus Christ. One backslider has been restored, and God's people have been comforted and strengthened. We hope several of the young converts will join our church; and we trust that the Spirit of God will leave none of those who are still feeling the burden of sin.

Grace Victorious.

Before closing, I cannot but give you a brief account of an incident which evinces the strength of sin, and the forbearance and power of the Holy Spirit. On Monday there was in the congregation a man,

who in the morning went up to be prayed for; his wife accompanied him. In the afternoon, he would not go to the anxious seat because he was angry with a brother, to whom he had not spoken for several years, and towards whom, on that day, he cherished deep-rooted enmity. He was unwilling to forgive his brother, and knew that with such feelings he could not hope for forgiveness from God. He therefore rebelled, and left the church that afternoon in a rage, determined not to return the next day. But God's Spirit had hold of him, and would not let his conscience rest. He saw his difficulty, felt his danger, and his sin too; and resolved that the next day he would come to the house of God, and make acknowledgments to his brother. After the morning services, through a friend, he proposed to see and speak to his brother. The proposition was accepted, and touching indeed was the scene. Truly, this was the mighty power of God pulling down the strongholds of Satan.

Appointments by the Executive Committee of the A. H. M. S., during the month of October, 1851.

Not in Commission last year.

Rev. John Pryse, Welch Ch., Flint Creek, Iowa.
 Rev. D. Merrill, to go to the West.
 Rev. Charles Hutchinson, do.
 Rev. E. G. Miner, to go to Wisconsin.
 Rev. S. H. Ashman, do.
 Rev. Alvah Lilly, Hartland and Pewaukee, Wis.
 Rev. John Wilcox, Marquette Co., Wis.
 Rev. W. C. Merritt, Destitutions in Illinois.
 Rev. Joseph Butler, Southern Illinois.
 Rev. Horace Smith, Hinckley, O.
 Rev. David N. Cooper, Saginaw City, Mich.
 Rev. Hiram Elmer, Barry, Mich.
 Rev. John Williams, Farmington, Mich.
 Rev. D. Stahlschmidt, Germans in Crogan and New Bremen, N. Y.
 Rev. J. G. Kaercher, Preston, N. Y.

Re-appointed.

Rev. W. A. Westervelt, Crawfordsville, Iowa.
 Rev. E. B. Turner, Colesburg, Iowa.
 Rev. A. M. Eastman, Monona, Iowa.
 Rev. J. B. Madoulet, Germans in Iowa, &c.
 Rev. S. D. Helms, Cottonville, Iowa.
 Rev. J. C. Ewing, Troy and Shunem, Iowa.
 Rev. B. Pond, Destitutions in Illinois.
 Rev. E. Jenney, do.
 Rev. Joseph Wilson, New Providence, Illinois.

Rev. Ebenezer Raymond, Campton, Ill.
 Rev. Hutchins Taylor, Newark, Wis., and Shirland, Illinois.
 Rev. J. V. Downs, Ringwood and Richmond, Ill.
 Rev. C. L. Bartlett, Dupage, Ill.
 Rev. W. J. Murphy, Mazon, Ill.
 Rev. E. D. Holt, Rock Island, Ill.
 Rev. H. T. Lothrop, Palmyra, Wis.
 Rev. Cutting Marsh, Indian Lands, Waupaca and adjoining Cos., Wis.
 Rev. L. C. Spofford, Fond du Lac, Wis.
 Rev. Hiram Freeman, Oshkosh, Wis.
 Rev. A. S. Allen, Dodgeville, Wis.
 Rev. A. D. Laughlin, Wyoming Valley, Wis.
 Rev. John Atkinson, Northampton Co., Va.
 Rev. Geo. W. Nicolls, New Market and Bradfordsville, Ky.
 Rev. J. N. Williams, Little Elkhart and Bristol, Ind.
 Rev. Asa Martin, Hartford, Ind.
 Rev. N. L. Lord, Plymouth and Hopewell, Ind.
 Rev. W. P. Russell, Richmond and Riley, Mich.
 Rev. Jonathan Cochran, Palmyra, Mich.
 Rev. James Nall, Wayne and Dearborn, Mich.
 Rev. Abraham Berk, Germans, Detroit, Mich.
 Rev. Harvey Hyde, White Lake, Mich.
 Rev. Chauncey Osborn, Grand Blanc, Mich.
 Rev. P. B. Parry, Buchanan, Mich.
 Rev. E. R. Tucker, Defiance, O.
 Rev. Joseph B. Eastman, Greenfield, N. Y.
 Rev. H. Herrick, Ticonderoga, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of October, 1851.

NEW HAMPSHIRE—

Candia, Benev. Circle, by Lavina Anderson, \$2 00
 Hanover, Ladies' Benev. Soc., by Mrs. C. Blaisdell, 30 08
 New Castle, Benev. Soc., by Dorothy N. Vernard, 4 00

VERMONT—

Brattleboro, Union Miss. Soc., by Caroline S. French, 3 00
 Windham, Fem. Char. Soc., by Mrs. E. C. Jones, 2 00

MASSACHUSETTS—

Home Missionary Society, by B. Perkins, Treasurer,	1,000 00
Conway, bal. of legacy of Samuel Denham, by Phineas Bartlett and Joseph Avery, Ex'rs, \$622.02; Married Ladies' Benev. Soc., by Maria H. Avery, \$4.	626 02
Long Meadow, Young Ladies' Miss. Soc., by A. C. Cooley,	2 00
Northampton, First Cong. Ch., Ladies' H. M. S., by E. C. Graves,	29 00
Dorcas Soc., by E. L. Williston,	5 00
Oxford, Ladies' Sew. Circle, by Elizabeth T. Bardwell,	3 00
Pittsfield, Sew. Soc., by M. G. War-riner,	5 00
Plainfield, Rev. W. A. Hawley,	3 00
West Middleborough, Ladies' Benev. Soc., by Rev. C. Chapman,	5 00

RHODE ISLAND—

Providence, Benef. Cong. Ch. Coll., \$387 70; Ladies, \$58 25, by B. Dyer,	445 95
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CONNECTICUT—

Brooklyn, Cong. Ch., by E. Newbury, \$62 16; Mrs. Lucy Brown, \$3,	65 16
Canaan, a friend,	5 00
Colebrook, Ladies' Sew. Circle, by Mrs. E. Carrington,	1 00
Cromwell, Cong. Ch. and Soc., by J. Stevens,	71 67
Essex, Ladies' Circle of Industry, by Rev. J. H. Pettingell,	3 00
Farmington, Ladies, by Mrs. R. L. Hill,	3 00
Greenwich, Stilson Benev. Soc., by Miss Sarah Lewis, \$360; a friend, \$50,	410 00
Guilford, T. Hotchkiss, by E. Hotchkiss,	5 00
Haddam, First Cong. Ch. and Soc., by G. S. Brainerd,	11 00
Hampton, Cong. Ch., by R. Woodruff,	22 46
Kent, Mrs. Mary C. Mills,	5 00
Mansfield, Ladies, by A. S. Atwood,	25 00
Middle Haddam, E. Tollman,	5 00
Milford, in part of legacy of Jonas Hine, by D. Fenn and E. B. Peck, Ex'rs,	89 00
New Fairfield, Cong. Ch. and Soc., by Rev. L. Pennell,	10 00
New Haven, West Cons., by A. Townsend, Jr., Treas.	
Hamden, Mount Carmel Cong. Soc.,	28 32
Oxford, Cong. Soc.,	26 84
Prospect,	4 00
West Haven, Ladies, to const. Mrs. Elisha Benham a L. M.,	37 52
	96 68
New Haven,	
Center Cong. Ch., by J. Ritter, of which \$100 is from Charles Atwater to const. Mary Atwater, of New Haven, and Martha Atwater and Lucy R. Elmes, of Derby, Life Members, \$632 20; Young Ladies' Praying Circle, to const. Rev. N. H. Eggleston and Mrs. Sarah A. Eggleston, Life Members, by Miss H. A. B. Punderson, \$60,	692 20
College St. Ch., Gerard Hallock,	100 00
North Ch. and Soc., of which \$40 is from Wm. Johnson in part to const. Horace Andrews a L. D., by A. H. Maltby,	
New London, E. Chappell, to const. Miss Julia Rockwell, of New London, and Miss Emily T. Barnes, of Middletown, Life Members,	60 00
North Stamford, Cong. Ch. and Soc., by A. C. Beard,	18 86
Ridgefield, First Cong. Ch., by E. B. Jones,	7 73
Saybrook, First Cong. Ch. and Soc., by Mrs. C. K. Dowd,	10 00
Southport, Cong. Ch. and Soc., by Rev. S. J. M. Merwin, Emline Sherwood, L. M., \$30; others, \$130 67,	160 67

Stamford, First Cong. Ch. and Soc., by A. R. Moen,	51 00
Vernon, Young Ladies' Benev. Soc., by Mrs. P. P. Talcott,	3 00
Washington, Fem. Sew. Soc., by Mrs. S. W. Ford, of which \$30 is to const. David Punderson a L. M.,	36 00
Weston, Cong. Ch. and Soc., to const. Deac. John Crossman a L. M., by Rev. S. J. M. Merwin,	30 00

NEW YORK—

Adams, Rev. P. C. Headley,	3 00
Bethlehem, Presb. Ch., by Rev. J. N. Lewis,	34 77
Brooklyn:	
First Presb. Ch. Mon. Con. Coll., by Rev. J. Thorne,	41 07
Plymouth Ch., M. P. Brown,	50 00
South Presb. Ch. Mon. Con. Coll., by J. Robinson,	136 06
L. Wyant,	5 00
Buffalo, James D. Sawyer, to const. Miss E. V. F. Sawyer a L. M.,	30 00
Durham, Fem. Char. Soc., by Mrs. E. Booth,	7 12
Elizabethtown, Mrs. L. W. Nicholson,	1 00
Essex, M. E. A.,	1 00
Knowlesville, Fem. Miss. Assoc., by Rev. T. Payne,	2 00
Long Island, a widow, by Mrs. C. S. Arms,	2 50
New York City:	
Legacy of Duncan McMartin, by Mrs. Adeline T. McMartin, \$400; John McComb, \$20; a friend, \$2; Mrs. S. P. Williams, \$1; R. C. B., \$1,	424 00
Allen St. Ch.,	53 25
Central Ch., G. C. Wetmore, \$15, T. R. Wetmore, \$15, to const. Mrs. T. R. Wetmore a L. M.,	30 00
Pearl St. Ch., by F. H. Bartholomew,	31 95
Church of the Puritans, G. D. Phelps,	75 00
Thirteenth St. Ch., F. P. Fernald,	20 00
Union Theological Seminary, Mon. Con. Coll., by J. McCampbell,	5 00
Northport, L. I., Presb. Ch., by Rev. I. B. Smith,	8 50
Patchogue, L. I., Cong. Ch., by Rev. Mr. Hunt,	9 00
Pleasant Valley, Presb. Ch. and Soc., Mon. Cong. Coll., by Rev. B. F. Wile,	5 00
Portland, Cong. Ch., by Rev. L. F. Laine,	13 22
Rome, Interest on legacy of J. W. Bloomfield, by B. I. Beach,	60 00
Rondout, Luth. Ch., by Rev. C. H. Siebke,	4 50
Sheridan, Cong. Ch., by Rev. T. A. Gale,	20 59
Sidney Plains, Cong. Ch., by Rev. J. B. Fish,	6 16
Somers, Presb. Ch., Mon. Con. Coll., by Rev. D. D. T. McLaughlin,	5 03
Springfield, First Presb. Ch., by S. J. Tracy,	35 50
Troy, Miss Melissa Rossiter,	10 00
Upper Jay, Cong. Ch., by Rev. L. Brewster,	2 23
Western, Ladies' Benev. Soc., by S. W. Brayton,	4 00
Wilmington, Cong. Ch., \$3 46, by Rev. L. Brewster,	4 46
Yorktown, Cong. Ch., by Rev. J. H. Thomas,	9 00

NEW JERSEY—

Mendham, Presb. Ch., bal. of Col. by Rev. D. H. Johnson,	33 50
Morris Plains, Fem. Sew. Soc., by Mr. Alexander,	3 00
Orange, Rev. S. Fisher, D. D.,	2 00

PENNSYLVANIA—

Cherry Ridge, Samuel Darling,	5 00
Easton, H. W. Crosby,	5 00
Honesdale, from the estate of Jason Torrey, to const. Rev. J. M. Graham, of Edinburgh, Va., and Rev. Wm. Torrey, of Woodstock, Va., Life Directors,	200 00

GEORGIA—		IOWA—	
Athens, Luther Clark,	10 00	Danville, Cong. Ch., by Rev. R. Gaylord,	2 75
ARKANSAS—		Dubuque, Ger. Ch., by Rev. J. B. Madeoulet,	7 00
Choctaw Nation, Maria Colton, to const.		Montrose, Presb. Ch., by Rev. G. C. Bea-	3 25
George Colton, of Lowell, Mass., a L. M.,	30 00	man,	
TENNESSEE—		MINNESOTA—	
Sparta, J. A. De La Vergne,	1 00	Point Douglass, Rev. R. Hall,	2 00
OHIO—		\$6,329 22	
Coshocton, Second Presb. Ch., by Rev. H. Calhoun,	20 00	J. CORNING, <i>Treasurer.</i>	
Fearing, Rev. T. S. Stanley,	1 00		
Graham's Station, Presb. Ch., by Rev. W. H. Bay,	12 07	<i>Donations of Clothing, &c.</i>	
Greenville, Rev. J. G. Brice,	6 00	Baldwinsville, N. Y., Ladies, by T. Walker,	30 83
Hebron, Presb. Ch., to const. Rev. N. C. Coffin a L. M.,	30 00	Blandford, Mass., Ladies' Sew. Soc., by Rev. C. J. Hinsdale, a box,	59 91
Johnstown, Presb. Ch., by Rev. E. G. Johnson,	1 00	Brattleboro, Vt., Union Miss. Soc., by Caroline E. French, a box,	28 25
Perrysburgh, Presb. Ch. Mon. Con. Coll., by Rev. J. H. Newton,	8 24	Candia, N. H., Benev. Circle, by Lavina Anderson, a barrel,	50 00
INDIANA—		Colebrook, Ct., Young Ladies' Soc., by R. L. Beecher, a barrel,	
Romney and West Point, Presb. Chs., by Rev. C. H. Palmer,	9 50	Ladies' Sew. Circle, by Mrs. Edward Car- rington, a box,	
ILLINOIS—		Conway, Mass., Married Ladies' Benev. Soc., by Mrs. Maria H. Avery, a barrel,	25 98
Batavia, Cong. Ch., by Rev. E. Whitney,	10 00	Essex, Ct., Ladies, by Rev. J. H. Pettingell, a box,	35 00
Dover, Cong. Ch., by Rev. E. G. Smith,	25 00	Farmington, Ct., Ladies, by Mrs. R. L. Hills, a barrel,	43 00
Elkhorne Grove, Presb. Ch., by Rev. S. Jessup,	2 50	Holden, Mass., a box,	
Freeport, First Presb. Ch., by Rev. A. Kent,	17 21	Knowlesville, N. Y., Fem. Miss. Assoc., by Rev. T. Payne, a box,	35 60
Morris, Cong. Ch., by Rev. A. W. Henderson,	5 40	Lebanon, N. H., Charles A. Dawes, a box,	
Peoria, Cong. Ch., Mon. Con. Coll., by Rev. L. Spencer,	7 00	Long Meadow, Mass., Young Ladies' Miss. Soc., by Miss A. C. Cooley, a box,	49 45
Rockford, by Rev. A. Kent, First Cong. Ch., \$23; Second Cong. Ch., \$25 66; Sab. Sch., \$3 20,	51 86	Mansfield Center, Ct., Ladies' Sew. Soc., by A. S. Atwood, a barrel,	53 63
Rock Island, Second Presb. Ch.,	8 25	Mexico, N. Y., Prattville Benev. Soc., by Miss Julia A. Root, a barrel,	54 00
Sharon, Presb. Ch.,	6 75	Morris Plains, N. J., Fem. Sew. Soc., by Rev. O. L. Kiriland, a box,	43 56
Sycamore, Cong. Ch., by Rev. C. F. Hudson,	1 75	Nashua, N. H., Pearl St. Ch., Ladies, by Julia M. Swain, a box,	
Vermilion, by Rev. R. C. Bristol,	5 00	New Castle, N. H., Fem. Benev. Soc., by Dorothy N. Vernard, a box,	58 45
Waukegan, Coll. in part,	6 00	New York, Pratt, Woodford & Co., a bundle of books; Mrs. S. P. Williams, a box,	
MICHIGAN—		Northampton, Mass., Old Church Dorcas Soc., by C. L. Williston, a barrel,	56 21
Howell, Presb. Ch., by Rev. Louis Mills,	8 35	First Cong. Ch., Ladies' H. M. S., by E. C. Graves, a barrel,	
Lima, Cong. Ch., by Rev. W. W. Atwater,	3 40	Ogden, N. Y., Ladies, by Mrs. Charissa Chapin, a box,	
Sherman, First Presb. Ch., by Rev. A. S. Wells,	4 28	Oxford, Mass., Ladies' Sew. Circle, by Elizabeth F. Bardwell, a box,	50 00
MISSOURI—		Pittsfield, Mass., Sew. Circle, by M. G. War- riner, a box,	70 00
Troy, Presb. Ch., by Rev. E. P. Noel,	7 25	Saybrook, Ct., First Con. Ch., Ladies, by Mrs. C. K. Dowd, a box,	48 47
West Ely, Presb. Ch., by Rev. W. T. Dickson, Coll., \$23 40; Sab. Sch., to const. A. J. Dallas a L. M., \$30,	53 40	Vernon, Ct., Young Ladies' Benev. Soc., by Mrs. P. P. Talcott, a barrel,	51 79
WISCONSIN—		Washington, Ct., Ladies' Sew. Soc., by Mrs. S. W. Ford, a barrel,	72 00
Appleton, First Presb. Ch., by Rev. C. W. Munroe,	5 00	Westernville, N. Y., Ladies' Benev. Soc., by S. W. Brayton, a box,	22 75
Baraboo, Rev. J. H. Kasson,	5 00	Windham, Vt., Fem. Char. Soc., by Mrs. Eliza E. Jones, a box,	30 46
Delafield, Presb. Ch., by Rev. W. J. Smith,	5 63	Two boxes and one bundle, source unknown.	
Dodgeville, Cong. Ch. and Soc., by Rev. A. S. Allen,	10 00		
Fairfield, Cong. Ch., by Rev. H. M. Parmelee,	5 50		
Fairplay, by Rev. A. Kent,	1 00		
Helena, Presb. Ch., by Rev. A. D. Laughlin,	3 00		
Kingston and Marquette, by Rev. J. W. Allen,	25 00		
Madison, Cong. Ch., Mon. Con. Coll., by Rev. C. Lord,	2 50		
Sun Prairie, Cong. Ch., by Rev. C. W. Matthews,	3 29		
White Water, Cong. Ch., by Rev. M. P. Kinney,	5 00		
Windsor, Cong. Ch., by Rev. C. W. Matthews,	1 46		
Wyoming Valley, Presb. Ch., by Rev. A. D. Laughlin,	12 82		
David Weld,	1 00		

Receipts of the Western Reserve Agency, at Hudson, O., from July 1, to Sept. 18, 1851, REV. MYRON TRACY, Secretary.

Bainbridge,	26 10
Brownhelm,	13 70
Claridon, Cong. Ch.,	22 71
Cleveland, First Presb. Ch., \$168 56, in part of legacy of P. M. Weddell (\$761 65 previously acknowledged), \$100,	268 56
Second Ch., Coll. \$77; W. A. Otis, \$10; T. P. Handy, \$25; H. Root, \$50,	162

Cuyahoga Falls,	40 00
Elyria, A. Beebe, \$10; Dr. N. H. Manton,	
\$1,	11 00
Franklin,	6 52
Freedom,	4 25
Gustavus,	1 00
Hinckley,	3 48
Hudson, First Calvinistic Ch. and Soc.,	22 00
Western Reserve College, Ch. and Cong.,	
Rev. C. Pitkin, \$10; Rev. C. Eddy,	36 21
\$10; others, \$16 21,	9 33
Huntsburgh,	1 00
Kirtland,	20 00
Middlebury, First Presb. Ch.,	
Newburgh, Rev. J. Shaw, \$5; Coll. in part,	10 55
\$5 55,	
North Ridgefield, Mon. Con. Coll., \$7 50;	20 00
Coll. \$12 50,	8 50
Randolph,	
Rome, D. Walkly, in full to const. Mrs. Lova	
Wain, of Green, Ind., a L. M.,	12 00
\$10; H. A., \$2,	
Solon, Rev. J. Seward, \$5; Coll. \$10; in	15 00
full to const. Orris B. Smith a L. M.,	4 00
Vermilion, P. Clark,	
Williamsfield and Wayne, Cong. Ch., to	30 00
const. Rev. George Roberts a L. M.,	
Willoughby, Fem. Seminary, Young Lad-	40 00
ies, to const. Miss R. B. Tenny a L. M.,	
Windham, Samuel Wales, \$20; bal. of	22 00
Coll., \$2,	1 00
Home Missionary,	
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	\$810 91

Articles of Clothing, &c., received by REV. MYRON TRACY, Hudson, O.

Euclid, Ladies' H. M. S., a barrel,	20 00
Geneva, Sew. Soc., a box,	25 00
Middlefield, Mrs. E. Goodwin, stockings,	75
Peninsula, Ladies' Benev. Soc., a bundle,	30 00
Rome, Ladies' Benev. Soc., sundry arti-	
cles,	6 50
Strongsville, Hon. B. Northrop, 59½ yards	
fulled cloth,	60 00
Troy, Sew. Soc., a bundle,	11 18
Ware, Ladies' Benev. Soc., bed quilt, &c.,	
by Rev. Ira Tracy.	

REV. CALVIN CLARK acknowledges the receipt of the following sums at Marshall, Mich.

Ann Arbor, Presb. Ch.,	28 00
Jonesville, do.	5 12
Marshall, do. Mrs. K.,	50
Pontiac, Cong. Ch.,	12 72
Port Huron, do.	10 00
Romeo, do.	32 00
St. Clair, do.	2 28
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	\$90 62

REV. WM. KIRBY acknowledges the receipt of the following in Illinois.

Chatham, Presb. Ch.,	10 00
Griggsville, Cong. Ch.,	13 28
Payson, Cong. Ch., Mon. Con. Coll., \$7 10;	
A. Scarborough, \$3,	10 10
Springfield, Second Presb. Ch.,	80 00
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	\$113 38

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of September. BENJAMIN PERKINS, Treasurer.

Amesbury and Salisbury Mills, Cong. Soc.,	30 00
Beverly, Dane' St. Ch. and Soc., Ladies,	
\$34 25; Gent., \$58 55,	92 80

Bradford, Rev. Mr. Munroe's Soc.,	85 50
Braintree, Quarterly Coll. in Rev. Dr.	
Storr's Soc.,	14 25
East Abington, Cong. Soc.,	14 00
Essex, First Cong. Ch. and Soc.,	48 00
Greenwich, Ladies' H. M. S., to const. Mrs.	
Sarah Blodgett a L. M.,	56 00
Kingston, Second Cong. Soc., in full to	
const. Horatio Washburn a L. M.,	8 12
Medford, Mystic Ch. and Soc., to const.	
Mrs. John Taylor and Miss Sarah James,	
Life Members,	270 75
Newton, Elliott Soc. Mon. Con. Coll.,	46 40
North Bridgewater, Cong. Soc., to const.	
George Bradford a L. M.,	30 19
Norton, Cong. Ch. and Soc.,	24 71
Orange, a friend,	20 00
Reading, Miss Susan Wakefield,	10 00
Uxbridge, Cong. Ch. and Soc., to const. Rev.	
J. J. Abbott and Edward Woodford, Life	
Members,	60 00
Whitinsville, Cong. Ch. and Soc., to const.	
Abel B. Williams, Rowland H. Brown,	
and Deac. George W. Carr, Life Members,	120 00
A Lady,	5 00
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	\$935 72

The Connecticut Missionary Society acknowledges the receipt of the following sums to Oct. 20, 1851.

Bethlehem, Ch. and Soc., by Rev. A. G.	
Loomis,	91 15
Burlington, Ch. and Soc., by Rev. J. L.	
Wright,	31 07
Canterbury, First Ch., by Rev. Mr. Learned,	28 00
East Granby, Ch. and Soc., by Rev. F. San-	
borne,	21 00
East Hartford, Ladies' Miss. Soc., \$125 95;	
Gent., \$124 37, by J. Ayres,	250 32
Ellsworth, Ch. and Soc., by Nathan Dunbar,	
\$10; bequest in part of Deac. A. Bishop,	60 00
\$50,	200 00
Everest Fund, by L. Foote, Treas.	
Farmington, Rev. Dr. Porter's Soc., by S.	
Hart,	153 32
Franklin, Cong. Ch. and Soc.,	33 43
Gilead, First Cong. Soc., by Deac. Hutchin-	
son,	16 59
Hartford, viz:	
First Cong. Ch., in addition, by J. B. Hos-	
mer,	12 40
Fourth Cong. Ch., Coll.,	100 00
South Cong. Ch., of which \$50 is from D.	
F. Robinson, and \$50 from A. W. But-	
ler, to const. Rev. J. A. Hempsted a L.	
D.,	266 26
Hartland, Coll. by Rev. N. Scott,	12 00
Hebron, Cong. Ch. and Soc., to const. Moses	
Smith of New Haven a L. M., by E. J.	
Doollittle,	30 00
Jewetts City, Coll. to const. Ephraim M.	
Brewster a L. M., by Rev. T. L. Shipman,	30 00
Kensington, Sab. Sch., Coll. by C. Hosmer,	2 87
Lebanon, Legacy of Mrs. L. L. Abell, by	
Rev. John Avery,	100 00
Litchfield, First Soc., of which \$30 is to	
const. Apollos W. Buel a L. M., by S. P.	
Bolles,	132 47
Litchfield, South Farms, in addition,	1 00
Newington, Young Men's Miss. Soc.,	7 50
North Coventry, Miss. Soc., A. Loomis,	
Treas.,	36 00
North Woodstock, East Cong. Soc., by A.	
Lyon,	31 00
Rocky Hill, Coll. by Rev. Mr. Rockwood,	20 29
Tolland, Abraham Marsh,	1 00
Union, Coll. by Rev. S. I. Curtis,	17 00
West Hartford, Coll. by Thomas Brace, of	
which \$30 is from Deac. J. E. Cone, to	
const. Sarah M. Goodman a L. M.,	130 00
A Friend, by Rev. H. Hooker,	2 00
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	1,826 84

The total amount of cash contributions acknowledged in the preceding lists is \$10,106 69.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXIV.

JANUARY, 1852.

No. 9.

The Hand of God in America.

THERE is perhaps nothing in which the hand of God is so conspicuous towards America, as in the *selection of the materials* with which to rear the superstructure of religion and government in this new world. God had been preparing these materials nearly three centuries. Wickliff was the father of the Puritans; and from him followed a succession of dauntless advocates for the emancipation of the human mind from the power of despotism. The mighty spirits that rose at the time of the reformation were but the pupils of their predecessors. The principles so boldly proclaimed by Luther, and so logically and judiciously sustained by Calvin, were the principles, matured and more fully developed, of Huss and Jerome—of many a revolving mind in England and on the continent. Puritanism is the reformation reformed. The principles which led to the settlement of New England, and which pervaded her colonies, and became the only principles on which Heaven would smile throughout this wide continent, are but the principles of the reformation matured and advanced. Those extraordinary characters, who, for religion's sake, braved dangers incredible, endured sacrifices that seemed not endurable, and periled all things in these western wilds, were Heaven's chosen agents, to prepare a new and a wider field for the display of what Christianity *can* do to bless the world. Europe had been sifted, and her finest wheat taken to sow in this American soil. Her hills and dales had been again and again ransacked, to collect the choice few who should found a new state, and plant a new church. The Pilgrims were the best men, selected from the best portion of the best nation on the face of the earth. May we not, then, indulge the delightful hope that God has purposes of yet more moral grandeur to fulfill, in connection with this country?

Indeed, this idea seems to have been coupled with the earliest conceptions in the mind of Columbus, concerning an American continent. That great navigator is said to have been a diligent and devout student of the prophecies, and was actuated, in no small degree, in his adventures westward, "by the hopes he cherished of extending here the kingdom of Christ." And in the mind of his royal patroness, (Isabella of Arragon,) the conversion of the heathen to Christianity, was an object "paramount to all the rest."

It was a signal providence that prepared such materials in the heart of England and in the bosom of the English church, preserved them and proved them in the

furnace of affliction, while in their own land, and during their exile in Holland, and in their journeyings on the deep, and finally, collected them on the iron-bound coasts of New England, and formed them into one living temple, fitly joined together, furnished and beautified as a *model* building for generations yet to come.

The longer the world stands, the more profoundly will be revered the character of our Pilgrim fathers, and the more religiously shall we admire the Divine agency which so controlled events, that one of the first settlements in the new world should be composed of *such characters*, and should so soon gain a preëminence over all the other colonies, and so soon, too, in all after time, exercise a controlling influence on the destinies of the whole country and of the world; for the institutions of this country, both civil and religious, were cast in the mould of Puritanism. Had any other of the colonies been allowed to stand in this relation to the whole, how different would have been the cast of American liberty and religion! As it was, men of the most unbending integrity and untiring industry; men humble and unobtrusive, yet courageous and immovable at the post of duty; yielding when wrong, yet inflexible when right; plain and frugal, yet intelligent and liberal; men who had been nurtured in the school of persecution, and suffered the loss of all things, that they might breathe the uncontaminated air of freedom; men who hated oppression, abhorred ignorance and vice—who were, in their very souls, *republicans* and Christians—these were the men, chosen out by Sovereign Wisdom, to control the destinies of the new world. And they have done it. The enterprise and intelligence, the undying love of liberty, the religious spirit—I may say, the population of our Puritan colonies, have spread themselves over the whole continent. And what is worthy of special remark, these only prosper in our country. You look in vain over the wide expanse of our territory to find thrift and prosperity, temporal or spiritual, except under the auspices of a Puritan influence. Who people our wide western domains, and plant there the institutions of learning and religion? Who found our colleges and seminaries, publish our books, teach our youth, sustain our benevolent enterprises, and go to pagan lands to make wretchedness smile, and ignorance speak wisdom? By whose skill and industry rolls the railroad car over the length and breadth of our land, and whiten the ocean with canvas? *Who*, if not the sons of the Pilgrims, nerved with the spirit of the Pilgrims? Tell me in what proportion, in any section of our country, the people are leavened with the leaven imported in the *May Flower*, and I can tell you in what proportion they are an enterprising, prosperous, moral and religious people. *Time* shall expire, before the immeasurable influences of Puritanism on the destinies of our country and the world, shall cease to act.

Massachusetts and Mexico furnish a forcible illustration of our idea. Mexico was colonized just one hundred years before Massachusetts. Her first settlers were the noblest spirits of Spain in her Augustan age; the epoch of Cervantes, Cortes, Pizarro, Columbus, Gonzalvo de Cordova, Cardinal Ximenes, and the great and good Isabella. Massachusetts was settled by the poor Pilgrims of Plymouth, who carried with them nothing but their own hardy virtues and indomitable energy. Mexico, with a rich soil, and adapted to the production of everything which grows out of the earth, and possessing every metal used by man—Massachusetts, with a sterile soil and uncongenial climate, and no single article of transportation but ice and rock. How have these blessings, profusely given by Providence, been improved on the one hand, and obstacles overcome on the other? What is now the respective condition of the two countries? In productive industry, wide-spread diffusion of knowledge, public institutions of every kind, general happiness and continually increasing prosperity; in letters, arts, morals, religion—in everything which makes a people great, there is not in the world, and there never was in the world, such a commonwealth as Massachusetts. And Mexico—what is she?

But who ordered all the circumstances which brought about an event so unexpected, yet so influential, as *such* a settlement of America? And for what purpose—if not that he might here plant the glory of Lebanon and the excellency of Carmel and Sharon? Here he “prepared room before it, and caused it to take deep root.”—[*Read's “Hand of God in History.”*]

Home Missions in the West.

WESTERN RESERVE AGENCY, O.

THE exercises of the Sixth Anniversary of the WESTERN RESERVE AGENCY of the American Home Missionary Society were attended in the First Presbyterian Church in Cleveland, Sept. 19, 1851, during the Sessions of the Western Reserve Synod at the same place.

After devotional exercises and the reading of the Annual Statement of the Board, Rev. George E. Pierce, D. D., President of Western Reserve College, preached on Romans i. 16, first clause: “For I am not ashamed of the Gospel of Christ.”

The public services of the occasion were then closed with the usual devotional exercises.

Annual Statement.

Within the year now under review, 33 Missionaries have been in commission by recommendation of this Agency. These have all been sustained, and also the expenses of the Agency have been met by funds collected within our bounds; and a balance of some hundreds of dollars has gone to supply the wants of the destitute in other portions of the land, and to Missionaries appointed by the Parent Society.

The whole amount collected on this field, including \$67 expended by Portage Presbytery, which did not pass through the hands of the Society, is \$3,835.52. This is an increase of \$280.17 over the collections during the last year; and of \$755.13 over those of any year previous to the last.

The 33 Missionaries sustained by this Agency have had charge of 44 congregations. By preaching, by prayer, by public addresses, by private exhortations, in Sabbath Schools and Bible classes, in the house and by the way, at home and abroad, they have labored for the spiritual good of our feeble churches and the communities

in the midst of which they have been situated. These labors have been attended with God's evident blessing. Churches and individual Christians have been in a measure revived, and at least some souls have been, through their influence, made new creatures in Christ Jesus. Much good seed has been sown in a thousand youthful minds, which we may reasonably hope will yet bring forth precious fruit, such as will endure to everlasting life. God's word shall not return unto him void. It has glorified, and will still glorify his name.

The history of the Congregational and Presbyterian Churches on the Western Reserve, shows that nearly all of them have been dependent upon Home Missionary efforts for the enjoyment of Gospel institutions; and that by these efforts they have been greatly blessed. Within that portion of our territory which lies east of the west line of Huron Presbytery, are 184 Congregational and Presbyterian churches. Of these, 78, including several that are now temporarily vacant, are supporting, or are able to support, pastors without missionary aid; although in several instances these pastors receive far less from their people than will suffice for the support of their families. Sixty of these 78 churches have been aided, some of them for many years, by the American Home Missionary Society. Of the remaining 18, six, at least, have received appropriations from the Connecticut Missionary Society, for the support of their pastors or stated supplies. Others have been essentially aided by the Missionaries of that Society, while pursuing the itinerant system so extensively practiced in former years, or by those of the Assembly's Board; leaving but a very limited number that have attained to their present strength wholly independent of foreign aid.

The money thus expended is not among the things that perish with the using. It is still doing good in the places where it was first expended; it is doing good, and

will do good wherever the influence of these churches is, or will be felt throughout the world and to the end of time; and heaven itself will feel its influence in louder songs from more numerous voices throughout eternal ages.

And if we take a wider range and look over our whole land, we shall find more than eight hundred churches that have been thus built up and made strong and independent of foreign aid, within the last 26 years, by the labors of the American Home Missionary Society. They are scattered through the length and breadth of our land, and are among the most efficient churches on which all the great benevolent societies of the present day depend for men and means to carry on their work. And the eyes of more than two thousand other churches which are still in a state of dependence, are now upon this Society, as the only source from which they can hope for that pecuniary aid which they yet need to enable them to enjoy the institutions of the Gospel. For these 26 years God has blessed this institution, and made it a blessing to our land.

And a wide door and effectual is still open before it. Our spreading population never needed its labors more than now. With the tide of emigration setting westward with unexampled rapidity, overspreading the still unsettled parts of Michigan, Wisconsin, Iowa, Minnesota and Nebraska, extending also far to the south, and even overleaping the Rocky Mountains, and filling Oregon, and California, and Utah, and New Mexico, and Texas, with a hardy and enterprising people—with four or five hundred thousand foreigners annually landing upon our shores to mingle with our people—with the eyes of millions yet in Europe fixed upon our still unoccupied lands, and our mineral treasures, and our free institutions, with strong desires to emigrate and to enjoy the unnumbered blessings of this goodly land—there never was a time when the labors of such a society were more important than they are at the present day, or when the prospects of its usefulness were more bright and cheering.

Intelligence from the Missionaries.

IOWA.

From Rev. A. M. Eastman, Monona, Clayton Co.

We have as yet experienced no showers of divine grace, but I think there is essential advancement. Our school-house, which is large, is often crowded. Last year, one half of the seats would have been sufficient. The Sabbath is more respected. The people seem to think that *perhaps* it is better to go to meeting than to spend the day in hunting, &c. My appointments have all been attended to here, and I have been able to meet all my engagements abroad but two. I now visit settlements on and north of the upper Iowa River, the farthest point forty miles distant.

Our Sabbath school has not been as prosperous as it would have been could I have been here all the time, yet I think good has been done. We have new books, which have excited new interest. Another season there will be a number of schools sustained on this field.

From Rev. John D. Strong, Iowa City.

Mr. S. was commissioned and sent to this State last summer. He was ordained by the Presbytery of Des Moines, and located at the capital in September last.

The people of the Iowa City church unanimously invited me to remain a year, pledging towards my support more than they have ever before done to sustain their minister. The church is small and poor; the congregation has hitherto been very small, but is increasing, and prospects for the future are quite promising. Much has been done here for the externals of religion, yet little has been attained in spirituality. There are those here now who are looking for a day of reviving; and I need not tell you that some of us are looking for it tearfully.

All the churches here are now without regular pastors and preaching, except the Methodist Episcopal and ours. The cold condition of the churches, and the indifference and unrestrained sin and unbelief of

the great mass of the population, fills the mind with distress.

From Rev. G. C. Beaman, Montrose, Lee Co.

Physical Improvements—Pressure of Labor—Helpers Needed.

My field has become so large, my labors so great, and duties so numerous and urgent, that I was compelled to apply to the Presbytery for a division of my church and field of labor, which will take place, Providence permitting, in four weeks. I hope some good brother will take one end of my field by next spring, if not before.

The Slack-water improvement on the Des Moines is now going on; and the improvement of the Rapids between Keokuk and Montrose, by a canal and locks, is already contracted for; both of these works are undertaken by a firm of New York. If these works go on, as I suppose they will, they will increase the labors and importance of my field, and of this whole region, very much.

It is said that there are men—*young men*—in the ministry, of fair talents, and adapted to do good, who are hovering about the altars of the East, and inquiring for places where they may minister. How can they hear without pangs of conscience—these appeals from overburdened laborers at the West, entreating us to send them help? Should the multitudinous emissaries of error overrun those neglected fields, and the people of wide regions, for a whole generation, be led astray and perish, will not the blood of souls be found on the skirts of those who heard the call of the perishing, but heeded it not?

Fluctuating Prospects.

There are not a few who are influenced in their place of attending meeting by a love of novelty; and it has at times too much influence over some of those who are numbered among the people of God.

There is a want of that public spirit which characterizes many communities. There is no business to draw in settlers, and no one moves to set any thing in motion.

We have no emigration that is a help, and a large portion of the unconverted lean in their sympathies to other denominations. I think our members, as a whole, are as exemplary as is usual, and prize the Gospel and its privileges, and are ready to do what they can to sustain the Gospel; but their ability this year is very small. Most, if not all of them, will inevitably fall in debt as they have raised so little to sell. Money is scarce and commands a high rate of interest. There is to be a scarcity of provisions, I fear, and of course they will be high.

I received a letter from the Home Missionary Rooms, a few days since, notifying me of the shipment of a box of clothing to us. It filled our hearts with gratitude and our eyes with tears. It has not yet come to hand. We are hoping to receive it soon. We expect to see hard times this year, and I hope it will lead us to feel our dependence upon God and make us more faithful to him. If, in the midst of this, we may receive a refreshing from on high, it will be well, and we will rejoice in that for which we never pray.

From Rev. D. Knowles.

Welsh Mission at Columbus City.

By the blessing of the Lord I am enabled to report labor for another quarter. I have enjoyed good health, and have had great pleasure in the work of my Divine Master. The churches under my care have enjoyed peace, and the means of grace are attended to more and more. Though we have not been visited with any special outpourings of the Spirit, yet we hope that the good seed of the kingdom is falling into the hearts of many here, to spring up vigorously at some future time. Our public meetings on the Sabbath are well attended. On the 7th inst., I attended at the ordination of brother Pryce, in the Flint Welsh settlement. Brothers Salter, of Burlington; Gaylord, of Danville, and Lewis, of Old Man's Creek, were also there. We had a good meeting. I preached there about six years ago, in the Welsh language; and I believe that to have been the first Welsh sermon ever preached west of the Mississippi. Some, who rejoiced with us there at that time, have gone to their eternal home. It was pleasing to me to see how I was welcomed by the children whom I had baptized five and six years ago, when I went among them last week. I had a word for them all, and a prayer

for them. May God enable brother P. to be wise and active. He seems to be a good servant of Christ. O how thankful we Welsh people ought to feel for the fostering care of the American Home Missionary Society. I often tell them so, and I believe that they feel grateful. These settlements are becoming stronger by degrees, and I trust that the time is not far distant, when they will not only sustain their own ministers without your aid, but will, with a willing heart, help to send the preached Gospel to others.

MISSOURI.

A Helper worth Having.

There are some here that ardently desire to see the conversion of sinners. Many an earnest prayer goes up for them. Our prayer meetings are well attended.

The Sabbath school is doing good. We have an excellent superintendent, who has taught Sabbath school in this place for twenty years. He dearly loves the cause; he pays forty five dollars per annum for the support of the Gospel; he has paid this year fifteen dollars to the Home Missionary Society; he gives liberally to the Bible, Tract, and Foreign Missionary cause, and proposes to pay one hundred dollars a year, for two years, to support a colporteur in this county, if a suitable man can be had. He is a man of feeble health; twice this year I have seen him when I thought he was near his end. But he keeps his lamp trimmed, and if his summons should be the midnight call, I think he would be ready.

Is this a higher style of christian character and devotion than is binding on *all* superintendents and church members? Oh, how would one such man in every parish, hasten the triumph of Zion!

One of our elders, a good man from Tennessee, teaches a Sabbath school, five miles from town, in a neighborhood of Universalists. The school is exerting a good influence; I preach there once a month, to good congregations, that pay fixed attention to the truths of the Gospel. I make no direct attack upon their Universalism, but I preach very plainly the opposite doctrine, at which they take no offence, but say they like to hear me because they can understand what I believe. The truth spoken in kindness seldom gives offence. There is reason to hope that labor there will not be in vain.

From Rev. Henry Grote, Beaufort, Franklin Co.

Mission among the Germans.

Another year having gone by, I am reminded of my duty to write my last quarterly report. The Lord be praised for having guided me with paternal care, and for having blessed me with health and strength for the discharge of my duties.

Several members of my congregation have been established in faith, and have become experienced Christians. They speak of what their hearts believe, and their conduct does honor to their profession. They abstain from every thing not becoming Christians, and, which is a cause of great joy to me, they do not desecrate the Sabbath, nor use spirituous liquors. The means of grace are regularly attended in both congregations. The people assemble regularly at the appointed hour, and I can depend upon finding my hearers at church, except sickness and bad weather intervene. They also take an interest in providing for my subsistence—more so than they have done before.

We have good reasons to believe, that our congregation will shortly be increased in numbers.

Another congregation, consisting of 10 families, requested me some days ago to preach to them as often as practicable. Some of them are not far from the kingdom of God. They have built a fine church, only four miles distant from my house. I gladly accepted the invitation. Still another congregation has requested me to preach, at least every fortnight, but that is at a distance of 15 miles. There is no church, as the settlers have been there only one year. They are, however, true Christians, which renders it the more desirable to grant their request. There are, therefore, four different fields for me to cultivate next year, if God grants life and health. With such prospects, I do not feel at liberty to leave this place, although in the course of the past year, I might have had several places where no assistance from you would have been required. I did not accept those calls, as there are people enough here, and the powers of darkness are not subdued yet. With the divine help, a congregation may be gathered here that will not only provide for the support of the minister, but also contribute liberally to the cause of God. I am well aware that my congregation cannot, for the next year, provide alone for me, but I am confident that it will be done in future.

WISCONSIN.

Old Tricks under New Names.

The prospects of my church are more encouraging than they have been, though we have, a class of obstacles to contend with, which we have not met before. A few men who claim to be Excelsiors, or men of progress, but who are, in fact, only reiterating the errors of German rationalists, hold meetings in the village on the Sabbath, and have lectures or preaching, but no praying. They began under the garb of scientific lectures. At first, they were fully attended; but now they are held on the Sabbath, and their real character being known, they are less popular, few professors of religion countenancing them by their presence. As a specimen of their teachings, I am informed that a few Sabbaths since, they endeavored to make out that heathen writers gave a more correct view of the divine character, than the Bible does. They deny the inspiration of the Bible, and discard its most important doctrines, as the atonement of Christ, &c. I have no controversy with them, but endeavor sometimes to provide an antidote for their errors, by presenting the proof of the scripture doctrines, which are the opposite of their teachings; e. g., as a corrective of the claimed superiority of the character of God, as taught by heathen sages, over the God of the Bible, I preached a sermon last Sabbath, on the moral character and tendency of heathenism, as shown from the character and conduct of heathen gods, and heathen people, as given by their own authors.

The great injury which I fear from their labors, is the blinding and poisoning the mind of some of our youth. They draw away but few, who were accustomed to attend our church on the Sabbath. Our congregation is larger than it has been for years before; the house is usually full, and sometimes so crowded that we are obliged to place temporary seats in the aisles.

At the last communion, five persons were received into our church by letter, and eight others were examined and propounded for admission on profession of their faith in Christ. The latter are fruits of a revival last winter. It is expected several others will present themselves next communion.

Responsibility felt—Growth in Holiness.

In looking on the past, while there may have been many omissions in duty, and

unfaithfulness in effort, I must say, that it has been my earnest desire to preach the whole Gospel in its simplicity, purity and power, and to exemplify the same, in a holy and consistent walk. I trust I do, at times, feel the awful responsibility that rests upon me as an ambassador of Christ; one whose great work is to watch and labor for souls. May I more deeply and constantly realize this responsibility!

My field of labor for the last quarter has been unusually interesting, from the increased interest on the part of the people in the cause of Christ and a preached Gospel. My great effort has been to instruct and establish young Christians in the doctrines of the Bible and in practical godliness. And I have been greatly delighted and encouraged, in view of the evidence afforded of a change of heart, in every instance, from the teachableness of disposition and desire to be conformed to all the requirements of God's word; and this from persons of the highest intelligence and commanding influence in society. Often am I led to wonder and admire the power of the Gospel in its transforming influence upon the hearts and conduct of men—to see those who were once high-minded, proud, self-willed and looking with disdain upon Christians, now sitting at the feet of Jesus, clothed and in their right mind, humbly seeking to know and do the will of their Heavenly Father.

For a time, during the summer, our prayer meetings were thinly attended, but of late have increased in number and interest. There is much to encourage effort in the Sabbath school. Many who once suffered their children to spend the Sabbath in roaming through the woods, or around our beautiful lakes, now bring them regularly to church and to the Sabbath school. And yet there are multitudes among us growing up in sin, careless of God and of the Sabbath.

It is extremely difficult to gather into the Sabbath school those children whose parents disregard the house of God, and profane his holy day.

From Rev. H. Marsh, Sheboygan Co.

Gathering the Wanderers.

The destitution abroad over the newer regions of the county, are being partially supplied by efforts made during the past three months, and will receive still more attention.

At one place, six miles from the Falls, a

beginning has been made, where our denomination has hitherto had no regular appointment. One of the leading men of the place, not a professor of religion, requested me to make a regular appointment at their school house, remarking, that they would give me a *full house* and some pecuniary aid. I inquired of him what part of the day would suit them best? He answered, "the *forenoon*; because, if your appointment stands at two P. M., many of our children and youth in the neighborhood, will be scattered abroad hunting; and they will not be likely to return for *meeting* or for Sabbath school. Whereas, if your appointment is in the forenoon, it will draw them together, and then we can retain them for Sabbath school." I liked the idea much, especially when coming from a man not professing religion.

At another place, eight and a half miles from the Falls, in a remote neighborhood, formerly included in the Sheboygan Falls church, a new church has been formed, under very interesting circumstances, called the *Linden* Congregational Church, comprising 20 members.

Four years ago last June, the Falls church, six miles from Sheboygan, was colonized and organized with 13 members; in four years it became 80. Now, eight miles farther in the interior, we stick another stake, and pray God to aid us in aggressive movements upon the kingdom of darkness.

Two and a half miles from Linden is the village of Plymouth, where we have commenced regular appointments, with fair prospects. Though the religious influence in that village is yet small, yet the congregation is respectable, and the people intelligent.

Also, three miles from Plymouth, is another small village, where we have commenced our labors in an unfinished mill for a sanctuary, and with a respectable congregation.

Thus you will perceive that four important points have been occupied during the last quarter, with Linden church, of 20 members, in the centre.

Three or four more similar places, yet farther on in this county, need attention; and it is hoped they will receive more or less during the coming quarter, as your missionary shall be able to extend his labors.

Contrasts.

At one end of my field, a young skeptic, or one that formerly was, is apparently on a bed of death, and he has been recently hopefully converted to God. He

says he would now rejoice to have the privilege of burning the works of Paine and Voltaire, which he used to read and admire. It was good to converse and pray with such a youth, turned to Christ, and to thank God for his merciful kindness to a skeptic.

At the other end of my field, about 20 miles from this youth, a grey-headed and Bible-despising skeptic committed suicide, making, by his exit, a miserable though truthful illustration of the effect of skepticism; no solid comfort in life, and without any apparent insanity, putting an awful end to his unhappy career. Skepticism in various forms and dress, is rife in the West.

Oh, send us on evangelical and faithful laborers.

From Rev. Hiram Foote, Janesville, Rock Co.

Progress of a Missionary Church—Aid Relinquished.

The pleasant union which has so long existed between us is now to be dissolved. This church and society are now determined to try the experiment of self-support, and, by the blessing of God, I trust they will succeed. Five years of delightful missionary labor you have enabled me to bestow upon this field. Connected with the peculiar emotions of our mutual parting, is the precious reflection that the relation we have sustained has not only been most endearing, but that the seed you have enabled me to scatter, has already sprung up and is now yielding fruit.

A brief review of the *past five years* might be interesting to us both, and not altogether unprofitable to the friends of Home Missions. A meagre synopsis is all I can now attempt; for incidents crowd upon the memory as I glance at the past—things tending to overwhelm me with humility, and then fill my heart to overflowing with gratitude—and all prompting me to exclaim, "Hitherto hath the Lord helped us."

Janesville, both at home and abroad, upon the chart of the reformer and of the Home Missionary, was formerly set down as a "hard place." Several things conspired to make its moral and religious features what they were. A portion of its early settlers of influence were men "without the fear of God before their eyes." This gave a tone to public sentiment, which became a serious obstacle to

planting and sustaining the Gospel here. Five years ago four small and feeble evangelical churches were struggling for an existence. The Universalists had preaching every two weeks, and boasted of outnumbering the evangelical denominations. You can imagine how dark and forbidding this field appeared when I first looked in upon it.

Perhaps I cannot better state some facts connected with the progress of our church and society since I have been with them, than by quoting a few sentences from a discourse I preached to my congregation last Sabbath.

My text was, "Hitherto hath the Lord helped me." I remarked that "the present is a period peculiarly appropriate for us as pastor and church, to set up our 'stone of help,' and inscribe upon it the sentiment of our text. We have just entered our sanctuary since being enlarged and refitted for the worship of Jehovah; and as God prospered us in the beginning of this enterprise, so has his hand been seen every step we have taken, to the present moment.

"Another reason which suggests itself why we should to-day record the goodness of God together, is the fact that this Sabbath completes five years of my ministry among this people. The first two, on alternate Sabbaths; the last three, as settled pastor, on every Sabbath. This period is brief; and yet as my eye passes over this congregation, I see comparatively few countenances which I beheld at our first interviews. So great has been the change, so rapid the immigration, that not thirty individuals who have worshipped with us during the past year were members of my congregation the first year of my labors in Janesville. There are a few before me who can well remember that dark and trying period. This church had then been organized about twenty months. There were then upon the records twenty five members. Five of these had removed to a distance from us, with whom I never became personally acquainted. Thirteen of the remaining twenty lived out of the village from two to seven miles; leaving two male and five female members in town.

"My predecessor in the ministry, after devoting two years of faithful, persevering labor, left in the spring of 1846. During that summer, the congregation was disbanded, and the ordinances of the Gospel were not administered. Those who will remember the tone of public sentiment at that period, can easily imagine that this little church and its minister were ready to exclaim, 'By whom shall Jacob arise?'

"At the first communion season, no individual was received to the church. We have since enjoyed twenty-four communion seasons, at each of which additions have been made to the church.* The present number of this church is *one hundred and eight*. Nine only of those who organized this church are now connected with it. Most have removed to other places; one or two have been summoned to their final account. Ninety-nine members have been added to this church since its organization, eighty-three of them during the last five years. Thus God has gradually, and I trust permanently, prospered us in numbers.

"Five years ago, our house of worship was the small brick school house upon the East side of the river. Our meetings were held in that crowded, uncomfortable place, for about twenty months. We then removed to the Academy, where we worshipped over two years; and from thence to this house of worship, one year since. And during this whole course, we have marked the hand of God. When, as a little and feeble band, three years since, we seriously proposed the erection of a house of worship, it was a very different thing from this commodious sanctuary. In our poverty we only aspired to a very plain chapel, with limited dimensions. With three or four exceptions, not a subscription was obtained from any member of this church which exceeded twenty-five dollars. In our poverty, we commenced and carried forward this enterprise, and to God be all the glory of its success! Now, as a memorial of eternal remembrance and gratitude, let us inscribe upon the door-posts of this our loved sanctuary, 'Hitherto hath the Lord helped us.'"

And now, in my own name and in behalf of my society, I wish first to record the goodness of God, and then to tender our heartfelt thanks to the Home Missionary Society, and to its patrons. But for the sympathy and aid furnished, our society might now be without a sanctuary or the preached Gospel, and perhaps without an existence. This has been Home Mission ground for seven years. During the past five years you have expended six hundred dollars here; with what result, eternity will soon unfold. Our gratitude shall be shown by our prayers and sympathy for your Society, and our systematic contributions, until we repay, many fold, what we have received.

This brief extract contains nothing peculiarly marked, and probably may not seem as interesting to others as to us; and yet it

is one of the numerous proofs of the benefits of this Society, and gives evidence that the benefactions and prayers of our patrons have not been bestowed in vain.

From Rev. A. D. Laughlin, Wyoming,
Iowa Co.

Growing Desire for the Pastoral Relation.

Since my last communication, my people have taken the initiatory steps toward my settlement as their pastor. The church and congregation had felt for some time the importance of such a step, and had before proposed the matter to me, but I discouraged it only because we had no house, into which I was not ashamed to invite my brethren in the ministry to come and attend the exercises on such an occasion. My people had clearly demonstrated before them the advantages of a permanent, over a changing ministry. They had been supplied with such preaching as I could afford them, under very trying circumstances, for the last five and a half years; while during the same time, another church here had been supplied by five different preachers. If the great object of your Society is to *plant* the Gospel, and to *build up* Zion, you are acting wisely to encourage the pastoral relation. The tree removed every year cannot produce much fruit. How can the minister who is constantly on the wing, feel that deep interest in any place, necessary to produce the best results? Will a tenant feel the same anxiety to embellish and improve the garden or farm, as the proprietor? I feel that we have taken a most important step, and one, I hope, of untold benefit, both to minister and people. I could not refuse their call, made so dear to me by many tender associations, especially since God has seemed by his providence to shut me up to this course.

Another event of importance has occurred since my last. Our school house has been so far completed that we have met in it for worship. It has cost us an extraordinary effort, and will delay the erection of a 'church edifice' for some time, but we have such control over it that we can use the school house without interruption. We shall hereafter be able to worship God under our own vine and fig tree.

I have received five members since my last, four by letter and one on profession of faith. Still, we feel that we are weak,

and shall have to look to you for aid. I sometimes feel as if it was wrong for us to live so long on your bounty, when you have such a mighty work to accomplish; but, brethren, if left to our own resources, we must die—all our cherished hopes must perish forever. We love the Home Missionary Society, for, under God, it has made us what we are; and we hope to pay back to you, with interest, what you have lent us. May God give you a thousand fold greater favor with the churches; and so a thousand fold increase your power of doing good.

ILLINOIS.

They that would be Rich.

I have been called to preach two funeral discourses, having a bearing upon California adventures. Both cases, in many respects, were very trying, and excited a very deep and pervading interest in the community.

In the first case, the funeral service had immediate relation to the death of a widow, and a remote relation to the death of her husband, who, on his return from California, was buried in the Gulf of Mexico. The wife, after long suspense and grievous fear that her husband was dead, heard of the fact when two of her children were dangerously ill with the typhus fever. Before these recovered, one other was brought down by the same disease, and soon after she herself, and two other children, while one or two others still had the whooping cough. The widowed mother died, leaving seven orphans. And most, or all these evils, with some pecuniary embarrassment on the remaining inheritance, seem traceable to the ill-advised absence of the husband and father for the year previous, involving excessive care and toil both at home and abroad.

The more recent case was that of a highly respected member of our church, and leader of our choir, who, after a not very successful adventure in California, died at Chagres, within two weeks of home, after an absence of 14 months. A brother was with him, and returned in feeble health. The family of the deceased, though of course deeply afflicted, are left in good circumstances.

Thus, besides the immeasurable evils otherwise pressing upon families whose heads are absent in search of gold, about one-sixth of those who went from our immediate vicinity, are already among the

dead, and about eight persons are yet exposed to the dangers of California, and of the return voyage.

Mission to the Destitute in the Illinois Presbytery.

Extract of a Report of Rev. Messrs. E. Jenney and B. Pond.

From the outset, we adopted the following plan of operation, as best calculated, in our view, to accomplish the work assigned us.

1. To explore the entire region of territory within our bounds, and ascertain where the points are, accessible to Presbyterian influence.

2. In all cases, where it is practicable, to hold a series of religious meetings, or form churches, if the material already exists; provided there be reasonable prospect that the anticipated results of such efforts, or the churches thus organized, will be guided and controlled by subsequent ministerial aid.

3. To exclude itinerant missionaries from the field, as soon as possible, by supplying, as far and as fast as it can be done, all the preaching points at which our denomination would be likely to labor successfully; that is, by securing for them the regular ministration of the Gospel, once, if not twice a month.

Acting upon this plan, we were not long in ascertaining much relative to the nature and extent of our destitutions. And it is with gratitude we add, that we have been more or less instrumental in providing for them a stated supply, truly encouraging, if not equal to their wants.

Our "commissions" require us to labor within the bounds of this Presbytery, more particularly with those churches that do not enjoy the regular means of grace. And here we have found much to do, enough to tax our time and energies for no inconsiderable portion of the year. But we have frequently gained leisure to preach elsewhere, and improved it, as Providence opened the way; under such circumstances, however, as caused us to doubt whether we have there been the means of much, if any, good. A long experience, extending far beyond the duration of our itinerancy, has taught us that we can accomplish little among those, none of whom are in denominational sym-

pathy with us. We have frequently tried to benefit such communities; but if successful in any marked degree, the evidence of this is yet to be seen.

It has, nevertheless, been our privilege, during the period embraced in this report, to witness displays of the power and grace of God, in elevating the character of Christians, and converting unbelievers from the error of their ways. Thus it was in Carrolton, Mechanicsburgh, Rochester and Shelby county. The number added to the several churches in those places, has been, by transfer, 31, and by profession, 24; making a total accession of 55 persons; while others have been hopefully converted and united with other branches of the Church, and several, it may be six or more, are waiting an opportunity to enter our communion. But we have reason to think that all the good effected, is not expressed by these statistics. If we mistake not, there has been attained, in the communities where we labored, a general impression more favorable to evangelical religion, and to that form of church government which we prefer, than previously existed.

It gives us pleasure also to state, that there are now no destitute churches under our care. A year ago there were six such; all of which, with one exception, enjoy the privilege of listening to the Gospel by preachers of their own order, more or less frequently.

But notwithstanding most of those churches which were so recently destitute of ministerial aid, are now wholly or partially supplied, there is a work yet to be done. We ought to ascertain whether there be not other points where the way is being prepared for us. In our opinion, there are.

Want of Men.

But where are the men to occupy the openings which investigation shall find, or effort create? One of the principles adopted by your missionaries, and which will be acted upon, we presume, by any who shall succeed us, forbids the forming of churches any faster than they can be supplied, wholly or in part, with a preached Gospel. If success, therefore, attends the work here contemplated, who will break to the famishing minds the bread of life? Our great want is men. Until more be introduced upon the field, we shall be cramped in our operations; at least, feel that we must proceed cautiously. "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

We have already, in a previous number, (Sept. 1851,) called attention to the useful and judicious labors of our two missionaries, in the bounds of the Presbytery of Illinois; and to the painful fact which limits the usefulness of these and other similar laborers; viz.: the want of men suited and disposed to go in and occupy the ground prepared by them. Of how little avail it is to fence and clear the field, if there be no laborer to cultivate the soil and sow the seed, but it must be left to bear only briars and noxious weeds—and how much labor and expense are thus almost thrown away—they know too well, who have seen the experiment tried a hundred times, with an almost unvarying result. There must be more ministerial labor provided, or all other efforts at church extension must prove abortive. There are the means of supplying *some* of this labor if they could only be secured. In all parts of the older portion of the country, there are ministers not employed in preaching; some of them, it is true, from impaired health, but more from discouragement and want of an adequate support. Not a few of them might be rendered available by the Missionary Society, if its resources would justify it in adapting its scale of compensation to their condition.

What shall be done for the Germans?

Almost every day brings to our knowledge facts showing that large portions of our immigrant German population throw off the restraints of Christianity when they arrive on our shores. Unless some means can be devised which shall be blessed of Heaven to the salvation of this class, there will speedily spring up among us a body of anti-christian elements, so compacted, intelligent and efficient as to present a more formidable hindrance to the Gospel than any other with which we have to contend. They who are mindful of the signs of the times, and are wont to spread them before the Lord, should not fail to make these things the subject of thoughtful prayer.

The Sabbath is a holiday among the Germans here, and Americans conform very much to their sinful practice. Recently a German died suddenly on Saturday evening. On the Sabbath, as he was

one of the firemen, the whole company, in their red coats, and with martial music, attended his body to the grave, followed by a throng of boys and idle men. The most influential and intelligent Germans among us attend no church. They are good neighbors, fair in their dealings, and gentlemanly in their deportment; but they have adopted rationalistic sentiments. Many of them are at heart infidels, though they do not assume the name. One was asked to buy a Bible. He answered, "I want no Bible; I have the great book of the world. I want to know nothing about Jesus Christ; I have the guide of my own reason." The German church is almost entirely made up of skeptics and loose moralists. Their former pastor, whom I knew, and who gave me some lessons in German, is addicted to excessive drinking, and I believe is at heart an infidel. At this time he has a school and church a few miles in the country. In the reports of their celebration of the 4th of July, I noticed this toast, delivered by Rev. Mr. —, the Lutheran preacher,—“The noble Thomas Paine, whose writings awaked a spirit and courage for liberty!” When a people have been under such infidel-christian preachers, what could be expected better than we now see?

There is now and then a German that attends my preaching. There is now a young man of remarkable intelligence, who has been obliged to leave Germany for his activity in the Revolution, and for making a speech for liberty, which was printed. He attends my preaching and lectures regularly. I took him home and into my study one day, and he seems happy in getting my sympathy. He associates entirely with Americans, and reads only in English, and is making great progress. A merchant, who is a German, has been a frequent hearer of mine ever since I came to the place. He has no family, and associates much with our young men and young ladies. I once was hopeful of him—talked with him on the subject of religion—and loaned him Nelson's "Cause and Cure of Infidelity;" but he seems firm in his denial of the divinity of Christ, and is now going away. My heart almost bleeds when I see such cases. He has been under conviction, but has grieved away the Spirit.

Hindrances.

In consequence of the superabundance of the water, my missionary labors have

been rendered fatiguing as well as perilous. No person, unless he has been *over* the ground—and *through* it I may almost say—can have any adequate idea of what a man must endure who has had to travel even short distances during this rainy period. Frequently have I been to my saddle girths in mud and water, and, in crossing streams, nearly to my horse's back. The sloughs, as the people say here, "have lost their bottom." On one occasion, when crossing a small stream swollen by the heavy rain, so as to flow over the road and wash away the bridge—which by reason of the turbid waters I did not discover—my horse went down, but fortunately came up safe, and then after him myself and buggy. In attempting to raise the buggy, my horse's harness gave way. I had to get out, and worked in the water for near an hour before I could extricate my carriage, and then had to ride some time in my wet clothes.

At another time, in attempting to cross a rocky ford at twilight, I came near being swept away by the rapid and deep waters—horse, buggy and all. But hither to the Lord hath preserved and delivered me, not only from the deep waters, but from those who rose up against me. "Many bulls have compassed me, strong bulls of Bashan have beset me around. They *gaped* upon me with their mouths as a ravening and roaring lion."

Home Missionary Efforts cannot be Relaxed.

This village has nearly 2,800 inhabitants, of which about one-third are Romanists. They have a fine stone church and a priest; and, it is said, some nuns are soon to come here to take charge of their educational interests. As a people, they are more completely under the surveillance and control of the priesthood than any other Catholic community with which I am acquainted. Infidelity is exceedingly rife in the form of popular error, such as Universalism and Unitarianism. A multitude of the people have *no* belief, and stand aloof from all the forms of religion. In tracing out the cause of such a state of things, it is very apparent that it has come from the pressing of radical ultra measures to accomplish reforms. Some years ago the church, then numbering more than forty, was prevailed upon by an itinerant evangelist to disband, and such as chose to form a Union church, without a creed, throwing the door wide open for all religionists to come in. Time would fail to detail the

bad results. Those who have affinity enough to remain together, are now feasting their souls on the reveries of Unitarianism and Swedenborgianism, as they are compounded and held forth from Sabbath to Sabbath by the veriest mountebank preacher. A few years since, some who would not go for the Union measures, and some who were drawn in ignorantly, united and formed the present church. They have had the very worst influences to contend with, but have maintained their ground. I found them disheartened, weak, and ready to die. The congregation had run down, the Sabbath school was very small, the prayer meeting little less than a name. Our congregation has gradually increased until our place of worship is wholly inadequate to our wants; the Sabbath school is greatly enlarged, and new scholars coming in every Sabbath. Men and women, and whole families, who have not been seen in the church for years, are becoming quite constant attendants. Five or six will unite with us next communion, three of them by profession, one a very interesting young man, and promising for usefulness, the other two, mothers of young families.

OHIO.

The Preacher, an Agent of Improvement.

There has been great improvement in the religious observance of the Sabbath and in the cause of Temperance. This cause is decidedly popular in this Village. There is now only one place where ardent spirits are retailed, and this is done contrary to law.

During the past winter, I distributed the Bible in four townships and supplied the destitute; and by the assistance of our people and the Agents of A. B. Society, this county and that part of the adjoining county in which I have been laboring, have been supplied. There has been great improvement in our S. schools. The most remarkable change, however, has been in the regularity, interest and attendance upon public worship. When I came here, our congregations were often small; now they are usually good—often the houses are full and sometimes crowded. I have organized two churches. One place has been decidedly infidel; but infidelity now is evidently losing ground. During the first fall that I preached there, I often had only from twelve to twenty persons present; now the regular congregation is

not far from two hundred. The school-house is well filled. The change has been similar in all of the other places. Though we have not yet been made to rejoice in gathering in the fruits of our efforts, yet we hope that our labors have not been entirely in vain. I have been endeavoring to cultivate the ground and to sow the seed; and trust that in time, with the rich blessing of God, we shall be able to gather in a rich harvest.

tain and enjoy them. I could cite you to several instances of churches raised up in this way on this field; and the same thing that has been done in a few places, might be done in a multitude of others. My heart is often deeply pained in looking over the destitutions of this field, and my mind is often greatly agitated in efforts to contrive some possible plan by which the Gospel may be carried to these perishing thousands. Our Methodist brethren are doing a great work here, but they can't reach half the people.

One Hundred Ministers wanted in South-Eastern Ohio.

The seven counties of the Marietta Agency contain a population of almost two hundred thousand, with only sixteen or seventeen ministers of the Calvinistic order. The face of the country is rough and forbidding in its aspect, and does not present so pleasant a prospect for the agriculturalist as the greater portion of this great state; hence it has not been settled so rapidly as other portions of the state. Emigrants and ministers have considered this a hard field, and have gone on to other more inviting fields. But the time has already come, when the tide of emigration has begun to roll in more rapidly here. The great mineral resources of this territory are just beginning to be appreciated and developed; and when the contemplated railroad from Cincinnati to Marietta shall be completed, and facilities for transporting the vast quantities of coal, iron, and salt, that abound in all this region, we may expect to see the population that now exists on this field, soon doubled and trebled, if not quadrupled. A great question fills our hearts with deep solicitude; shall this region, with its teeming thousands, be given to God and the Saviour, or shall the Devil reign transcendent here? Unless *more ministers* can be employed on this field, we fear that wickedness will long reign here. We absolutely need on the field of the Marietta Agency, this day, *one hundred ministers of the Gospel*, and this number would not be a full supply. And now is the time for them to be planted on this field. If they are not sent to sow the good seed, the enemy will sow tares there, and thousands on thousands of souls will perish. You ask, are the people willing to aid in support of ministers? I do not suppose that they will do much till the Gospel is carried to them freely awhile. They will thus soon begin to appreciate its privileges, and will open their hearts and their purses to ob-

MICHIGAN.

Hard Soil.

I have continued my labors in my regular congregations, preaching generally three times on the Sabbath, together with occasional labors in other places, as opportunity offers. I should be glad to preach much more in the *week time*, in destitute neighborhoods, could I get the people to attend; but this, on ordinary occasions, is next to impossible. I have frequently made the trial in surrounding settlements, but after riding ten or twelve miles, have found little else than empty seats, my congregations being not more than six persons, counting children with the rest. In any of those places on the Sabbath, I could get a good collection of people; but on the Sabbath, my hands are full of labor in my regular congregations. If there is a *funeral*, there is a general turn out; and people who neither "fear God nor regard men," must have a funeral sermon at the interment of their friends. I have never declined attending on such occasions, if I was able to be up, unless some important appointment demanded my attention, at the same time, in another direction; and as there is no other regular minister within 16 or 20 miles, in any direction, I perform considerable of this kind of labor. Last winter I was called into a very wicked settlement to preach at the funeral of a woman whose husband has been once tried for murder, been one term in the state prison, and since then he has been sent again to the same place. I preached from Gal. vi. 7, 8, and tried to set before the unhappy man and his thoughtless neighbors the certain connection between our present conduct and future condition. I had a large congregation, many of whom, perhaps, had not heard a sermon for several years. This spring I was called into another settlement, 8 miles distant, that has been renowned for being a nursery of

crime, and for furnishing a large portion of candidates for the penitentiary. There, too, I had a large turn out, and was permitted to point my fellow men to the judgment to come. On such occasions I have nothing to do with the dead, but try to bring the truth to bear on the consciences of the living.

Weakness and Dependence.

With your aid this church keeps the fire still burning on the altar, while without it, probably, it would have been extinguished ere this. I had hoped the church would soon sustain their pastor, independent of foreign aid; but without a revival of God's work, and the conversion of souls, we must continue to rely on our former sources of dependence.

One reason of feeling our weakness more sensibly, is the loss of both of our deacons, and the difficulty of supplying their places. One of them left before I came here, and the other recently took a letter to another church, because of his living in its neighborhood.

With some difficulty we succeeded, two weeks ago, in electing two persons to fill their places.

A very encouraging feature, that shows increasing strength, is an increased willingness to contribute to the Home Missionary cause. This cause lies deepest in the affections of this people. I preached a missionary sermon, and we circulated a subscription list, the signers mostly pledging themselves to pay their sums monthly for the following year. The amount pledged at present is \$30.

Our Sabbath school continues in good circumstances, but would be more full if we were better supplied with compe-

tent teachers. The superintendence devolves on myself. Yesterday we were called to mourn the death of a boy, an interesting member of the school. He gave no special evidence of a change of heart, though he loved the Sabbath school; and in his derangement, which was for three days previous to his death, he often spoke of his superintendent; and also, in the school, answered questions as his teacher thought none but a Christian could answer. His death is the first in our congregation during the past year, and the members of the school seemed to feel it a solemn and severe bereavement.

From Rev. E. Garland, Central College.

Revival.

Since March, 1851, the date of my commission, the church of Johnstown has passed through a variety of scenes, some joyful, and some painful, indeed. Towards the close of the year, the session commenced discipline with some who were causing reproach. The last of February a revival of religion commenced. During the first week of March, in the midst of the revival, it pleased the Lord to take away one of our elders, who was a pillar in the church. At our communion, in April, *fourteen*, as fruits of the revival, united with the church by profession, and one who had before been a member of the Methodist Church. It was an interesting season, when five of the number came forward to receive the ordinance of baptism, and then, with the others, sit down with our little church, at the table of the Lord. A few others are indulging hope, who may yet unite with the church.

Miscellaneous.

Death of Rev. W. T. Wheeler.

This beloved missionary, after an illness of six weeks, finished his earthly labors at Union Grove, Illinois, October 17, 1851. For just a year he had preached regularly at Union Grove, Round Grove, Como and Garden Plains. Increasing interest and usefulness attended his labors; and only a few weeks before his decease, he had gathered another church at Clyde. It was expected that, ere long, he would be installed as the pastor of the church at Union Grove; and

had he lived to carry out the enterprises which it was in his heart to prosecute, doubtless great good to religion and to christian education would have been the result.

In the former part of his ministry, Mr. Wheeler was a missionary to Africa, from whence he was compelled to retire by the uncongeniality of the climate with his constitution. After his return, and before settling in the field of his last labors, he had preached in the service of this Society in Indiana and Minnesota. It is sad to think of the four

little churches which he was cherishing, as a nurse, cherisheth her children, now left destitute and discouraged.

Our correspondent who communicates the intelligence of this bereavement says: "Brother Wheeler told me that he was too poor to buy a horse, and that to meet his appointments, 20 miles apart, he was sometimes obliged to travel on foot, and to wade through sloughs that were full of water during this very wet season. By his death I shall be put in possession of the horse which I had loaned him for a year; and if, as I trust, he has found a seat in Elijah's chariot, he will no longer need such poor facilities for travelling as I could furnish."

Mr. Wheeler is the second missionary in northern Illinois, (the first being Rev. James Hildreth) removed by death during the last season; and two others, not missionaries, have also died on the same field. Let us who remain watch, with girded loins, for our own summons, which cometh in such an hour as we think not.

Dangerous Elements of American Society.

Numerous and alien to our institutions as is the emigration of Irish Catholics, it is by no means the most dangerous portion of our immigrant population. We are receiving hundreds of thousands yearly from Germany, who are what are called in Europe, Red Republicans, or Communists, or Socialists; i. e., the enemies of all society. They are such people as have been reared under German Rationalism—the degenerate plants of a strange vine. And a prominent purpose of their immigration hither is, not to enjoy the advantages of our free institutions, but to destroy them; or, in other words, to take advantage of the freedom of this country, to apply their destructive principles, as they could not in despotic countries. Already in some of the cities, where Germans most abound, as in New York, and in St. Louis, they are forming political organizations, to carry these principles to the polls. In St. Louis, they have directed their attacks more especially against the Sabbath—combining, by military parades, and other disturbing expedients, to prevent the Sabbath worship of the Christian part of the people. In short, the principles and spirit of these new comers, are of the worst possible type. And as far as their influence shall extend, it will be disastrous. In one view, it is a matter of

rejoicing, that but few of them can speak our language. For this confines their influence mostly to the Germans. But in another view, it is one of the most discouraging aspects of the case. For it prevents our bringing the light and power of the Gospel to bear upon them, as we otherwise might, and as the occasion demands. Our means for evangelizing Germans are very limited; but we must make the most of what we have; and pray the Lord of the harvest that he would send forth laborers into this harvest.—[*Exchange Paper.*]

From the New York Recorder.

Twelve Questions for Ministers of Christian Churches.

1. *Why did I become a minister?*—Was it vanity, ease, respectability, or the persuasion of mistaken friends? or was it love to Christ, the glory of God, and the salvation of souls, that induced me to step into the sacred office?

2. *What evidence have I that I am called of God to the work of the ministry?* Am I adapted for it? Have I the scriptural qualifications? Have I ever been the means of the conversion of one soul? Did God call me in his providence, or did I run uncalled?

3. *What am I doing in this field?*—Am I a witness for God? Do I bear testimony to the truth, the whole truth, and nothing but the truth? Is my testimony plain, earnest, faithful? Am I a laborer in God's vineyard, a workman that needeth not to be ashamed, rightly dividing the word of truth? Am I acting as a lord, or as a servant?

4. *What are my views of the pastorate?* Do I feel I am my own master, or God's servant, appointed by him to watch for souls? Do I feed the flock, or amuse them? Do I direct their attention to my Master, or to myself? Do I point them to heaven, or to the trifles of time?—Who is my master?—the church, the congregation, the world, or Jehovah?—What says my conduct? O, my soul, be honest! Do I fold, feed, comfort, and watch over the sheep? Do I feel the responsibility of my charge?

5. *Do I visit the people of my charge as I ought?* It is true some people have strange notions about a minister's visiting, which have no foundation in Scripture, and the impropriety of which a little reflection would convince them of; but still, do I do my duty in this department? What is the character of my visits? Do I visit the sick, the wanderer, the backslider, and those who are out of the way? Do I visit as a pastor, to speak of and for

Christ, or as a trifier, who has too much time on hand—time to “crack a joke,” to be “frolicsome,” to hear and retail the gossip of the day?

6. *Do I love the people of my charge as I ought?* Have I love enough for them to bear, forbear, and forgive? Do I feel resentment or compassion, when any of them do wrong? Do I despise them, or love them? Do I help to bear their burdens, or do I increase them? Do I rejoice with them that do rejoice, and weep with them that weep? Is the whole of my conduct kind, forbearing, and loving?

7. *Do I pray for my charge as I ought?*—not only in the sanctuary and the prayer meeting, but in the closet? Do I bear them before the Lord in private, frequently, earnestly, constantly, and in faith? Do I plead with God for the weak, that they might be strengthened; for the tempted, that they might be kept; for the tried, that they might be supported; for the mourners, that they might be comforted; for inquirers and the unconverted?

8. *What is the character of my preaching?* Is it the Gospel of Christ I preach? Do I preach it with energy, earnestness, and unction; or with coldness, weakness, and carelessness? Is it God's truth, or my own notions about it, that I preach? Will the truths I preach do to die by?—Do I preach plainly, clearly, so that all can understand me? Do I preach to the people, or *at* them; over their heads, or, through the understanding, to the heart?

9. *Where do I get the food for the flock?* Is it from the green pastures of the Word of God, or from other sources? How do I study the Bible? Are my head and heart in it at all times? Do I study it to make out the mind of God, or merely to find a text to hang a subject upon? As I pore over its sacred pages, do I sufficiently feel my dependence upon God, and look up for the Spirit's assistance, that I may bring out of this heavenly treasury things new and old? Do I study for God's glory, or my own?

10. *Am I living a holy life*, such as becomes a minister of Christ? Do I indulge in any “little” known or secret sin? Am I laboring to mend my own heart, as well as those of my hearers? Am I a pattern of good works to believers?—(Tit. ii. 7, 8.) Am I known by my savor as well as my service?

11. *Do I live under the impression that I am accountable* for time, talents, and opportunities of usefulness? How much time have I squandered? How have my talents been employed? How many opportunities of usefulness have I lost?

12. *Am I prepared to die?* Should my Master at once summon me into the eternal world, are my accounts correct—is my work done—is my soul prepared? How many souls will welcome me to glory, should I be permitted to enter, as the fruit of my ministry? R. F.

Misapprehension Corrected.

A writer over the signature of “PLANES,” in the *Christian Observer* of Nov. 22, 1851, has some animadversions on the American Home Missionary Society, in which there is an evident misapprehension of the principles of the institution, and its relations to coöperating ecclesiastical bodies.

The case which forms the occasion of the strictures alluded to, is this. The Society has had a missionary of acknowledged ability, worth, and acceptableness, preaching, for a year past, at St. Anthony's Falls, in Minnesota. Before his arrival, but after his coming was expected, a portion of his hearers were organized into a Presbyterian church. A month after he commenced his labors, two ministers in the Territory and one in Illinois, were constituted the Minnesota Presbytery, and took the church at St. Anthony under their care. The missionary having declined to unite with the Presbytery, they decided that he could not be the minister of that church, declared it to be “without a supply,” and appointed a committee “to procure a supply as soon as possible, and request the American Home Missionary Society to assume his support for one year;” i. e., to sustain two where only one was needed, or to withdraw the former missionary. A correspondence relating to this case occurred, in which the general principles of the Society were alluded to by the Secretary. With those principles PLANES takes issue in the following communication, which we re-print, and make the subject of some remarks, not because of the intrinsic importance of the case alluded to, but of the *principle* involved; which we regard as fundamental to the existence of the Society, and which should be, if it is not, understood by all its patrons, and by all who coöperate with it in the missionary cause.

The quotations made from the letter of the Secretary are not entirely exact. In re-printing, we have supplied omissions and made corrections in brackets. These, thou

not essential, are not wholly destitute of importance, as containing qualifying expressions. It should also be remarked, that the statement of the article, that the church at St. Anthony "had been without preaching several months," can be true only in some technical, ecclesiastical sense; for we are quite sure that the same congregation, including the members of the church, and meeting in the same place, were regularly supplied with preaching by the same missionary, without interruption.

The Presbytery, at their last meeting, having always understood from the publications of the American Home Missionary Society, that the opinion of an ecclesiastical body was always the highest authority known to the executive committee, invited a minister to become stated supply of the church at St. Anthony, which had been without preaching for several months, the missionary on the ground having announced his unwillingness to be considered the Presbyterian minister.

Since the appointment, a member of the Presbytery has received a letter from one of the Secretaries, which shows conclusively that the tendency of the Society is to sustain a missionary, where there is a Presbyterian Church, to whom he will not be a pastor, in the way they desire.

The Secretary says, speaking of the Executive Committee, "that it would be unprecedented for them, after having selected a missionary for a given field, and sent him out and sustained him one year at large expense, to recall or abandon him without good and sufficient reasons, and whether those reasons exist in ———'s case it will be for them to judge; and it would be equally unprecedented for them to sustain, for any reasons, two missionaries at such an expense, on such a field.

It is also in accordance with the policy and usages of the Society, in prosecuting missions in new settlements, where the support of a missionary is to come [wholly] from the Society [and especially where that support is much greater than the average, to examine carefully into the importance, and necessities, and claims of a given field], to inquire into the importance, plans, and necessities of a given field, and the qualifications and promise of the man who may occupy it, before he goes to the ground and commences his labors."

The intimation is here given, that the Executive Committee may sustain the Congregational Home Missionary at St.

Anthony, and desert the Presbyterian church there, because that church are unwilling to have him as their pastor, because he expressed his unwillingness to join the only ecclesiastical body in the territory. It is here also implied, that the Executive Committee hold the right to sit in judgment upon, and annul the decisions of a Presbytery. Again it is asserted to be the usage of the Society to require a knowledge of the qualifications of a missionary, that a Presbytery may appoint, before they sustain him.

Now, Mr. Editor, it does seem to me that the American Home Missionary Society have no such rights as they claim. It is very true, that if the Presbyteries or Associations have not selected men, that it is proper for the Society to search out missionaries, and become acquainted with their qualifications, before they give them a commission.

But I doubt exceedingly whether the Presbyteries and Associations of the United States meant that that Society should ever refuse to commission men for fields within the bounds of a Presbytery, with whose qualifications *that Presbytery was satisfied*.

The Presbytery of Minnesota feel that they know better what is suited to advance their interests, than the Executive Committee of the American Home Missionary Society. They feel that their acts are subject to review by the Synod to which they are attached. If, however, the Executive Committee of a voluntary association are to refuse to appoint our men, and virtually annul our decisions, we have no ecclesiastical liberty—we are the trembling servants of an oligarchy in New York City.

It is time, high time, for the prosperity of the Constitutional Presbyterian Church that they should clearly understand their relations to the A. H. M. S.; a society which, notwithstanding its imperfections, has done a great and a noble work, and been under the charge of wise and judicious Secretaries.

PLANES.

It will be seen by a perusal of this article, that the writer creates an issue between the Presbytery of Minnesota and the American Home Missionary Society, in which he adjudges the Society to be in the wrong, in the following particulars. The Society claims the right, when aid is solicited for a given field, to inquire into its necessities, claims and importance. PLANES thinks they have no such right; but the opinion of a Presbytery on these points should be binding on

the Society. Again, as to missionaries, the Society exercises the right of judging of the missionary qualifications of the men whom it supports, to occupy the particular posts to which they are appointed. PLANES denies this, and takes the ground, that if the *Presbytery* are satisfied, the Society has no power to refuse assistance.

Here, then, we fairly meet the question of ecclesiastical control over voluntary funds. The issue is made, whether the courtesy due from the Society to the ecclesiastical bodies with which it coöperates, deprives it of the right to differ from them when it sees reason to do so;—whether the expediency of occupying a particular station, the suitableness of a given minister for a specific service, and the propriety of granting a given amount of its *own* funds are matters of which the Society has a right to judge; or whether it is bound to follow the decisions of the ecclesiastical bodies on these subjects.

The American Home Missionary Society is a *voluntary association*, composed, not of denominations as such, nor of their ecclesiastical representatives; but of *individuals*, who contribute to its funds. These contributors are the *constituency* from whom is derived the power to administer its affairs; the constitution was adopted by them; they choose the officers; and to them alone are the officers accountable for the measures pursued in fulfilling their trust. There is therefore no pertinency in the doubt of PLANES, “whether the Presbyteries and Associations of the United States meant that the Society should ever refuse to commission men, &c.” These ecclesiastical bodies did not originate the Society, had nothing to do in defining its powers, and have no claim to control its action any farther than the Society itself may have sought their kind offices in the way of information and advice. The funds of the society are a sacred trust, which the Executive Committee are bound to administer under the rules of the institution. When a donor deposits his gift in the treasury, he passes over his right of control to the Committee; he expects *them* to exercise that control; and they cannot rid themselves of the responsibility of doing so; nor can they delegate that right to any other committee, or agency, except under such stipulations and guards, as shall effectually provide that the money shall be applied ac-

cording to the principles and usages of the Society.

While the Society is thus, from the very nature of its organization, the arbiter of its own action, it has ever felt that it had a great and benevolent mission to perform, for the sake of which its bearing towards the churches should be deferential and accommodating. Accordingly, in seeking access to the subjects of its kindly aid, it has not put on airs of sovereignty, nor tried to make individuals or communities feel their dependence on its bounty. It has sought to inspire confidence and coöperation, not to raise the question of “who shall be greatest” between itself and other associated bodies. It has gone forth throughout the length and breadth of this land, in the spirit of a liberal and large hearted benefactor; desiring to be recognized, as a *friend*. It has acted on the principle, that mutual good-feeling is an essential element in all efficient voluntary coöperation; and therefore it has been slow to speak about its “rights”—has exercised a generous liberality towards ecclesiastical bodies, offering them every facility of access to the privileges of the Society, consistent with its own indefeasible obligations. Perhaps this very liberality, this absence of a formal assertion of its prerogatives, may have led insensibly to such impressions as those of PLANES, and caused the idea to grow up, that the Society is, somehow, the creature of Presbyteries and Associations, and is not competent to have a judgment of its own on cases of which *they* may have expressed an opinion. But though the Institution has thus sought to be recognized, like the atmosphere, by its vital power rather than by its pressure, it has its laws—its definite principles and modes of procedure; and these principles have never been compromised in the whole history of its operations. No Board of Agency or ecclesiastical body has ever had any control over the appointments and expenditures, except that which was specifically provided for by written terms of agreement. When, therefore, PLANES, or any other writer, dissatisfied with the share of influence and of bounty, which the usages of the Society concede to him, raises the question of *prerogative*, and complains of the Executive Committee, as transcending their own rights and impinging on those of others, we call for the *record*;

show us the terms of the compact. The right of control over its own appointments and funds is *originally* in the Society; nothing can be plainer than this. Now, wherein has it ever lost that right? In what document, and to what extent, has it put its appropriations and expenditures under the control of ecclesiastical bodies? We will answer that question.

PLANES refers to the "publications of the Society." Here is the article, published from year to year in the Annual Reports, and found in that for 1851 on page 99, under the head of "*Relation of Auxiliary Societies, Agencies and Committees of Missions, to the American Home Missionary Society.*"

The American Home Missionary Society has ever regarded the Ecclesiastical bodies as the appropriate judges of the *standing of their own ministers, and of the wants of the churches in their connection.* Accordingly, the commission issued to every missionary requires that his credentials be acceptable to that ministerial body of his denomination, within whose bounds he is appointed to labor. And the various Presbyteries, Associations, &c., are invited to appoint, each, a *Committee of Missions* from its own members to receive applications from its churches, and *suggest to the Society the action proper* in each case. Such a Committee constitutes the official source to which reference can be had for *information and advice*, in all matters pertaining to missions in the connection to which it belongs.—This mode of coöperation has been preferred by numerous ecclesiastical bodies, from the first formation of the Society. It guaranties to the churches of each denomination represented in the Society, that their respective claims shall be *fairly considered*, with all the advantage of having the endorsement of the body to which they belong. The *advice* of such a Committee, acting in the name and by the direction of the ecclesiastical body to which they belong, is regarded as the highest authority in matters pertaining to the *standing of ministers and churches in their connection*, and has the same influence with the Society, as that of a Board of Agency appointed by itself.

These are the general terms of coöperation between the Society and ecclesiastical bodies whose destitutions it has sought to supply. And what is the amount of influence

here ascribed to the action of those bodies? Only this: 1. They are recognized as judges of the ministerial *standing* of their own members. "Standing" is an ecclesiastical affair; it is made or destroyed by votes of ecclesiastical bodies; and in the extract above quoted, it is guarantied that the standing of a minister or a church shall be determined by their own appropriate ecclesiastical body in whose bounds they may be.

But *missionary qualifications*—the suitableness of talent, age, health, &c., for filling a particular post—is a different thing from ecclesiastical standing. A man may be in unimpeachable standing, and yet he may not be *the* man for a given church. And men are no more fitted to give advice as to *qualifications*, when assembled in an ecclesiastical capacity, than when *not* thus assembled; or than others may be. Acquaintance with the case, experience in missionary business, and often specific inquiry and examination, are needful to settle this question. The Society, therefore, not only may, but is *bound* to get the testimony it requires from *all* quarters, ecclesiastical and otherwise.

Accordingly, in the above-mentioned terms, it invites the *opinions* of ecclesiastical bodies—applications, suggestions, information, endorsement, &c.—but it nowhere invites *decisions*. It guaranties that this preliminary counsel shall "*be fairly considered*," but it does not pledge that it shall be implicitly *followed*. The advice of such an ecclesiastical committee is regarded as "*the highest authority appertaining*"—not to the duty of appointing, or the amount of salary—but to "*the standing of ministers and churches in their connection.*" It has "*the same influence as the Boards of Agency appointed by the Society itself*," and that is only the influence of *information and recommendation*, which may be overruled by more perfect knowledge of facts, the better judgment or the general rules of the Executive Committee. But 2. The Ecclesiastical Committees are recognized as judges of the *wants of their churches*. But this does not concede to them the right to *decide* whether they shall be aided in preference to other cases, or to how great extent. They may judge rightly that a given church needs \$500, and the Society may know that another church is in equal need of \$200; and if

it have not enough for both, it must refuse one, or make a division of aid according to its own judgment, formed by knowledge of the case, and experience of other similar cases.

Admit for a moment, that the decision of an ecclesiastical body may bind the Home Missionary Society to a given appointment and pledge of funds, and its treasury is at once placed at the mercy of many different committees, each interested especially for its own vicinity, and probably quite unprepared to judge how much its claims should be modified by those of other sections. There could be no efficient system for properly *distributing* the benefits of the Society; its aid would be accumulated in undue proportions upon those sections where the committees were most active; and no uniform principles of appropriation could be pursued. In short, the missionary work would be an aggregate of disjointed and heterogeneous operations, instead of a harmonious system, at once consistent and comprehensive in its scope and exact in its details. Again, many of the ecclesiastical bodies in the new States are made up largely, and some of them wholly, of missionaries of the American Home Missionary Society, or of ministers of feeble churches liable to require aid. It is no uncommon thing for these to be members of the Missionary Committees in their respective Presbyteries and Associations; and thus may become judges in their own, and each other's cases—virtually called upon to say how much they themselves shall receive from the Society. An illustration is furnished by this very Presbytery of Minnesota, which has but three ministerial members, only two of them resident in the Territory, and both are missionaries of this Society. And it is with reference to *their* action; that the high ground is taken by PLANES, that their decision is to bind the Home Missionary Society, to pay money on their appointment without the exercise of any discretion of its own. Now, although we should be slow to believe that good men, thus situated, would *intentionally* be partial to themselves and to cases nearly connected with them, yet only a slight knowledge of human nature is requisite to see that the feeling of their own necessities might insensibly affect their judgment. At least, any

benevolent institution which should have no stricter principles of disbursement than thus to admit the recipients of its means to help themselves, *ad libitum*, could not retain the public confidence, nor long have any resources to distribute.

What the writer says—when he charges the American Home Missionary Society with invading the “ecclesiastical liberty” of the Presbytery, because it does not assume the expense of supporting whomsoever the Presbytery may appoint—reminds us of the demagogue who, on being pressed for his definition of liberty, replied, “*My* liberty consists in making *you* do as I please.” Does the “ecclesiastical liberty” of the Minnesota Presbytery include the right to make any engagements it may please, and oblige the Society to foot the bills—and no questions asked?—to put their hands into the treasury when and as deep as they may think proper? May they overrule all general principles, and the results of experience for many years, embodied in the rules of the Society, and substitute therefor simply their own *fiat*? If this be liberty, it is all on one side. If this be *ecclesiastical* liberty, what becomes of the *civil* liberty of the Society, to do what it will with its own?

Finally, we submit it to the sober second thought of PLANES himself, whether it is exactly grateful or gentlemanly in him to speak as he does of the Executive Committee of the American Home Missionary Society; and to call the relation which the Presbyteries hold to the Committee—a relation which has done so much to build up those bodies—that of “*trembling servants of an oligarchy in New York City.*” A different feeling and expression are due to the band of fathers and brethren, who, without any reward but the joy of doing good, have labored and prayed for this cause; and in every variety of times, through evil report, and good report, in prosperity and in pressure—with their counsels, their influence, and their purses—have kept this machinery in motion for a quarter of a century; and, during this period, have collected and paid over some TWO AND A QUARTER MILLIONS OF DOLLARS, for the assistance of feeble churches and their ministers, and to send the Gospel to the destitute, who were ready to perish.

Notice to Missionaries of the A. H. M. S.

MARCH REPORT.

Dear Brethren—By the terms of your Commissions, a *Statistical Report* is to be forwarded to the Society on the 1st of March. The data supplied by such reports are indispensable for making out a full exhibition of the doings of the Society for one year. We therefore make early and earnest request, that you will furnish the particulars named in the following list, in a *special communication*, mailing it as early as the FIRST DAY OF MARCH NEXT.

1. Name of the church, with the township, county, and state, and also the Post Office address of the Missionary.
2. Number of Church members—male and female.
3. Average attendance on public worship.
4. Number of hopeful conversions.
5. Number added to the Church by profession.*
6. Number added to the Church by letter.*
7. Number of Sabbath school and Bible class scholars.
8. Number of volumes in S. S. library.
9. Number of Temperance subscribers.
10. Number of Churches organized during the year.
11. Contributions to benevolent objects, such as
 - Home Miss. \$ ———
 - For. " \$ ———
 - Bib. Soc. \$ ———, &c., &c.
12. Other interesting facts, such as the erection and completion of church edifices, number of young men preparing for the ministry, &c.

Affectionately yours,

MILTON BADGER,
CHARLES HALL,
DAVID B. COE,
Secretaries.

* To be reckoned from March to March, if you have been in commission the whole year; if not, for the portion of the year between these dates, which your commission covers.

Appointments by the Executive Committee of the A. H. M. S., during the month of November, 1851.

Not in Commission last year.

Rev. Abraham Frowein, Germans in Dubuque and Clayton Counties, Iowa.
Rev. Ira Manley, Grandville and vicinity, Wis.
Rev. David Davies, Welsh in Cincinnati, O.
Rev. David Davies, (2d) Welsh, at Temple Bar, O.
Rev. Edmond Ross, Morrisania, N. Y.
Rev. Wm. J. McCord, Jefferson, N. Y.
Rev. John Lloyd, Welsh in Nelson, N. Y.
Rev. Wm. B. Tompkins, Columbus, N. Y.
Rev. J. Lane, Black Creek and New Hudson, N. Y.

Re-appointed.

Rev. Edward D. Neill, Saint Paul, Min.
Rev. J. C. Whitney, Stillwater, Min.
Rev. W. L. Coleman, Bellevue, Iowa.
Rev. James H. Kasson, Baraboo, Wis.
Rev. H. H. Benson, Geneva, Wis.
Rev. C. W. Munroe, Appleton, Wis.
Rev. S. A. McEwen, Willow Springs, Yellow Stone, &c., Wis.

Rev. Alanson Alvord, East Dupage, Ill.
Rev. Joseph H. Payne, Libertyville, Ill.
Rev. Enoch R. Martin, Sharon, Ill.
Rev. Calvin Gray, Buffalo Grove, Ill.
Rev. James Gordon, Rochester and Pisgah, Ind.
Rev. Henrie R. Smith, Leesburg, Va.
Rev. Francis Muzzy, Portage, O.
Rev. John W. Thompson, Berlin, O.
Rev. J. H. Newton, Perrysburgh, O.
Rev. S. Stevens, Otsego, Mich.
Rev. Porter B. Parrey, Buchanan, Mich.
Rev. Wm. Page, Three Rivers, Mich.
Rev. Hiram Doane, Carthage, N. Y.
Rev. A. L. Crandal, Stockbridge, N. Y.
Rev. G. T. Everest, Jasper, N. Y.
Rev. L. B. Waldo, Centerville and Eagle, N. Y.
Rev. C. H. Baldwin, Franklinville, N. Y.
Rev. Wm. Hunter, Springwater, N. Y.
Rev. L. S. Morgan, Gowanda, N. Y.
Rev. N. Cobb, Springbrook, N. Y.
Rev. Robert McMath, Millport and Catlin, N. Y.
Rev. Clark Lockwood, Riverhead, L. I.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of November, 1851.

MAINE—			Middletown, First Presb. Ch. Benev. Soc., by W. S. Webb,	17 60
Waldoborough, Samuel Morse, by B. Perkins,	10 00		*New York City, viz:	
NEW HAMPSHIRE—			A. M. Bruen, to const. Miss Augusta McVicar Bruen, a L. D.,	100 00
Amherst, Ladies' Sew. Circle, by A. A. Davis,	3 00		J. B., \$25; I. W. Blain, \$10; Mrs. L. H. Gulick, \$5,	40 00
Hanover, a friend,	5 00		Allen St. Ch., Mon. Con. Coll., \$5; subscription in part, \$65 50,	70 20
Hookset, a friend,	5 00		Brick Ch., John Adams,	20 00
Sanbornton, legacy of Deac. Moses Emery, of which \$30 is to const. Rev. Abraham Bodwell a L. M., by Rev. B. P. Stone,	100 00		Carmina St. Ch., by A. Boynton,	49 62
VERMONT—			Central Ch., J. C. Baldwin,	150 00
Windham, a friend,	5 00		Pearl St. Ch., by F. H. Bartholomew,	19 00
MASSACHUSETTS—			Church of the Puritans,	23 92
Home Missionary Society, by B. Perkins, Treasurer,	2,000 00		Spring St. Ch., subscription in part,	72 75
Andover, Old South Ch. Ladies' Char. Soc., by Rev. J. L. Taylor,	67 50		Pulaski, Cong. Ch. Benev. Soc., by Mrs. H. M. Huntington,	1 00
North Brookfield, legacy of Mrs. Clarissa Ayres, by B. Swan, Ex'r,	100 00		PENNSYLVANIA—	
South Egremont, Cong. Ch., to const. Rev. Elias Clark a L. M.,	35 00		East Sugar Grove, by Rev. H. A. Taylor,	8 00
West Newbury, in part of legacy of Sarah Hills, by J. Moody, Ex'r,	500 00		Philadelphia, Clinton St. Ch., John Borland,	25 00
CONNECTICUT—			VIRGINIA—	
Missionary Society, by E. W. Parsons, Treasurer,	1,000 00		Leesburgh, by Rev. H. R. Smith,	4 63
Danbury, E. T. Hoyt,	50 00		TENNESSEE—	
Darien, G. G. Waterbury,	12 00		Knoxville, Mrs. Rebecca Dean,	10 00
East Windsor, Mrs. Sarah Andrews,	1 00		OHIO—	
Lebanon, Miss Elizabeth Raymond, in full to const. Edwin M. Dolbeare a L. M.,	10 00		Canton, Presb. Ch., to const. Mrs. Laura S. Buckingham a L. M.,	40 00
Lyme, First Cong. Ch., by Mary Sill,	40 00		Peirpont, Cong. Ch., by Rev. H. Geer,	5 00
Madison, Ladies' Cent Soc., by Miss S. E. Graves,	31 00		Sylvania and Whiteford, Cong. Ch., by Rev. J. B. Taylor,	19 50
Middletown, Fem. H. M. S., by Miss J. A. Russell, to const. Seba Goodrich a L. M.,	30 00		INDIANA—	
Milford, Second Cong. Ch., Ladies' Miss. Soc.,	4 00		Clear Creek, Cong. Ch., by Rev. D. Andrews,	2 00
New Haven, West Cons., by A. Townsend, Jr., Treas.	9 02		Elkhorn, Presb. Ch., by Rev. S. N. Manning,	3 50
Hamden, Mount Carmel,	11 00		Little Elkhart, Presb. Ch., Mrs. J. N. Williams,	1 00
Wolcott,	20 02		ILLINOIS—	
Norfolk, Cong. Ch. and Soc., by Rev. J. Eldridge,	105 00		Augusta, Presb. Ch., by Rev. J. A. Hawley,	17 00
North Haven, North Hill District, Ladies' Benev. Soc., by Mrs. G. Pierpont,	25 00		Bloomington, by Rev. E. E. Wells,	5 00
Scotland, Cong. Ch. and Soc., to const. Miss Lydia Fuller a L. M., by Rev. T. Tallman,	33 00		Elk Grove, Cong. Ch., by Rev. B. B. Drake,	25 37
Stonington, a friend, \$3; Aux. Miss. Soc., by Miss L. A. Sheffield, \$18,	21 00		Lockport, Cong. Ch., by Rev. A. Kent,	3 75
Westport, W. H. Burr, L. M. in part,	20 00		Marshall, Cong. Ch., by Rev. D. Andrews,	5 00
NEW YORK—			Otter Creek, Cong. Ch., by Rev. F. Lawson,	5 50
Amber, G. H. Stewart,	3 00		Payson, Miss M. A. Scarborough, by Rev. M. Grosvenor,	6 00
Baiting Hollow, L. I., Cong. Ch., by Rev. C. Young,	4 50		Rockton, Dr. J. H. Carpenter,	3 00
Brooklyn,			Waukegan, Cong. Ch., by Rev. A. Kent,	3 00
First Presb. Ch., Mon. Con. Coll., by R. J. Thorne,	21 18		MICHIGAN—	
Church of the Pilgrims, S. M. Blake,	40 00		Commerce, Cong. Ch., by Rev. H. Lucas,	3 25
South Presb. Ch., Mon. Con. Coll., by W. R. Dwight,	59 35		Hastings, Cong. Ch., by Rev. Z. T. Hoyt,	15 00
East Bloomfield, in part of legacy of Uri Beach, by George Rice, Ex'r,	250 00		Schoolcraft, Presb. Ch. Coll., \$22 10; Rev. A. L. Payson, \$5; in full to const. Hon. H. G. Wells a L. M.,	27 10
Flatbush, L. I., Rev. J. W. Woodward and Lady,	5 00		White Lake, First Presb. Ch., by Rev. H. Hyde,	5 38
Hudson, Josiah Barton, by Rev. R. S. Cook,	5 00		MISSOURI—	
Keeseville, First Cong. Ch. Mon. Con. Coll., by M. Ticknor,	40 00		Little Osage, by Rev. C. Bradshaw,	7 50
Lansingburgh, Second Presb. Ch., by Rev. E. Taylor, to const. Matthew J. Hedges and Robert A. Nelson, Life Members,	62 00		St. John's Creek, Ger. Ch., by Rev. H. Grote,	4 00
Lima, in part of legacy of Wm. Warner, by Seth Johnson, Ex'r,	250 00		Tabo, Presb. Ch., by Rev. J. Stuart,	7 00
			WISCONSIN—	
			Caldwell's Prairie, Rev. C. C. Caldwell,	1 00
			Columbus and Fountain Prairie, by Rev. C. E. Rosenkrans,	2 98
			Delavan, in part of legacy of Lydia Perkins, \$14; Cong. Ch., \$13; by Rev. L. Foote,	27 00
			Geneva, Presb. Ch., by Rev. H. H. Benson,	10 32

* In a part of the edition of our December number, there was a typographical error in the acknowledgment of the legacy of Mr. McMartin. The amount should have been \$400.00.

Kenosha, First Cong. Ch., of which \$4 57 is from Sab. Sch., to const. Cyrus Briggs a L. M., by Rev. John Gridley,	30 00
Mineral Point, Cong. Ch., by Rev. D. Clary,	10 00
Shopiere, Cong. Ch., \$12 74; Rev. O. S. Powell, \$4,	16 74
Watertown, First Cong. Ch., by Rev. N. C. Chapin,	15 00

IOWA—

Cascade, Cong. Ch., by Rev. R. Stuart,	2 55
New Purchase, Old Man's Creek and Seahorne's School-house, Cong. Chs., by Rev. George Lewis,	9 67
Pleasantville, Presb. Ch., by Rev. J. V. A. Woods,	2 50
Red Rock, Presb. Ch.,	2 50

\$5,928 36

JASPER CORNING, *Treasurer*.*Donations of Clothing, &c.*

Amherst, N. H., Ladies' Sew. Circle, by A. A. Davis, a box,	28 21
Ellsworth, Me., T. T. Herbert's Sab. Sch. Class, a box,	
Gilbertsville, N. Y., Presb. Ch. Ladies' Benev. Soc., by Miss Sarah C. Gilbert, a barrel,	43 00
Milford, Ct., Second Cong. Ch. Ladies' Miss. Soc., a barrel,	66 00
Nantucket, Mass., Ladies' Union Circle, by H. A. Edwards, a barrel,	45 20
Pulaski, N. Y., Cong. Ch. Benev. Soc., by Mrs. H. M. Huntington, a box,	17 84
Rockaway, N. J., Presb. Ch., Young Ladies, a bundle,	
Stonington, Ct., a Friend, a barrel.	
Windsor Locks, Ct., Young Ladies' Sew. Soc., by I. H. Hayden, a box.	
Worthington, a box.	

REV. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.

Albion, Presb. Ch.,	7 94
Ann Arbor, Presb. Ch.,	23 00
Detroit, Presb. Ch., J. F. Joy, \$25; J. W. Tillman, a L. M. in part, \$20; Coll., \$5,	50 00
Homer, N. Y., \$3; ——— N. Y., \$2,	5 00
Milford, Presb. and Cong. Soc.,	19 63
Schoolcraft, Presb. Ch.,	18 20
Webster, Presb. Ch.,	5 00
	\$128 77

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of October, 1851. BENJAMIN PERKINS, *Treasurer*.

Amesbury and Salisbury, Rev. Mr. Bacon's Soc.,	15 00
Athol, Cong. Ch. and Soc.,	70 00
Berkshire and Columbia, H. M. S., L. Church, Treas., \$30 of which is from Mrs. Sarah E. Dana, L. M.,	200 00
Beverly, Washington st. Cong. Soc., to const. Miss Hannah D. Cole, a L. M.,	50 00
Boston, an Aged Member of Park st. Ch., \$10; a Friend, \$2,	12 00
Brookline, Howard Ch. and Soc., to const. Rev. Matson M. Smith, a L. D.,	210 00
Carlisle, Evan. Soc.,	16 00
Foxboro, balance of legacy of Miss Sarah Paine,	89 97
Franklin, Rev. Mr. Hunt's Soc.,	112 29
Franklin Co. H. M. Soc., C. Root, Treas.,	
Ashfield Ladies' H. M. Assoc.,	15 05
Bernardston, First Cong. Soc.,	21 00
Charlemont, 1st Cong. Soc.,	
\$11 90; Cong. Soc., \$2 50,	14 40
Conway, First Cong. Soc.,	11 25
Greenfield, First Cong. Soc.,	30 50
Second Cong. Soc.,	47 70

North Orange, Cong. Ch. and Soc., \$25 06; H. Leavitt, \$1,	26 06
Sunderland, Cong. Soc., to const. Deac. C. Richards, Samuel Jenison, and Miss Fanny G. Wood, Life Members,	100 10
Warwick, Ladies' Assoc., \$14 07; Gent. Assoc., \$10 75; Mon. Con. Coll. Trin. Soc., \$5 18,	30 00
	296 06
Hingham, Evan. Cong. Soc.,	7 60
Lincoln, Cong. Ch. and Soc.,	17 27
Medway Village Cong. Ch. and Soc., \$30 of which from his parents to const. Edward P. Hurd, a L. M., and \$30 from Lewis Hill, L. M.,	74 27
Newton, Elliot Ch. and Soc.,	58 50
Norfolk Conference, James Tolman, Treas.	
North Bridgewater, Porter Evan. Soc., \$65; South Ch., \$46 11,	111 11
Quincy, Evan. Soc. Ladies' H. M. Soc.,	12 00
Randolph, First Ch. and Soc.,	28 00
South Braintree,	15 00
Weymouth and Braintree Union Ch. and Soc.,	26 22
Meeting of Conference at Milton,	39 15
	231 48
North Falmouth, Cong. Ch. and Soc.,	10 00
Norton, Teachers and pupils of Wheaton Female Seminary,	10 50
South Danvers, Ladies' Miss. Circle, Rev. Mr. Butler's Soc.,	48 00
South Dartmouth, Cong. Ch. and Soc., towards const. Deacon Samuel Staples and Joseph A. Bailey, Life Members,	50 00
Townsend, Orthodox Cong. Soc.,	26 75
Walpole, Mrs. C. W. Allen,	5 00
Second Cong. Ch. Sab. Sch., to const. Rev. George H. Newhall, a L. M.,	30 00
Wenham, Ladies' Reading and Char. Soc.,	33 75
Winchester, Cong. Ch., to const. Rev. J. M. Steele, a Life Director,	128 00
	1,856 44

The Connecticut Missionary Society acknowledges the receipt of the following sums to Nov. 12, 1851. E. W. PARSONS, *Treas.*

Canterbury, Coll., by Rev. R. C. Learned, in full to const. Deac. Lewis Bacon, a L. M.,	18 00
Columbia, Ch. and Soc., by Rev. F. D. Avery,	21 00
Exeter, by Rev. H. Hooker,	7 00
Hartford, South Ch., in addition,	1 00
Harwinton, Coll., by Rev. W. G. Jones,	4 00
Hitchcockville, Coll., by L. H. Barber, in part to const. Lemuel D. Benham, a L. M.,	23 00
Litchfield, South Farms, by L. Waugh, \$1 25; Milton Soc., by Willis Gibbs, \$10,	11 25
Litchfield Co., Coll., at Annual Meeting, by S. F. Bolles,	43 84
Middletown, Fourth Ch. and Soc.,	24 00
New Haven, Chapel st. Cong. Ch. and Soc., to const. Rev. W. T. Eustis, a L. D.,	281 75
Newington, Young Ladies' Eunear Soc., by Rev. J. Brace,	12 00
New Preston, Soc., by D. C. Whittlesey,	40 00
North Cornwall, Assoc., by G. Wheaton,	31 55
North Madison, Coll., by Rev. H. Hooker,	19 00
Plymouth Hollow, Ladies' Sew. Soc.,	16 50
Pomfret, H. M. Assoc., \$150; Ladies' Sew. Soc., \$30,	180 00
Portland, Cong. Ch. and Soc., by Rev. H. Talcott,	22 00
South Cornwall, Mon. Con. Coll.,	6 55
South Killingly, Coll., by Rev. H. Hooker,	24 00
Torrington, by Rev. J. A. McKinstry, Ladies, \$30 50; Gent., \$29 50; to const. Mrs. Sarah C. Kinsdale, of Bebek, Turkey, and Charles Hotchkiss of Torrington, Life Members,	60 00
Winsted, Cong. Ch. and Soc., by Mrs. Pettibone,	31 10
Woodbury, South Cong. Ch. and Soc., of which, \$100 is to const. Rev. L. Curtis, a L. D.,	118 70

\$996 24

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXIV.

FEBRUARY, 1852.

No. 10.

“Church Extension.”

AFTER a long season of comparative apathy, during which the Missionary and other Societies for spreading the Gospel have found it difficult to attract public attention to the condition and wants of the country, there has been a recent development of interest on these subjects, which has found expression under the name of Church Extension. Sermons have been preached, articles inserted in the religious newspapers, reports and resolutions adopted in ecclesiastical bodies, &c., looking to increased exertion for sending to the destitute the means of grace, as ministered by the denominations among whom these measures originate.

These measures doubtless have a philanthropic origin. Christian hearts are affected by the moral condition of those who are living and dying without God; and their sympathy seeks expression in appropriate endeavors to remedy the evil. Those who for a quarter of a century have been sounding the appeal of the destitute in the ear of the Church, and wept because the cry was so little heeded, cannot but rejoice at this awakening earnestness to repair the desolations of Zion. Let efforts for this end be multiplied; let them be carried forward with wisdom and discretion, and with a simple aim at the glory of Christ; and progress in the salvation of our land, of incalculable value, must be the result.

Among the various notices, reports and resolutions, which have recently appeared on this subject, a great variety is manifest, often showing a lack of information relative to existing facts; and that all the bearings of proposed measures have not been very attentively considered. We may refer to some examples; for instance, in a Western paper we find the following account of the views embodied in the action of one of the Synods:

“There seems to be no way to do this [caring for and feeding the scattered sheep] but by some system of itinerancy, or sending out evangelists to travel through a given section, and have set times and places to preach, even if it be only once a month. This will be the only course, in many places, to prepare the way for a settled pastor. It is believed the present organization of ‘Home Missions’ can meet this want, if its board will coöperate with and second the efforts of presbyteries within the bounds of which these destitutions are found. Some of our pres-

byteries and synods already have in operation a Board of Church Extension, or Committee on Missions, whose wishes and recommendations, in regard to the fields of labor, and the men and measures best calculated to occupy them, ought to be regarded as law; as they must be better acquainted with the fields, and more deeply interested in them than any others can be."

The reader will perceive in this extract an implication that the thing proposed—the sending out of evangelists—is something *new*, a process just now hit upon to remedy evils whose magnitude is but lately revealed. But this is not so. The plan of employing a portion of the missionary force in circulating through districts of larger extent than a single parish, has ever been an integral part of the system of operations of this Society. It is true, that the United Domestic Missionary Society, which was merged in the American Home Missionary Society in 1826, had been led by the experiment of exclusive itinerancy made by previous Societies, to verge to the opposite extreme, and had announced it as their "deliberate purpose" to employ, for the most part, "only those ministers who desire to settle"; and had expressed the hope that "the practice of employing missionaries to travel from place to place, preaching here and there a sermon, consuming a great portion of their time in journeying, and remaining at no one point long enough to accomplish anything likely to be permanent, will be universally abandoned." But when the National Society was organized, this whole subject underwent revision. It was then determined, in the light of further experience, to employ itinerant labor as an indispensable part of the missionary work; modifying it, however, by assigning definite limits to the missionary, and making his labors point to the permanent supply of one or more churches, at some future period. In the "Address to the Christian Public," issued June, 1826, a month after the American Home Missionary Society was formed, the Committee declare, that—

"The extent of field appropriated to each missionary of the Society, must be frequently modified by circumstances. In those territories which have been most recently settled, where religious societies are unformed, it may be necessary to allow to each missionary, a *considerable extent of country, as his circuit*. Ultimately, however, it is believed that in most cases, a single town or parish will afford ample scope for the labors of a faithful pastor."

And the first Report of the Society, speaking of the policy of stationing ministers at fixed points, remarks—

"But this system, though the best in general, cannot be made universal. The circumstances of the most remote and destitute states and territories, require a departure from this rule. *There*, congregations are seldom sufficiently organized to unite in calling a minister, nor are the people sufficiently impressed with the importance of Gospel ordinances to desire these inestimable blessings. Most of our frontier settlements, therefore, would remain destitute of the preaching of Christ, if it were not carried to them. But who shall carry it except they be sent? The young men who enter the ministry, are generally unable to reach these remote settlements and prosecute their labors without assistance. It has, accordingly, from the beginning, been a prominent object with the Committee, to send out well qualified ministers to our frontier settlements, with instructions to gather new congregations and labor, as they may find opportunity, until, with the choice and coöperation of the people, they may become permanently established in the pastoral office."

In accordance with this expression of their views, the Committee, for nearly twenty five years, have employed this modified system of itinerancy; so that, every year—as was stated in the Home Missionary for December—from one fourth to one third of all its preachers, have labored in circuits more or less extended beyond a single congregation; in many instances, covering a county or a group of counties, the territory of a presbytery, an association, or a synod.

If, therefore, any suppose that a missionary laboring beyond the bounds of a

stated pastoral charge, is a novelty which is yet untried by this Society, or that the policy of the Society in reference to this species of labor is uncertain, they cannot be fully informed of its plan and history. There is, therefore, no occasion for the doubt implied in the language of the above extract—"the present organization of Home Missions can meet this want, *if* its Board will coöperate with and second the efforts of Presbyteries." Has not the American Home Missionary Society made express provision for such coöperation in its rules and usages? Has not the very body from which these expressions emanate enjoyed this coöperation and aid for years? And has not almost every Synod in the West, more or less missionaries sustained within its bounds by this Society, and operating substantially on the plan above suggested?

We should not have adverted to this subject again, so soon after the notice in the Home Missionary for December last, were we not persuaded that there is misapprehension in some minds in reference to it.

But there is another remark in the above extract, which demands notice.

"Some of our Presbyteries and Synods, already have in operation a Board of Church Extension or Committee on Missions, whose wishes and recommendations, in regard to fields of labor, and the men and measures best calculated to occupy them, *ought to be regarded as law*; as they must be better acquainted with the fields, and more deeply interested in them than any others can be."

There have often been attempts on the part of bodies receiving aid from the Society, to overrule the judgment of the Committee, and dictate what they should do in given cases; but not until lately have we met with the grave assertion of the *principle*, that the Executive Committee are to have no discretion or power of judgment in the administration of missionary matters, but that the several missionary committees, scattered throughout the land, may prescribe what shall be done in their respective bounds, and these prescriptions shall have the force of *law*. We ask our brethren to consider this position, and see if it be sound. Admitting that they are best informed as to their own destitutions—which, unfortunately, is not always found to be true—does this fact entitle them to be imperative in claiming aid from a Society, which is equally bound to provide for *others*? If the missionary committee of a Presbytery may give to their wishes the force of law, in regard to fields, and the men and measures best calculated to supply them, the *funds* needful to fulfill their demands are of course included; and it follows that the Treasury of the Society is subject to the irresistible claims of as many different bodies as choose to present them. But can this be seriously believed? Have the thousands of contributors, whose charity supplies this stream of benevolence, committed to those who disburse it no responsibility but that of *treasurers*—mere receivers and payers of money? Are they not expected to take original cognizance of different sections, and consider their *relative* claims, and distribute to the various applicants, according to their *own* conscientious judgment? The Executive Committee of this Society—composed of ministers and other professional gentlemen, merchants and men of business—have for many years, with much self-denial, pains-taking and devotion of time, assembled at the office of the Society, to hear and deliberate concerning the calls of the destitute, and to appropriate funds for their relief. They have supposed they had some responsibility in this business; and if responsibility, then some *right*. Have they been all this while mistaken? Had they no proper function of judging and distributing according to their own convictions? Might they have spared themselves many an anxious hour, many a ream of correspondence and inquiry, many a prayer for direction from on high, by simply asking, *What do the judicatories direct*? No, their deliberations have not been a mere empty form; the

Committee has done what the 4th article of the Constitution of the Society authorizes it to do—appointed the missionaries, instructed them as to the fields and manner of their labors, and has had the disposal of the funds, &c. And in this they have not mistaken the intention of the christian public. The donors, who entrust to them their charitable gifts, expect them to do this very thing; and, we have every reason to believe, are satisfied with their discharge of the duty assigned them. Neither the constitution of the Society, nor its generous supporters, ever intended or would be satisfied, that the Executive Committee should merely “collect and disburse funds;” but require them also to judge *how* and to *whom* they shall be appropriated.

There is another feature, in the recent action on Church Extension, which deserves notice. While there have been numerous expressions of grateful attachment to the American Home Missionary Society, and resolutions to seek its coöperation in endeavors to enlarge the borders of Zion, we are struck with the absence of all mention of contributions to the Treasury. It seems to have been forgotten, for the time, that the Society is already committed for large sums in behalf of the very bodies who pass these resolutions. While they lay out a vast amount of work to be done, and propose “to use the Society,” to “tax its liberality to the utmost,” they say not a word about putting anything into the treasury, which is relied upon to bear the expense. In the published ecclesiastical action on this subject, during the summer and autumn past, we have seen no measures adopted, or even proposed, to increase the resources of the American Home Missionary Society, to any important amount; but rather to turn away contributions to other departments of Church Extension. Such diversion must inevitably follow any important movement for “supplementary” organizations, which some friends of Church Extension are proposing. We do not ascribe this to indifference, or to a want of affection for this Institution; we would rather impute it to an overweening confidence in its resources—to a feeling, that a Society which has been found equal to past emergencies, cannot want means for any amount of expansion in its business. But we assure our Western friends, that even now, it is hard work to keep this machinery in operation; that any farther increase of our responsibilities, must be attended by an increase of resources; that the eastern churches, already heavily taxed to sustain the present scale of Home Missions, will expect some tangible expression of coöperation, on the part of the West—something besides appeals for aid, or even thanks for past assistance. Last year, the Society pledged to missions in Illinois, more than six times as much as was contributed to its Treasury from that State. The disproportion in Indiana was still greater. The amount appropriated to Kentucky, was nearly \$1,400; while the churches of her Synod returned to help on the object only \$126. Similar statistics might be multiplied, showing, that regions settled for many years and abounding in physical wealth, are still multiplying their demands on the Society, and claiming that those demands shall be “regarded as law,” while they seem to feel but slight obligation to assist in supplying the fountain from whence these streams are drawn. The Society is not the less disposed to aid in supplying the spiritual wants of the forementioned or any other portions of the field, because of the smallness of their contributions, provided they coöperate with it in good faith, doing all they can to lighten the burden of expense. But the coöperation should be reciprocal. It can hardly be expected that when one class of the churches, acting through this Society, shall withdraw their aid to any considerable extent—shall coöperate in *receiving* but not in *giving*—the other churches will feel that the equity of the partnership is preserved, and will continue the proportion of their own liberality unabated!

Auxiliary Anniversary.

NEW HAMPSHIRE MISSIONARY SOCIETY.

This Auxiliary held its *Fiftieth Anniversary* at Acworth, August 28, 1851. The occasion was one of peculiar interest, particularly as the Annual Report, drawn up by Rev. B. P. STONE, the Secretary, contained a detailed historical account of the Missionary affairs of New Hampshire, arranged under such heads as these:—Missionary Efforts previous to 1801; Origin of the New Hampshire Missionary Society; Its Object, Missionaries, Fields of Labor; Changes of Missionary Policy; Principles of Action; Finances; Agents and Management; Success of Earlier Missionaries, &c. The whole document must be one of great interest and value to the churches of New Hampshire, and finely illustrates the gradual development of that system of evangelization, which, in this and other States, is doing so much to beat back the encroachments of irreligion, and to spread the institutions of the Gospel. We have room in our periodical to make only a few brief extracts.

It appears from the Records of the Convention of Congregational Ministers of the Province of New Hampshire, that in the year 1770 the attention of members of the Convention was first called to the moral and spiritual condition of those portions of the Province that were destitute of the stated ministry. "Upon a representation," says the Records, "of the state of the inhabitants of the back settlements in this Province, who are destitute of the privileges of the Gospel ministry, by a letter from a number of ministers in the western part of the Province, communicated by the Rev. Dr. Langdon, which had been previously laid before some Associations in this Province, the Convention took into consideration the expediency of applying to the General Assembly (the Legislature) for such helps to those destitute people as to their wisdom shall appear meet."

A Memorial to the General Assembly was accordingly drawn up, directed to the "Governor and Commander-in-Chief, to the Honorable, his Majesty's Council, and the Honorable House of Representatives of his Majesty's Province of New Hampshire," stating—

"That from the late conquest of Canada, there has been a large and rapid increase of inhabitants in the interior parts of this Province, and a great number of towns are now settling at once by persons who have moved into the wilderness under such circumstances that at present they are utterly unable to procure or support a Gospel ministry among them; by which means they are deprived of the religious instructions and exhortations they formerly enjoyed: That, by authentic information, it appears that many of them are in danger, for want of these privileges, either of falling into an heathenish state, and bringing up their children without any knowledge of God and religion, or of being drawn away into gross errors, and heresies, and disorderly practices, contrary not only to their spiritual welfare, but to the interests of the civil government to which they belong."

After presenting some reasons why they solicit the aid of the government in this matter, they say:

"Your memorialists, therefore, humbly beg leave to propose this important matter to your Excellency, &c., * * * that you will make such provision for the instruction of these destitute people as to your wisdom shall seem meet."

This memorial was not presented, and no farther action was taken by the Convention on the subject for seventeen years.

From 1787 to 1800, nothing important was attempted. At the annual meeting of the Convention in 1800, we find the following record:

"Sundry communications from the different associations respecting the encouragement they can afford to missionaries to the new settlements, were taken into consideration. It was Voted, To raise a committee, consisting of three, the Rev. Messrs. Smith, of Gilmanton, Coe, of Durham, and Potter, of Lebanon, to consider those communications, and direct the routes of the missionaries who shall be appointed."

At the same meeting the Rev. Messrs. Page, Bell, Livermore, and Prentice, were appointed missionaries of the Convention, who were directed to "keep a journal of occurrences in their routes, and of observations on the state of religion, and exhibit the same to the Convention."

The next year, 1801, the Convention appointed five missionaries to the new settlements. In 1802, the same number of missionaries was appointed, viz., Rev. Messrs. Harris, Smith, of Gilmanton, Hazelton, Fullerton, and Stickney. These missionaries were for the most part pastors of churches, and were absent from their people only a few weeks each; their pulpits in the meantime, with the exception, perhaps, of one Sabbath, being supplied by their brethren of the Convention. They were literally *travelling preachers*, searching out and visiting the sheep scattered without a shepherd in the wilderness, and preaching here and there, as they could collect the people in meeting-houses, school-houses, private dwellings, or in barns. In the records of the Convention for 1803, we find the following entry:

"Voted, To discontinue for the present, the practice of sending out missionaries from this Convention, on account of the Missionary Society, which was instituted for that purpose."

Some of the district Associations, particularly the Piscataqua, sent out missionaries to the new settlements in a similar way at an early period. As yet, no general or particular statistics had been collected, informing the christian public of the number of towns and churches destitute of the means of grace, and needing missionary attention. Home missionary operations in Connecticut had commenced, under the auspices of the General Association of that State, in 1792, and under a Society formed for that purpose in 1798; also in Massachusetts in 1799, under the direction of the Mass. Miss. Society, which was instituted that year. And while their missionaries traversed the new regions of Vermont, Maine, and the northern parts of New York, we have no account that any of them penetrated the wilds and desolations of New Hampshire.

Having learned that missionary societies had been organized in these States for home or domestic purposes, and feeling the importance of something more efficient for searching out and supplying the destitute population of their own State, many of the ministers began to think of forming a State Missionary Society. Hence the influences which led to the

1801, a few ministers met at the house of Rev. Ethan Smith, to confer together respecting a State organization for missionary purposes. The result of their deliberations was, a Convention of Congregational ministers and laymen assembled at Hopkinton, September 2, 1801. Having spent the day in examining the constitution and address to the public, prepared by a committee previously appointed, they adjourned to the next day, and having met according to adjournment, they formed themselves into a society, under the constitution proposed. The title given to the society was, "*The New Hampshire Missionary Society*," which became a legal title by an act of incorporation passed by the General Court in 1807.

The distribution of books was connected with the early efforts of this Society. In this department of effort, a large amount of its funds was expended during the first twenty five years of its existence. The first action of the Trustees relative to the distribution of religious books, was in 1804. They then voted to procure \$6 worth of books for distribution, viz., "\$2 worth of the Columbian Primer, \$2 worth of Watts's Divine and Moral Songs, and \$2 worth of Janeway's Tokens for Children." In addition to the books and pamphlets purchased by appropriations made by the Trustees, they received many donations from individuals and Female Cent Societies, which were generally distributed by the missionaries. Money was also often contributed for the same purpose. In a few years the number of books, sermons, pamphlets, and tracts distributed in a year became quite large, involving an expenditure of hundreds of dollars. In 1814, over \$400 of the funds contributed by the Cent Institution were expended in these publications. In 1815, between five and six thousand books, tracts, &c., were distributed. In 1816, between six and seven thousand were distributed.

In 1814, the Trustees established twenty "reading circles," as they were called, for the benefit of young people in destitute places, and placed each under the care of some suitable person to act as librarian. Five ministers, in different parts of the State, were appointed as agents to establish such circles where they might seem to be most needed. The libraries were composed of

Origin of the Society.

At the annual meeting of the Convention which was held in connection with the annual State Election, at Hopkinton, June 3,

such religious books of a practical and doctrinal character, sermons, tracts, pamphlets, and periodicals, as were published in those days. These "reading circles" were gradually increased till they reached the number of fifty, which was the number reported in 1818. They were finally disbanded, and their libraries broken up and scattered. Up to 1820, the Society performed the part of a Bible, tract, and religious book Society.

Missionaries and their Fields of Labor.

The first action of the Trustees in relation to the appointment of missionaries was at the meeting in June, 1802. Rev. Noah Worcester, of Thornton, and Rev. Samuel Wood, of Boscaawen, were the first missionaries engaged, for three and two months respectively. The following is the outline of their instructions.

"1. It is expected that your general route will be among the destitute towns above Lancaster, on Connecticut river, and that you will vary it as you may judge most conducive to the general design of your mission.

"2. That you will keep the benevolent end of your mission always in view, and make the advancement of the Redeemer's kingdom your only object, carefully avoiding all sinister views or worldly speculations, and all debates on political subjects.

"3. That should any donations be offered, we expect you will inform the donor that you cannot receive them for your personal advantage, but in behalf of the Missionary Society, to whom you are accountable.

"4. It is expected that you will keep a journal of your missionary labors, and make return of same to the Trustees."

"They met with the most favorable reception," says the report of the Trustees, "and we have much reason to hope, according to their journals, that their labors were far from being in vain." This commenced the missionary operations of the Society. It was not a day of "small," but of "great things." The men of that day had great hearts and wise heads. In systematizing a plan of missions to the destitute, they not only embraced the scattered population without the Gospel, in our own State, but the destitute of other States on the west and north, and even the poor Indian of the wilderness as the object of their charities. As early as 1803, the attention of the Society began to be called to the spiritual condition of

what was then called the west. "The Rev. Jacob Cram was sent this year on a mission of twelve weeks to the northern part of the State of New York," extending as far west as Oneida county.

The Society continued to send itinerant missionaries out of the State every year, from 1803 to 1820. Since the last-mentioned date, its missionary appointments, with one exception, have been confined to the limits of New Hampshire. Those parts of the State to which the attention of the Society was first directed, were the whole of the inhabited portion of Coös county, and some 60 destitute towns in Grafton, Old Stafford, Hillsborough, and what is now Merrimack and Sullivan counties, but the greater part of these towns were in the two first-mentioned counties. The Trustees for many years established several points of missionary labor, which they called stations. The Monadnock station was in the northern part of Coös county, and took its name from Monadnock mountain, on the Vermont side of Connecticut river. The Canaan, New Chester, and Wentworth stations were in Grafton county; the Ossipee and Farmington stations were in Old Stafford county. There were other stations, but those just named were the most important. These stations were made sort of centres of operations for the regions in which they were situated. Missionaries were sent to them under commissions of from four to twelve weeks, and occasionally for a longer time, who preached, visited families, distributed books and tracts, and administered the ordinances of religion in a circuit of towns sometimes amounting to twenty or more.

These missionary Bishops, for such they may be truly called, continued to be sent out by the Society till about 1825, after which time the spheres of missionary labor were restricted. A change of policy from the itinerant to the permanent system of missionary labor, was never formally adopted by the Society. It has been the gradual result of experience and of current exigencies of the cause from year to year, all along down to the present.

Summary for 1851.

Missionaries and Churches.

There have been in the service of the Society during the whole or part of the

year, *fifty one ministers* of the gospel. This is six more than the number in commission last year. During the year, eighteen new commissions have been issued.

The whole number of churches and congregations that have been aided in the enjoyment of a preached Gospel, either the whole or a part of the year, is *fifty three*, which is an increase of eight over the number aided last year.

Short Missions.

Agreeable to the wishes of the Trustees, expressed at their last annual meeting, four young men, of the present senior class of the Theological Seminary at Andover, were commissioned to spend their spring vacation in missionary labors on our field. These brethren labored with zeal and fidelity, and not without some very interesting results.

Influence of two Families.

One of these writes respecting his station:

"The two families, Messrs. W—— and H——, have done wonders. When they went there, three years ago, it was a drunken hole. The two Sabbaths I spent there were the most quiet Sabbaths I have spent in New England. For many years these two men have kept up, without intermission, public worship (reading sermons,) and a Sabbath school, and it is the best conducted Sabbath school I have seen. They have a library of over three hundred volumes, presented to them by friends, and take more than thirty copies of the Well-Spring, and at their Sabbath school concert contribute about \$1, i. e., \$12 a year. The school numbers between sixty and seventy; the congregation about one hundred, and these are all out, whether they have preaching or reading. I found the school-house full. One young man has been converted through their instrumentality, and is now preparing for college with an ultimate view of the ministry. It would do your soul good to spend a Sabbath here, and witness the

avidity with which they seize upon knowledge and truth. They would here raise from \$75 to \$100 for a minister half the time. Only these two families could give much, and they are far from abounding in this world's goods, but all would give something. They are living in hope, and praying for some one to break unto them the bread of life."

The Treasury.

The balance on hand at the close of accounts the 15th of August, 1850, was \$1,758 28. There have since been received, from all sources, \$8,069 86, making the available resources of the Society for the year \$9,828 14. Of the receipts, \$1,220 42 were designated by the donors for the A. H. M. S., leaving \$6,829 44 for the exclusive use of the cause in New Hampshire. At the last annual meeting the Trustees appropriated \$1,000 of the balance on hand to the Parent Society, making \$2,220 42 paid out of our Treasury for the cause beyond our bounds. In addition to this, various churches and individuals have sent to New York, \$1,878 61; viz., \$928 61 in legacies, and \$950 in donations, making the whole sum devoted to the West \$4,099 03, and the whole sum raised in the State for the cause of Home Missions \$9,948 47, which is the largest sum by \$686 67, ever before raised in any one year. The disbursements for the year have been \$7,135 12, leaving a balance on hand of \$2,693 01. Of this sum the Trustees at this meeting have appropriated \$1,000 to the Am. Home Miss. Society. The receipts for the present year have been larger than they ever were before in any one year. This has been owing to an unusual amount of legacies received, viz., \$2,487 54 cents, leaving \$5,582 32 for the ordinary receipts, which are still somewhat larger than the same receipts for the year preceding. The amount raised by the Cent Institution is \$1,522 68, which is \$358 86 less than last year; but this has been owing to the failure of some twenty societies to forward their collections before the account closed.

Tidings from the Missionary Fields.

OREGON.

From Rev. G. H. Atkinson, Oregon City.

The first quarter of my fourth year has passed with the usual duties of preach-

ing, and with other public labors in the cause of religion and education.

The only change with us, is a weekly prayer meeting of the Protestant ministers of this place. We enjoy these seasons of fraternal converse and prayer,

and trust that they will result in good to the general cause. Certain it is, they will increase our mutual acquaintance, and we hope our mutual charity.

Business has somewhat declined during the year, at this place, as the retail trade has been commenced in the country above us. Families, that we supposed were to be permanent, have moved upon "claims" and to other towns, thus leaving the burden of schools and of all moral enterprises, upon the small number who remain. It is one of the severest trials we endure, that people change abodes so frequently, and impose upon a few the responsibilities, which all assumed together.

As the winter rains are commencing, I shall preach in town for the most part. It is difficult going into the country then with a horse, and without one it is impossible to meet appointments.

I have not been able to resume Sabbath schools out of town, for want of efficient teachers to conduct them. Hence, many children meet to spend the Sabbath in play, or remain at home in idleness. We hope the day will speedily come, when none of our settlements will be destitute of a weekly and Sabbath school. Our usual autumn temperance meetings are just commencing. We have to meet an increase of intemperance.

We begin to experience the evil effects of inflated prices in a corresponding depression, and in a rapid decrease of capital. You are well aware how seriously these things affect the external prosperity of the church, but if I mistake not, they have always proved useful to its piety and stability.

The immigrants have been arriving for two months. The number is estimated at from 6,000 to 10,000, comprising, for the most part, families who design to make Oregon their home. They have generally gone into the country to "take claims." We have reason to hope that they will prove a valuable accession to the Territory, in respect to intelligence, industry and morality.

A Laborer Disabled.

I am sorry to report that Rev. H. Clarke, so long a pioneer missionary in this valley, is, for the present at least, laid aside from his labors by a pulmonary affection. He has too long borne heavy burdens under peculiar trials. It is to be hoped that he will give up all care, and strive to recover strength, that he may still bless the church with his experience and piety and labor. Some one is at this moment greatly needed to supply

his place. He has the oldest and largest church of our order in the valley, but should it be long left, the members would seek homes elsewhere.

We have looked in vain for new appointments for Oregon. May we not expect them?

IOWA.

From Rev. E. Adams, Davenport.

I announced to my people yesterday, as we gathered around the communion table, that we were commencing together the eighth year of labor in the vineyard of the Lord. It was an interesting moment to me, and I trust so to them. Oft had we gathered there in times past. Oft held sweet communion together in the circle of prayer. Sometimes, God had granted the special tokens of his presence, filling our hearts with joy, and making his house the gate of heaven. Some, indeed, are with us more no longer on earth. But they, we trusted, were in heaven, and ours is the hope to meet them there.

Present Condition and Prospects.

Aside from the fact, that there is not that special religious interest which there ought to be, and in certain times past has been, there were never greater reasons for courage than now. Harmony is in the church, and the relations between the people and pastor are mutually pleasant. For myself, I return from a visit to my eastern friends, feeling that this is my chosen field; a field every year growing in interest. This place is fast rising in importance. Since the railroad from Chicago to Rock Island, just opposite on the other side of the Mississippi, has been made certain, and its completion within two years so probable, many eyes are turned hither; and never were there so many strangers in town at this season of the year, looking for places, and going away for the want of them, as now.

Notwithstanding my absence during the summer, my congregation begins with an increase. The college opens this year with an advance, corresponding to the growth of all things about it. The day is past when I queried whether this were a field of labor. I am as one whose work grows upon his hands. I have need only to work—to pray more, study more, to appear more among my people as a shepherd of the flock, to stand in this community as one knowing nothing but "Christ and Him crucified."

New Points to be Occupied.

The county is fast filling up with people, making points of labor here and there, which ought to be possessed. Yet what can I do? I may as well give up the place as to divide my labors so as to be inefficient here. But the claims of these points your Agent will press. He will doubtless tell you of the German element fast growing in this place and around us, calling for labor that we cannot give. May the Lord furnish men and means, and multiply instrumentalities to the saving of this land and the glory of his name!

*From Rev. Robert Stuart, Cascade, Du-
buque Co.*

Desire for Ministerial Labor.

Within the church and within its sphere of influence, no perceptible advancement has been made during the quarter. The same desire for ministerial labor throughout this region, is still every where manifested; yea, this desire is every day increasing. The time, undoubtedly, will soon come, when there must be another laborer in the field. The temporal prospects of the region, and of Cascade in particular, are brighter than they ever were. Though nature has made our small log village a centre of influence to all the surrounding country, still the moral atmosphere about the place has ever been such as utterly to forbid its thriving. A permanent influence, however, has been brought to bear, which has served in some measure as a check to vice, and the results have been manifested. Our village, from a point of some eight years' standing, or retrograding rather, has apparently entered upon a new era. Amid the continuous struggle for occupancy, we hope that truth will prevail. The dark shades that have so often and so long hung over our prospects, we hope will at length clear away, though we cannot expect it till many seasons of trial, toil, and labor, are passed through.

*From Rev. J. V. A. Woods, Red Rock,
Marion Co.*

In reviewing the labors of my missionary year, we are led to ask, What has been its results? I answer, They have been solemn, indeed. Some to whom I have ministered, we trust are now singing the song of Moses and the Lamb; while others, we fear, are lost forever. To the

one the Gospel has been a savor of death unto death, and to the other a savor of life unto life. And who is sufficient for these things? Are not the results of preaching the Gospel solemn?

Last Sabbath was communion day in the Pleasantville church. It was a time long to be remembered. All were interested and attentive, and Christians were strengthened and encouraged; while others were alarmed, and inquired what they must do. One lady, not less than 60 or 65 years old, was led to the Lord Jesus Christ, and publicly professed faith in his great name. And just three months before this meeting there was an interesting conversion of another lady of wealth and influence. Others are indulging a hope, and will soon, we trust, unite with the people of God.

In this church, (Red Rock) the work of the Lord is prospering. Seven months ago this church was organized, with five persons; now it numbers eleven—making six conversions in the year. Had it not been for your Society, would these happy results have occurred?

This church will, in a few weeks, have their house of worship enclosed. The prayer meeting, Bible class and Sunday school, are most interesting, and the cause of temperance is gaining strength.

*From Rev. J. B. Madoulet, German Mis-
sionary at Dubuque.*

There has been much opposition from without, and but little spirituality within the church. It is, however, an important point, and a place where a faithful church and minister can exert an influence on the Germans around. The church at Sherrold's Mound affords considerable encouragement; and the French church is quite interesting. The German settlement at Tete des Morts, I think will afford also a good preaching point, and a church of upwards of twenty evangelical members can be gathered there, and a house of worship built. I am paying attention to English as much as I can, and I hope in the course of a few years more, to be able to preach some in the small settlements to the Americans, and by combining labors in both languages, do more good.

There is a great demand for ministers of evangelical views, and acquaintance with the German language, to preach to this increasing class of our immigrant population. Whence they are to be obtained, it is hard

to conjecture. For various reasons, many of those educated in the old world do not appear to accomplish the work which American Christians have most at heart.

A Good Bed to Sleep on.

The first three months of the present year are passed; and I hope the time has not been altogether lost. Our accustomed meetings, Sabbath schools, &c., have been very well attended during the past summer. We hope to have a house in which to worship God. We have circulated our subscription, and most of it is either in work or materials for building. Oh, that some rich man would send us money to the value of the bed on which he sleeps! How it would cheer our hearts. Would not the bed be more agreeable, and the man sleep better for having aided in erecting a meeting-house west of the Mississippi? We wish to get the materials this winter, and erect the house next summer. A day is set for the people to go, *en masse*, to the quarry, to get stone for the foundation. We can work, and are willing to work. How much \$50 from some kind friend in the east would aid us!

Our New Meeting-House.

Our new house of worship is not entirely completed, but we expect it will soon be done. We have it so now that we can worship in it, although it is not seated as yet. It has been by hard struggling that we have been able to bring the work forward thus far; but by the help of a kind Heavenly Father, we have succeeded, for which help we praise his holy name. You would not probably know how to sympathize with a missionary's feelings upon exchanging a rude, inconvenient school house, for a neat house of God. Between a breast work of a chair for the pulpit, and a plain, but appropriate desk, the contrast is great; and I cannot feel thankful enough for the change. Most gladly now will I forget all the labors and trials of the past, that have laid upon the mind of your missionary, as he has hauled lumber, boarded the workmen, been a member of the building committee, paid money out of his own pocket—when the work could not advance without it—become painter, glazier, &c., &c., as circumstances would seem to direct. That day of trial has passed away, and the star of hope begins to dawn.

MISSOURI.

The early history of a western mission, especially when located on a thoroughfare, is often that of protracted dependence, hope deferred, and frequent disappointment. The following is an example. In such cases, there seems to be no other way of success but to continue the aid of the Home Missionary Society, until the Lord restore the captivity of Zion, and by his providence and Spirit, give the victory to his people.

This communication closes up eight years services as a Home missionary at this point. In looking over these years, I see much that has been accomplished, under God, and, alas! I see much to regret. During this period, a city has sprung into being, where just before, the footprint of the red man alone was impressed upon the soil. Churches have been organized—one, two, three, four, five, six, seven—where previously the song of the bird was all the praise offered to Jehovah. Of these, two are Methodists, one Catholic (large), one Campbellite, one Baptist, one Episcopalian, and one Presbyterian. The latter, though last mentioned, was the first, and I believe I may say, the most important of all, and one which wields as much or more moral power than all the rest. Four buildings have also been erected, and consecrated to the worship of God; two of which I have built myself. Now, one is a Catholic church, one Methodist, one Baptist, and one Presbyterian. The last is the largest and best constructed house in the city.

All these churches have been, and yet are, struggling for existence. None of them have as yet been able to walk alone. A population of four thousand, divided among seven organizations, (and I ought to have said eight, for we have a Mormon church here) gives five hundred to each. But it must be recollected that the population of a frontier town is not very friendly to religion, and we may, with every attention to truth say, that one-half belong nowhere, and go nowhere to church. Then the average is two hundred and fifty. This is somewhere in reach of facts. The Methodist church South, will average about that number. My congregation will average about two hundred, perhaps a little more. But none of the rest do, or anything like it. This will at once give you an idea of the value placed upon the institutions of religion in a frontier city. Of these congregations, the great mass are non-professors, and most *non-carers* for religion.

I organized my church one year after I commenced preaching at this point, (the 15th of September, 1844,) with ten members, of whom three were males; since that time, I have received forty-one on profession of their faith in Christ, and fifty by letter, making a sum total of one hundred and one. Of these eighteen have been dismissed to other churches, and eight have died—total twenty-six; leaving the number seventy-five, as being the members of this church. Of these, several, say fifteen, are so scattered, that they are of no assistance to us; then we have sixty resident members left, of whom, ten only are male members. Such are the statistics of this church, which shows that we are still struggling for existence.

Working up Stream.

Whether my labors will be of lasting benefit to this community, God only knows. I do not feel discouraged in my labors, though a missionary that would be instrumental in building up the cause of Christ in this county, must expect to endure hardness as a good soldier of the cross.

I have preached twice upon the subject of Temperance, within the last three months.

I have heard, that a part of my sermon, at one of the places where I preached, displeased one woman very much. I was speaking of the evils of intemperance—that the drunkard would bring his family to want—the wife would be broken-hearted, and the children in rags—his family deprived of the necessaries of life. Now, her husband is fond of “the good creature.” I learned that she said, that her children had as plenty to eat and wear as mine had. This I have not disputed. The poor woman has not, as I believe, been to hear me preach since. May this hard-working old man refrain from his cups, and his wife and children not come to want, and realize what hundreds and thousands of wives and children have done, through drunkenness on the part of their husbands and fathers!

WISCONSIN.

From Rev. C. L. Adams, Neenah, Winnebago Co.

Trials of a First Missionary Year.

My first year of missionary labor has closed. To myself and my companion, it has been an eventful year. Its history

would embrace many chapters which real life is every day penning.

It has been a year of trial, and we trust, one of profitable discipline. It commenced with sickness, and has closed with sickness. For nearly four months of the year, we have known what it was to watch the progress of disease, as it alternately fastened its withering hand upon one and then upon the other. 'Tis a year that we look back upon with no little interest. A review of it brings us to some conclusions that may be of interest to you.

What we have had to pass through, has not, as yet, caused a single regret, that we left the comforts of the East, to labor as missionaries at the West. Before leaving our eastern homes, we were told that such regrets would appear in our experience. Yes, after I received a commission from your Society, I was told I would regret ever having asked for it. Conscientiously were these discouragements urged, and our friends may think we ought to be satisfied now, that the steps we took were wrong. But we cannot see it in this light. We believed, and still believe, this to be the path of duty.

So strong a hold has this world upon us, that it requires much pruning ere we shall bear fruit to the glory of God. If there is any part of the Lord's vineyard, where entire consecration to the work is demanded, it is at the West; and the prayer of the Church should be, that God would speedily raise up *such* a ministry for the West.

The Aids of Prayer.

A lady, at the close of my Sabbath service, invited me to visit her house as early in the week as convenient. I knew her as a pious woman, and as having an impenitent husband.

But that husband had become a man of prayer, suddenly smitten down by the Spirit of God. Away in New England, there was a praying mother. That mother had been pleading with God to rescue an impenitent son at the West. Christian mothers, have you sons at the West? Do you desire their conversion; and would you cheer the heart of some servant of Christ who is laboring amid discouragement? *Pray for those sons.*

From Rev. J. B. Preston, Berlin, Marquette Co.

An Encouraging Beginning.

With this report, my missionary year closes. Truly, as a family we can say,

goodness and mercy have followed us. Never have we been more sensible of the care of our heavenly Father, than during the past year. Formerly, for years, we have had more or less sickness in our family; during the last, we have enjoyed uninterrupted health.

In reviewing the results of the past year, we have much to encourage us, and also to convince us that we must perseveringly sow the good seed of the kingdom, and patiently wait for the harvest. Great changes have taken place among us, as is frequently the case in a new country. When I arrived at this place, in Sept., 1850, there was but one place of meeting on the Sabbath, and that a small room over a store; but one sermon preached, (the different denominations meeting together and worshipping with the Baptist brethren), but one Sabbath school, with an average of 50 scholars. Now, we have three cheap but convenient houses of worship. Besides our own, the Baptists, Methodists and Episcopalians, are organized denominations. At the commencement of the year, our church numbered 12. Six have united with us on profession, and 20 by letter. Our Sabbath school varies from 60 to 75. Our shanty meeting house is becoming too small; we need a larger house, but cannot at present build it. The inhabitants have mostly removed to this place within three years, and we have not among us a man considered wealthy. Each one, on arriving, has his lot to buy, his house to build, and his family to support. The entire property of our church would not exceed \$7,000. Yet they begin to talk about building a meeting house, or commencing next season.

At our communion, in September, seven united with us, four by letter, and three by profession. One of the number, an interesting citizen, was visited with affliction. An only child, 18 months old, sickened and died. The mother could say, "Thy will be done." The father, overwhelmed with grief, cried out, "I know why this has come upon me. It is the direct infliction of God upon me to lead me to do my duty. I deserve it, and my prayer shall be, that the affliction may be sanctified." I trust it was sanctified. He publicly acknowledged his Saviour, took the seal of the covenant upon him in baptism, and promises to be an active and useful member of the church.

Our stated meetings are, a weekly prayer meeting, which had its beginning with the organization of the church; a monthly church meeting, at which the church are more generally present than at

the prayer meeting; the Sabbath school concert, in which we unite with the Baptists and Methodists. These concerts are exerting an extensive influence through the community. They call together not only the children, but the youth and the parents.

The monthly concerts for the conversion of the world, have been among our most interesting meetings. Great satisfaction has been expressed by many, in being permitted to hear such intelligence from different parts of the world. We take up a contribution monthly, for this object; the last month it amounted to \$4 40.

I have presented to my people the Home Missionary cause, and took up for the Society \$12 25. This people love to give as they are able. We have but 11 male members, and as I stated above, the entire property of our church does not exceed \$7,000, but they will make sacrifices for the cause of Christ. A large majority of our congregation are young people; many young men, commencing for themselves. They give at our concerts and for all benevolent purposes. We cannot depend upon them yet for the support of the Gospel, and were it not for the A. H. M. S., this people could not enjoy the means of grace. The last year, they raised for my support \$100; but 25 cents is all I have realized in money. Money they have not, but such as they have, they give. I love this people. I love to labor for, and with them. I have received invariably from them kindness, and been treated with respect, and am willing to spend and be spent for their good. We shall be under the necessity of looking still to the A. H. M. S. for aid. Could the churches, contributing to the A. H. M. S., only see what they are accomplishing for their country and their Saviour, they would bless God for the privilege. What results of their labor will eternally reveal! The Lord bless them.

"Provided a suitable Man can be Obtained."

This phrase, or its equivalent, is found in hundreds of instances in our missionary correspondence. Thus, in a letter from the Pinery of Wisconsin:

A man is very much needed in Columbia county, and another at Prairie du Sac and Lodi. The former in Sauk county, and the latter in Columbia county. The Wisconsin Pinery I regard as an important field, which ought to be occu-

pied by a missionary forthwith; and Dodge county ought to have another. In some of these places included within the limits mentioned in this and my last report, Presbyterian churches and societies can be built up eventually, but if left to take care of themselves, the things which remain will die. There are now no less than three denominations within this field. The more I become acquainted with their mode of dealing with immortal souls, as a general thing, the more I deplore their influence.

During the last quarter I have preached in Dodge, Calumet, and Marquette counties, and upon the Indian land, besides supplying O., one-fourth of the time. The prospect of building up a flourishing church there, appears to me to be flattering, *provided a suitable man can be obtained* to go in there.

Called Unawares.

The weather was delightful, and the audience was from settlements five or six miles distant. My subject was, "But God now commandeth all men everywhere to repent." The audience was not large, but appeared very intelligent and attentive. To me, it was a deeply interesting occasion, for it appeared to be the first planting of the standard of the Gospel upon ground very recently reclaimed from savage men and savage beasts, and where I hope to see a church of Jesus Christ established to the praise and glory of his grace.

Just as I closed my meeting in the morning, a messenger came, bringing intelligence that a young mother, about eight miles distant, was in spasms, and not expected to survive. Being strongly urged to go and see her, as there was no physician near, I set off, but arrived too late; apoplexy and death, before the sun went down, closed the scene.

It was, indeed, a spectacle long to be remembered, to see a young wife, of only twenty years of age, cut down so suddenly. She was one of the great number everywhere to be found in this State, who had been a professor, but at the time of her death, was not in connection with the church, but resolving by and by to return and do her duty. In the meantime death came, and as she had lived, she was summoned to give up her final account. The disconsolate husband was wholly unprepared for the event, and had not the consolations of the Gospel to support him.

Presbyterianism Overturned!

When I arrived at O., an intelligent member of the church informed me that Presbyterianism had been demolished there the Sabbath previous, by a certain learned preacher. For after mentioning over a number of passages relied upon by Presbyterians to prove their doctrines, some of which it appeared were "wrongly translated," at length he came to the Apostle's declaration, "For I am persuaded that neither death, nor life, &c., shall be able to separate us from the love of God," &c. But, added the preacher, as though endowed with more penetration than Paul, guided by the Holy Spirit, "The Apostle did not mention *sin*; for that will separate from the love of God."

Growing Steadily.

From Rev. L. Foote, Delavan.

In looking back during the four years of my continuance with this people, I see much for which to be humbled, as the under shepherd and watchman of this people, and much also for which to be thankful. In some things there has been gradual, but steady and real progression, in that which may be said to constitute prosperity to Zion. *Sixty* persons have been added to the church during this time, and nearly half of these by profession; all of whom yet "run well." Our congregation, too, has more than quadrupled. Our meeting house has been finished. Our benevolent operations have to some extent advanced, and our call for missionary aid has decreased from \$200 to \$75. We are, therefore, encouraged to labor on—if God permit—with hope and joyful expectation of seeing the Lord yet "shine out of Zion, the perfection of beauty." For this we earnestly pray.

From Rev. C. W. Matthews, Sun Prairie, Dane County.

What affords us peculiar pleasure in recounting, and for which we would call upon our souls and all that is within to bless the Lord, is, that he has been pleased to grant us a few mercy drops. Most of the time since I have been here, there has appeared to be considerable feeling in the minds of a few. During the summer, a series of prayer meetings was held, with occasional preaching. Quite a num-

ber expressed a determination to forsake sin and serve the Lord. Most of these persons belonged to Methodist and Baptist families, and if they hold out, will, I presume, unite with those churches. Two have already presented themselves for reception to our church, and will be received at our next communion. We also expect one or two to join us at the same time by letter. Thus the Lord is adding to our number from time to time, of such, we hope, as shall finally be saved. In view of what God has done for us, we would say, "Not unto us, O Lord! not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

We greatly need a house of worship in which to meet. Our school house has been full to overflowing. O, that men's hearts might be opened to build temples in which to worship their Maker.

ILLINOIS.

Grateful Appreciation of Missionary Aid.

It has been six years since I came to this place. Two of the six I got along without calling on you for assistance; for the other four, I have been commissioned by your Society. I have for the most part felt this to be a barren field. The opposing forces to the prosperity of our church have been many, and very active, from the time I first came here till very recently. I have more influence here to-day than I have ever had before, and our church, although few in number, is yet strong in influence. Truth has triumphed and virtue shines.

Words will not express the gratitude which I feel towards your Society for the aid they have so cheerfully given me. I shall not, at least for the coming year, be under the necessity of applying for aid; yet, in the providence of God, I may again be placed over feeble churches, where my only reliance for support will be the A. H. M. S.; in which case I shall return to it with an affection resembling that of a child to his father's house.

From Rev. E. D. Holt, Rock Island.

Closing of the Second Year.

Two years have passed since I commenced labor on this field under a commission from the Home Missionary Society. Those years have been eventful ones to this community. Great changes have

been wrought during that time, but greater still need to be effected, or a great company will, in spite of all that can be done for their salvation, press their way down to death. Our hope is in God, that he will yet do a great work among us.

The spirit of infidelity is rampant among us, while the number who disregard the Sabbath is constantly increasing. We have had, of late, frequent visits from a set of preachers who regard the Sabbath merely as a day when they are to meet together and commemorate the death and resurrection of the Lord; after which, the day is no more sacred than any other. Their preaching, with the wholesale denunciation of all "the clergy" who disagree with them, as "knaves and fools," has seemed to many, to afford them a license to spend the Sabbath as they list.

Yet with all this that is apparently unfavorable to our success in planting the Gospel and its institutions at this point on the "Father of Waters," there are many indications that encourage our hearts to persevere. While it is a hard field—much harder than any one would suppose who had not made the trial of laboring among us—yet there are things that are pleasant, and cheer us amid our toils. During the past year some souls, we trust, have been converted, and are now among our most efficient members. One, a lawyer, and a sound theologian, we hope may yet preach the everlasting Gospel. Our Sabbath school maintains its interest, and is doing much to implant religious truth in the minds of those who receive none at home. I have, during the quarter just ended, been preaching discourses in the evening of Sabbath, more directly aimed at the impenitent and the young men. The attendance has increased, especially of young men, with whom the place abounds at present; and a good attention has been given to the truth. We hope some good may thus be done.

From Rev. J. A. Hawley, Augusta, Hancock Co.

Impulse Imparted by a Revival.

The year has been one of great interest and profit to us. The revival already reported has been a great blessing, not only to the individuals converted, but we hope also to the church and community.

We have found enlargement and strength. A school, which I have established, and thus far sustained, and in

which the revival commenced, is now, I hope, rendered permanent, and will add to our influence and usefulness, and still farther to our strength.

Although the members of the congregation have suffered much this year from the failure of the crops, yet the committee propose the enlargement of their subscription, and hope to be obliged to ask for only a part of the assistance which was necessary last year.

Awakenings.

Since our revival, the neighboring churches of Round Prairie and Plymouth, have enjoyed a copious outpouring of the Spirit, and 100 hopeful conversions are reported. A majority of these have united with other churches, but 40 have joined the Presbyterian and Congregational churches. During the last quarter, three church members have been called to their rest. They have all borne decided testimony to the power of the Gospel to sustain the believer in the sorest trials. Two of them for a long time suffered the acutest pain. But the bestowment of grace "sufficient" fulfilled the promise of God.

*From Rev. J. N. Powell, Winslow,
Stephenson Co.*

Providential Visitation.

For the first time since our residence here, the angel of death has visited the people of this village. A woman whose husband is in California, after a protracted sickness, and almost unprecedented suffering, died. She was one of a large circle of relatives, almost all of whom make no profession of religion. Her mother being the only open and decided Christian among them. The peculiar circumstances of her death produced a strong sensation, not only among her friends, but through the community. In early life, she thought she had experienced the power of saving grace, but had since been a wanderer from the fold; within the past year, she had come to reside here, and it is believed that the Lord had again visited her, and she contemplated making a public profession of her faith at our next communion season. But we trust that her master has called her to commune with himself, face to face. Scarcely had we returned from the grave, when intelligence came that an old man, the head of another large family circle, had fallen dead in his field. The news seemed to fall upon the community like a

dark, gloomy cloud, and while we were yet looking one upon another in silence, a widow, who had buried her husband here some years ago, and removed to Freeport about a year since, came into the village bringing the dead body of her little boy, an only child. In most communities these events would excite little attention, but they come to us as *special* providences, and there is reason to hope that they will result in good to some souls.

Heathenism at Home.

I was quite interested, a few weeks since, in the case of a little boy about seven years old, whom I met in a neighborhood about five miles distant. I overtook him as I was riding, and invited him to take a seat with me. He immediately sprang into the wagon, but took a seat so far behind me, that I could not converse with him. After many urgent invitations, he finally consented to sit beside me. His bright black eyes, and the general expression of his countenance, indicated thoughtfulness and intelligence. And yet he was entirely ignorant of God, and of Christ. His parents had a Bible, he said, though they never told him anything about it, and neither they nor himself ever went to meeting. His inquiries about God—for he was very inquisitive—deeply excited my sympathy for him, and for his parents, and for the neighborhood where he lives. When I told him something about the presence of his Creator, and about his particular residence in the sky, he wished to know how God could keep himself up there, and whether he had any body to live with him, and whether he could see us, and whether I loved him, &c., &c. All the ideas I communicated, seemed to be new and wonderful to him, and I trust that the seed sown in the heart of that young heathen, will yet spring up and bear fruit to the glory of God.

MICHIGAN.

From Rev. H. Hyde, White Lake, Oakland County.

A Retrospect.

I came to a church which had been distracted and divided—some twenty having just gone off to form another by our side—so much disheartened and discouraged as to doubt whether they could do anything more. About fifty members were left

They had not a decent house of worship, the only one in the place being an old log building occupied by all in common. We have now a new, neat, good-sized house of worship, paid for; a good Sabbath school and library, and an interesting Bible class. Our house is ordinarily well filled by an attentive congregation. A large and elegant school house is in process of erection; and best of all, between forty and fifty have been added to the church. Much the larger portion were received by profession of faith, the fruits of God's Spirit working on the heart. The church now numbers over ninety, though death and removal have taken many from us. By this past goodness of our heavenly Father, we feel greatly encouraged, and believe that "goodness and mercy will follow us all our days."

I cannot but feel, and I would express deep gratitude to you, and to God through you, that your sustaining hand has not been withdrawn from us. If villages and towns in New England, one or two hundred years old, still need help—and doubtless they do—it need not be thought strange if every church at the West does not grow to full adult vigor and self-support in ten or fifteen years, amid the almost insurmountable obstacles they often encounter. Division into minute sects, and fragments of sects, never was carried to its extreme in New England as it is here. This is one of the greatest foes to growth; and I am well convinced, by personal observation, that Christians here do *far more*, according to their ability, than they do there. We, too, suffer by emigration, as well as the churches farther east, for the "boundless West" is still beyond us.

From Rev. A. L. Payson, Schoolcraft, Kalamazoo County.

Hindrances within and without.

There are evident indications that the church here has secured, more extensively, the confidence of the community. There is no open hostility as heretofore; though we know there is quite an anxiety on the part of the open enemies of evangelical truth, perceiving, as they think they do, that the influence of the church is extending. But progress in religious matters must, of necessity, be slow. There is a great want of efficiency—that spirit of action, calling all the powers of one's being into the required service—that spirit of benevolence, kindled and kept alive in the heart—which leads one forth in the faithful discharge of every duty. Our leading men are fixed and staid in their habits, far better adapted to an eastern location, where the principles of society are firmly rooted and grounded. The church being so widely scattered, it is very difficult to sustain those meetings so well calculated to keep up that tone of piety in the church which is greatly needed here, to meet the opposing influences. To a greater or less extent there is an entire and open disregard of things sacred. There is a wide-spread influence from Universalism, though its adherents openly say that the Bible is not fit to be read—that it has no relation to man, as it regards his future state—still they claim to belong to this class, and sustain, from month to month, their so-called services.

Our Sabbath school, I hope, is brightening in its prospects. I find it very difficult to enlist the interest of the church in this work, but time and patience, I hope, will remove all existing evils.

Miscellaneous.

Arrival of Aliens at New York, in 1851.

[From the N. Y. Tribune.]

In January, . . .	14,709
February, . . .	8,170
March, . . .	17,650
April, . . .	27,779
May, . . .	33,858
June, . . .	34,402
July, . . .	27,612
August, . . .	30,251
September, . . .	33,586
October, . . .	21,497
November, . . .	29,565

December, . . . 10,612

289,601

Of these, 163,256, were from Ireland; 69,883, from Germany; 25,553, from England; 6,064 from France.

The total of alien emigrants arriving at New York, in 1850, was 212,996.

To Read the Bible through in a Year.

Much of the value of the Scriptures is lost, by reading them in disconnected por-

tions, and not in the natural relation of their parts; and many persons, from the want of a plan in reading, are in danger of omitting some portions altogether. Hence much benefit may result from pursuing a regular system, such as is pointed out in the following table. Multitudes have tried it, and all are ready to testify to its usefulness.

It will be observed that, by means of the dates given in this table, one can commence at any time, with the chapters set down for the day.

Read 3 chapters daily, and 5 on the Sabbath; that is, 2 chapters in the old Testament, and 1 daily—3 on the Sabbath—in Ps., Prov., Eccl., Sol. Song, and the New Testament.

The Old Testament, without these four books, contains 2 chapters a day for the year, and the New Testament, with the four books, has 1 chapter a day, and 3 for Sabbath days, minus 8 chapters.

Read Psalm 119, as 11 chapters of two divisions each, and connect the short Psalms 117 and 131 with the next, and 133 and 134 together, thus adding 8 chapters to complete the year. February 29 in leap year is left out, so as not to derange the list.

Jan.	1, Gen.	1—Psalm	1.
	8, "	15— "	10.
	15, "	29— "	19.
	22, "	43— "	28.
	29, Ex.	7— "	37.
Feb.	5, "	21— "	46.
	12, "	35— "	55.
	19, Lev.	9— "	64.
	26, "	23— "	73.
Mar.	5, Num.	10— "	82.
	12, "	24— "	91.
	19, Deut.	2— "	100.
	26, "	16— "	109.
Apr.	2, "	30— "	119.
	9, Josh.	10— "	119,
			v. 145.
	16, "	24— "	127.
	23, Judg.	14— "	138.
	30, 1 Sam.	3— "	147.
May	7, "	17—Prov.	6.
	14, "	31— "	15.
	21, 2 Sam.	14— "	24.
	28, 1 Kgs.	4—Eccl.	2.
June	4, "	18— "	11.
	11, 2 Kgs.	10—S. Song.	8.

	18, "	24—Matt.	9.
	25, 1 Chr.	13— "	18.
July	2, "	27—Matt.	27.
	9, 2 Chr.	12—Mark	8.
	16, "	26—Luke	1.
	23, Ezra	4— "	10.
	30, Neh.	8— "	19.
Aug.	6, Est.	9—John	4.
	13, Job	13— "	13.
	20, "	27—Acts	1.
	27, "	41— "	10.
Sept.	3, Isaiah	13— "	19.
	10, "	27— "	28.
	17, "	41—Rom.	9.
	24, "	55—1 Cor.	2.
Oct.	1, Jer.	3— "	11.
	8, "	17—2 Cor.	4.
	15, "	31— "	13.
	22, "	45—Eph.	8.
	29, Ezek.	2—Col.	2.
Nov.	5, "	16—2 Thes.	2.
	12, "	30—2 Tim.	2.
	19, "	44—Heb.	3.
	26, Dan.	10— "	12.
Dec.	3, Hos.	12—1 Pet.	3.
	10, Amos	9—1 John	4.
	17, Nah.	2—Rev.	5.
	24, Zech.	5— "	14.

Commercial Prospects of North America.

There is no continent so fitted as America to receive the benefits of steam-navigation; and, of all America, there is no region where it can be used so extensively as in the Line of the Lakes. There, at America's greatest breadth, an almost level tract of country spreads for nearly four thousand miles from the Atlantic to the Rocky Cordilleras, unbroken by any mountain-range, and whose highest peaks cannot vie with those of our own little island. With the exception of a single narrow break between Lake Superior and the River La Pluie, and which may possibly be connectable, one long, vast line of water-communication extends from the Gulf of St. Lawrence to the very foot of the Rocky Mountains; while an offshoot of two rivers connects it with Hudson's Bay; and so intimately connected are the wide valleys of Ottawa, St. Lawrence, Hudson, and other rivers, that from the shores of Long Island Sound in the south, to Hudson's Bay in the north, a vast network of water-communication

penetrates and unites the different parts of the country in all directions. Here, then, will steam-navigation, one of the greatest triumphs of man over nature, display its marvels. Over those lakes, up those rivers, will it impel the ships of commerce, laughing at the winds, virtually annihilating tides and currents, and ascending even rapids, in its irresistible course. And along with it, will man and civilization penetrate the wilderness, displaying, amid primeval forests, the triumphs of art, and rearing a temple to the God of nature in her deepest solitudes. Stream and lake, field and forest, will yet be converted to the uses of commerce and civilization; and long after the red man and the buffalo have disappeared from the plains, the fair, white-skinned sons of Japhet will "increase and multiply" upon the prairies of the West.

When we reflect upon the gradual extinction of the aborigines of America, from the Frozen Sea to Cape Horn, and the unceasing spread over its plains of the people and religion of Europe, two designs of Providence—or rather, perhaps, one grand plan—seems to dawn upon us. Are we not warranted in supposing that Providence so long held America from our knowledge, in order that Christianity, after fighting its way to a contested supremacy in the Old World, might there find a new world in which to develop itself untrammelled; and that the northern and largest half of that continent was reserved for the noblest of human races, the Anglo-Saxon? The blessings of Christianity, the freedom and energy of the Anglo-Saxons—do not these sum up all that a land can wish? And these are the gifts of America. Fast and surely the wave of emigration is moving over the prairies of the far West; from Hudson's Bay to the Gulf of Mexico, mankind are advancing abreast, "like an army with banners," thirteen miles every year. Fearlessly the pioneers of that vast host plunge into the wild places of nature, armed only with their axe and their Bible. Let them cherish that Bible, and their empire will flourish. It is the charter by which they hold the land. It was to make way for Christianity and a new civilization that the old tribes were permitted to die out; and to carry these to their fullest development is the mission of the race who has succeeded them. May they be true to their mission!

In the course of ages yet to roll, should Christianity, amid the corruptions of old civilization and the violence of infidel revolutions, become lifeless in Europe, and the rude but regenerating arms of Musco-

vites spread in triumph to the shores of the Atlantic—America, let us hope, will still reflect to her sunny skies, from her thousand hills and rivers, a land of Christians; and then and there will the Anglo-Saxons, over-shadowing the fane of their tiny but brilliant home in Britain, erect their mighty empires, unrivalled and omnipotent, the lords of the New World.—*Dublin University Magazine.*

Wives of Western Missionaries.

By REV. PROF. ALLEN, of Lane Seminary.

The East has given to the West, of noble women not a few, of whom some continue to this day, but many, very many, have fallen asleep. I look back over the last twenty years, during which period I have been conversant with western scenes, and call up family after family of missionaries and pastors, counting them by scores, from which the young wife and mother has been taken away by death. The men who entered upon their work here at about the same period with myself, for the most part still live, and now in the maturity of their strength and in vigorous health, are rejoicing in the fruits of their labors. But of the companions of their early toils and sacrifices, comparatively few are here. The second, and in more instances the third, and even the fourth have been called to take their place. Now why is this? Must we refer the fact to the mysterious dispensations of Providence, or can we find a sufficient explanation in the history itself of these early victims of the destroyer? In most instances, could we read this entire history, we should at once discern, that the event, so far from being mysterious, was natural and necessary. Let us for a moment look in upon some of these domestic scenes of missionary life in the West. The missionaries themselves are often brought before us, and we are permitted to sympathize in their trials and labors, and expected to contribute for their support. This is right. They deserve all and more than all they receive of sympathy and aid. But I wish to put in a plea for their wives, also. They, too, deserve our sympathy. They toil on in silence and retirement, under the burdens of care and poverty; but they do it joyfully, even if it be unto death, in view of the glorious results of missionary labor, which faith anticipates in this vast and noble field.

The missionary has selected for his companion a young lady of refined and cultivated mind and manners, accustomed

to the privileges of an intelligent and educated community, and brought up in the enjoyment of the comforts, perhaps the luxuries, of a respectable family in the older States. And now they have entered upon their work, in one of the more destitute regions, perhaps one of the frontier States of the West. They find an enterprising, high spirited, generous people, who receive them heartily and gratefully, but they are all beginners in the world, and expect their minister to be partakers of their poverty. They have gathered from all parts of the land and the world, and have no settled habits, and many of them no correct idea about supporting the minister's family. They at once lay over upon him and his wife, the entire labor and responsibility of taking care of everything pertaining to the interests of the church, and too often of taking care of themselves also. That young wife is expected to take charge of the female prayer meeting, the sewing society, the young ladies' Bible class, and of every other good enterprise in which females are immediately concerned. If none of these things are in existence, she feels in duty bound to start them. Then every family in the parish will expect a good, long, substantial visit from her; not a fashionable call; *that* they know nothing about. Presently she finds that it is next to impossible to get domestic help, or, if help can be found, their narrow means will not permit her to employ it. Probably in her anticipations of missionary life, she had thought only of ways of doing good to the people of her husband's charge. The unpoetic verities of the wash-tub and the kitchen had formed no part of the picture. But here they are in stern reality, and herself the only actor in the scene. To this, however, she submits with cheerfulness for a while, the romance of it reconciling her to the abandonment of her books and of her plans of mental culture. House-keeping in a log-cabin of "two pens and a passage," has its pleasures, while the family is small and while the novelty of the thing lasts; but by and by come the anxieties, and perils, and sufferings, and cares of an increasing family, and these, too, must be borne by her alone, or with the occasional and irregular assistance, and borne too, in addition to all she had before. Her husband is overladen with his own appropriate work and she is anxious not to intrude upon his time. Often, too, he is absent to fulfill distant appointments, and look after his widely scattered flock. The wife, the mother, toils on alone. Wearied, thin and pale, she watches the cradle, she

teaches the little prattlers about her, she cooks, and washes, and makes and mends for all her household, and still the prayer meeting and the Bible class find her at her place, often if not regularly. At length one of those sickly seasons to which every new country is peculiarly subject, with its dreadful train of fevers and chills and "shakes," sets in. The minister's family is not exempt. The husband, the wife, the children, all in turn are prostrated. Neighbors are few, and perhaps are themselves all visited in the same way. Alone, alone, must they toil on, and suffer on, helping each other if they can, and grappling with disease unaided if they cannot. Is it strange that those tender cords, already stretched to their utmost, now snap asunder, and that wearied frame finds rest in the grave? Is it not more wonderful that any survive? My picture may seem to be too deeply shaded, and I would by no means intimate that every missionary's family has such an experience; but such scenes are not rare, and they are inseparable from the work of planting the Gospel in these frontier States, springing up as by magic from the wilderness. I have seen them, I have oftener heard them described by those who could say of them, "*magna pars fui*."* But even in much more highly favored spots, in the older western States, and, I doubt not, it may be to some extent farther east, the wives of ministers are worked to death. Their early training has unfitted them for such labors and cares as are inseparable from their position, and then these cares are multiplied by the demands of others upon them, at a most unreasonable rate.

Is there any remedy or any relief for this state of things? If I might be permitted to take my stand beside the grave of the missionary's wife, and plead with christian mothers all over the land, I would say, look first to the *physical* training of your daughters. Fit them "to endure hardness as good soldiers," *wives*. They may be called to it, fitted or unfitted. If you can give them nothing else, give them, if possible, a good constitution, and that, with a good heart and a good share of Anglo-Saxon common sense, will make them good wives for anybody. I would put in a plea, too, in behalf of the wives of missionaries now in the field. Let them not be forgotten in your prayers, and forget not to send every one of them a box of well-made clothing. In no way, perhaps, can those at a distance, so effectually relieve their burdens.—*Mothers' Magazine*.

* "I have shared in them largely."

Appointments by the Executive Committee of the A. H. M. S., during the month of December, 1851.

Not in Commission last year.

Rev. Latten W. Dunlap, Mt. Sterling, Versailles and Beverly, Ill.
 Rev. Thomas R. Bradshaw, Destitutions in Henderson and Buncombe Cos., N. C.
 Rev. Jacob Hood, Destitutions in Haywood Co., N. C.

Re-appointed.

Rev. Ephraim Adams, Davenport, Iowa.
 Rev. William A. Keith, Peedee and Clear Creek, Iowa.
 Rev. John Summers, Destitutions in Benton Co., Iowa.
 Rev. Silas J. Francis, Chariton, Iowa.
 Rev. John Bantly, German Ch., Platteville, Wis.
 Rev. Otis F. Curtis, Emerald Grove and Mt. Zion, Wis.
 Rev. Charles Boynton, Paris, Wis.
 Rev. William Herriot, Manitowoc and Two Rivers, Wis.
 Rev. Luther Clapp, Wauwatosa, Wis.

Rev. Richard Morris, Welsh Chs., Delafield and Emmett, Wis.
 Rev. E. B. Olmsted, Caledonia and Cairo, Ill.
 Rev. W. H. Bird, Vergennes and Duquoin, Ill.
 Rev. E. H. Gilbert, Bethel and Elm Grove, Ill., half the time.
 Rev. Adam Johnston, Washington, Ill.
 Rev. J. H. Russ, Effingham and Shelby Cos., Ill.
 Rev. F. A. Armstrong, Ontario and Victoria, Ill.
 Rev. Thomas S. Goodwin, Otter Creek and vicinity, Ind.
 Rev. Alexander Lemon, Gilead, Shiloh and Franklin, Ind.
 Rev. A. L. Payson, Schoolcraft, Mich.
 Rev. P. C. Baldwin, Waterville and Plain, O.
 Rev. W. A. Taylor, Lee and Scott Cos., Va.
 Rev. John B. Logan, Moorsburg and vicinity, Tenn.
 Rev. R. Pratt, Deerfield and Russia, N. Y.
 Rev. J. A. Canfield, Chaumont, N. Y.
 Rev. W. M. Woolley, Concklin, N. Y.
 Rev. Rufus B. Demming, Burke and vicinity, N. Y.
 Rev. Thomas Larcom, Rockland and Shavertown, N. Y.
 Rev. J. H. Thomas, Yorktown, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of December, 1851.

MAINE—			
Bangor, Mrs. Plummer, \$2; James Eddy, 50 cts.	2 50	Newburyport, Legacy of Miss Mary Stickney, by Wm. Davis, Ex'r,	467 81
Belfast, North Cong. Ch. Mon. Con. Coll., by H. Davidson,	5 00	Salem, Crombie St. Ch., by G. Putnam,	90 00
Brewer, Mrs. Doak,	1 00	South Reading, Burrage Yale, to const. Mrs. Harriet N. Shapleigh, of Malden, and Miss Ellen A. Claves, of South Reading, Life Members,	60 00
Camden, Cong. Ch., to const. Rev. B. C. Chase a L. M., by Rev. N. T. Fay,	30 80	Windsor, Cong. Ch. and Soc., of which \$30 is to const. Deac. Wm. A. Bates a L. M.,	38 00
NEW HAMPSHIRE—		Worcester, in part of legacy of Miss Rebecca Waldo, by Hon. Levi Lincoln, Ex'r,	251 13
Received by Rev. B. P. Stone, Amherst, Benev. Assoc., \$54 12; Aaron Lawrence, to const. his mother, Mrs. Lucy L. Lawrence, of Weston, Vt., a L. M., \$30,		RHODE ISLAND—	
Lyme, Rev. E. Tenney, in full to const. his son, Edwin Howes Tenney, a L. M.,	94 12	Jamestown, Isaac Carr,	1 00
Sanbornton, Sarah C. Gerrish, \$5; F. C., \$2; a friend, \$2; by Rev. John Gerrish,	9 00	CONNECTICUT—	
VERMONT—		Bethlem, Fem. Cent Soc., by Mrs. Abby Church,	10 00
Thetford, Cong. Ch., \$35; Mrs. T. P. Bartholomew, to const. T. P. Bartholomew a L. M., \$10; by Rev. T. F. Cady,	45 00	Bozrahville, a friend, Cheshire, Beach Port Dist. Ladies' Benev. Assoc., by Wm. Law,	1 00
Windsor, Gent., \$46 30; Ladies, \$14 70; by J. Steele,	61 00	Danbury, Cong. Ch. Sab. Sch. Miss. Soc., by J. F. Beard,	15 00
MASSACHUSETTS—		Deep River, Mrs. U. R. Sherman, \$20; George Spencer, \$30; by H. Wooster,	50 00
Home Missionary Society, by B. Perkins,	2,000 00	Fair Haven, W. W. Goodyear, Haddam, First Cong. Ch. and Soc., by Rev. E. W. Cook,	2 00
Treas., Hampshire, Miss. Soc., by E. Williams,		Lebanon, legacy of Esther G. Goodwin, by D. S. Woodworth, Ex'r,	1 00
Treas., Hadley, First Parish, Gen. Benev. Soc.,	7 00	Lyme, Rev. D. S. Brainerd,	127 28
South Hadley Falls, Mon. Con. Coll.,	22 34	Madison, Young Ladies' Sew. Soc., by Miss E. S. Scranton,	6 00
Worthington, Ladies, Miss Sarah Dwight,	52 33	New Haven, Centre Ch., of which \$30 is to const. Mrs. H. Sanford a L. M., by John Ritter,	3 00
Other sources,	7 00	New Milford, Ladies' Miss Soc., by Miss G. M. Merwin,	125 00
Monson, Legacy of Dea. Royal Merrick, to const. Alanson Merrick, of Palmer, and Miss Sarah C. Merrick, of Monson, Life Members,	311 33	South Coventry, D. B. Bacon, Southport, Miss Delia Perry, by Rev. S. J. M. Merwin,	20 00
	400 00		1 00
	60 00		20 00

South Woodstock, Ladies' H. M. S., to const. Miss Tryphosa Davenport a L. M., by Frances M. Lyman, \$30; E. D. Perry, \$2,	32 00	Yorktown, Cong. Ch., by Rev. J. H. Thomas,	4 00
Stonington, Aux. H. M. S., by Miss L. A. Sheffield,	25 00	NEW JERSEY—	
Vernon, Miss. Soc., by Aaron Kellogg,	149 00	Chester, First Cong. Ch., by Silas Horton,	27 16
NEW YORK—		Hanover, Presb. Ch., by Rev. G. I. King,	53 00
Angelica, Presb. Ch., by Rev. T. Blair,	15 00	Newark, Mrs. Job Haines, L. M.,	30 00
Baiting Hollow, L. I., Rev. G. Young,	1 00	Sixth Presb. Ch., to const. Rev. Wm. Aikman a L. M.,	30 00
Beaver Hill, Presb. Ch., by Rev. T. Larcum,	3 00	Orange, Josiah Frost, in full to const. Miss Harriet Frost a L. M.,	5 00
Bedford, L. I., Cong. Ch. Mon. Con. Coll., by D. O. Calkins,	7 63	PENNSYLVANIA—	
Brasher's Falls, George Wadsworth,	1 00	Newton, legacy of Samuel Irwin, by J. R. Irwin, \$300; less collateral inheritance tax, \$15,	285 00
Brooklyn, Warren Mitchell,	15 00	GEORGIA—	
First Presb. Ch., Mon. Con. Coll. by R. J. Thorne,	19 40	Spring Place, Presb. Ch., by Rev. W. W. Brown,	10 00
South Presb. Ch., Mon. Con. Coll., by W. W. Pinneo,	46 07	TENNESSEE—	
Third Presb. Ch., Mon. Con. Coll., by W. W. Hurlbut,	24 28	Farmington, by Rev. T. J. Hall,	1 00
Cairo, Presb. Ch., by J. M. Sayre,	4 29	OHIO—	
Canaan Four Corners, by Rev. John Wickes,	25 00	Millgrove, Presb. Ch., to const. George W. Adams a L. M., by Rev. J. McCutchen,	30 00
Colchester, Miss Sarah Downs, of which \$30 is to const. Mrs. Caroline Downs a L. M.,	50 00	Montgomery and Scott Cong. Chs., by Rev. N. T. Fay,	9 20
Constable, Presb. Ch., by Rev. B. Marvin,	10 00	Warren, First Presb. Ch., Mrs. Elizabeth Scott, of which \$30 is to const. Miss Margaret T. Scott a L. M., by E. Spear,	50 00
Davenport, Cong. Ch., of which \$182 is from Ladies, by Rev. W. E. Holmes,	9 07	INDIANA—	
Gerry, E. F. Warren,	1 00	Marion, Rev. Alfred Hawes, in full to const. Alfred E. Hawes a L. M.,	7 50
Harlem, N. Y., Presb. Ch., by E. Ketchum,	16 60	Winchester, Rev. J. G. Brice, L. M., in full,	10 50
Harpersfield, by Rev. H. Boies,	9 00	ILLINOIS—	
Little Valley, Cong. Ch., \$27 50; bequest of Miss C. H. Hall, by Rev. C. Burgess,	37 50	Albany, Cong. Ch., by Rev. J. J. Hill,	2 00
Milton, Sumner Colman,	10 00	Byron, Cong. Ch., by Rev. R. M. Pearson,	15 00
Minaville, estate of a colored female, \$10; E. A. Brown, \$5,	15 00	Le Harpe, Cong. Ch., by Rev. J. H. Henry,	5 00
New Rochelle, Mrs. Hannah Brewster,	3 00	Mulberry Grove, by Rev. J. E. McMurray,	2 50
New York City, viz:		Newark, Cong. Ch., by Rev. L. Farnham,	4 00
A friend,	200 00	Port Byron, Cong. Ch., by Rev. W. A. Thompson,	6 50
A friend, to const. A. Stolz a L. M.,	30 00	Rushville, Presb. Ch., by Rev. A. B. Campbell,	5 65
Dr. Alfred Riggs, in full to const. Henry Scott Riggs, a L. M.,	15 00	MISSOURI—	
John McComb, \$20; R. Watrous, \$10; a friend, \$7; Wm. Dodge Porter, \$5; M. Merrill, \$6; a friend, \$5,	53 00	Edina, Presb. Ch., by Rev. S. N. Grout,	5 00
Bleecker St. Ch., Coll., \$48 89; Dr. A. C. Post, \$50; M. W., \$10; C. Miles, \$3,	111 89	Hermon, Rev. A. G. Taylor,	5 00
Eleventh Presb. Ch., to const. Rev. Jonathan Hovey, of Barre Centre, and Rev. J. P. Hovey, Life Members, by E. B. Littell,	60 00	Tully, Presb. Ch., \$4; Rev. R. Winchell, \$1,	5 00
Mercer St. Ch., Coll. by R. Lockwood, \$237 58; Stephen Allen, \$30; W. W. Chester, \$30; A. Averill, to const. Miss Louisa E. Averill a L. M., \$30; W. G. Bull, \$100; J. Boorman, \$100; J. W. Q., \$20; O. Bushnell, \$30; Mrs. H. M. Schieffelin, L. M., \$30; M. O. Roberts, \$50; R. H. McCurdy, \$30; Wm. Shaw, \$30; A. Eaton, \$10; Richard Bigelow, to const. Edward Bigelow a L. M., \$50; John L. Mason, \$25; David Magie, L. M., \$30; W. L. King, \$50; W. W. De Forest, \$50; J. R. Gibson, \$10; R. H. Nevins, \$50; T. Denny, \$30; Catherine Setledge and Sister, \$5,	1,027 58	Warsaw, Presb. Ch., by Rev. J. V. Barks,	2 00
Theological Sem. Soc. Inq., Mon. Con. Coll., by J. McCampbell,	3 51	MICHIGAN—	
Owego, Mrs. Huldah Armstrong, L. M.,	30 00	Bruce and Armada, Cong. Chs., by Rev. S. A. Benton,	25 00
First Presb. Ch. Sab. Sch., in full to const. Mrs. Celinda Gregory a L. M., by O. Hall,	20 00	Detroit, Rev. H. D. Kitchel,	10 00
Randolph, Cong. Ch., by Rev. E. Taylor,	10 50	Genesee, Second Cong. Ch., by Rev. E. T. Branch,	9 50
Troy, V. W. Wickes, by W. W. Wickes,	15 00	Jonesville, by Rev. H. L. Stanley,	14 00
Second Presb. Ch. H. M. S., \$50 85; Ladies, \$64 20, by H. E. Weed,	115 05	Monroe, Presb. Ch., by W. H. Boyd,	20 00
Union, Presb. Ch. and Soc., by Rev. M. M. Wakeman,	20 00	Somerset, Presb. Ch., by Rev. H. E. Eastman,	10 00
Unionville, Presb. Ch., by Rev. N. E. Pearson,	10 75	Southfield, Cong. Ch., by Rev. E. Evans,	16 77
West Point, a Cadet,	2 00	WISCONSIN—	
Westown, Cong. Ch., by W. H. Hart,	15 00	Boner Branch, Cong. Ch., by Rev. C. Warner,	5 45
		Cresco, by Rev. F. G. Sherrill,	2 89
		Elk Grove, Cong. Ch., by Rev. C. Warner,	27 30
		Genesee, Cong. Ch., by Rev. C. W. Camp,	7 50
		Madison, Cong. Ch., by Rev. C. Lord,	10 93
		Strongsville, Cong. Ch., by Rev. J. B. Preston,	12 25
		IOWA—	
		Anamoose, Cong. Ch., by Rev. A. Wright,	5 00
		Bellevue, Cong. Ch., by Rev. W. L. Coleman,	3 00

NEW GRENADA—

Panama, Rev. J. Rowell, L. M.

30 00

\$7,135 36

JASPER CORNING, Treasurer.

Donations of Clothing, &c.

Blountsville, Tenn., Miss. Asso., by Mrs. Emily L. Brown, a box,	21 27
Davenport, N. Y., Young Ladies' Sew. Soc., by Rev. W. E. Holmes, a box,	14 00
Madison, Ct., Young Ladies' Sew. Soc., by Miss Emily S. Scranton, a barrel,	100
Yonkers, N. Y., a box.	
A bundle, source unknown.	

Receipts of the Western Agency at Geneva, N. Y., from Aug. 5, to Dec. 15, 1851. REV. J. A. MURRAY, Secretary.

Addison, by Rev. A. H. Parmele,	10 00
Alexander, by Rev. N. F. Wright,	7 00
Allen Centre, by Rev. W. S. Andrews,	22 00
Athens, Pa., by Rev. N. Elmer,	6 87
Auburn, First Presb. Ch., Nathan Burr, to const. Mrs. Harriet Amelia Burr a L. M., \$30; Rev. H. A. Nelson, \$10; S. Willard, \$10; a friend to const., Mary S. Smith a L. M., \$30; others, \$45,	125 00
Barre Centre, Lad. Char. Soc. by Mrs. R. S. Wilson,	9 00
Bearytown, by Rev. James Letter, \$12 50; by Rev. I. Chichester, \$7 50.	20 00
Benton, Legacy of Robert Robson, by M. Pow, Ex'r,	100 00
Borodino, Rev. Hiram Harris, 20 09; others, \$4 91,	25 00
Buffalo, Deac. Jabez Goodell,	50 00
Burdette, by Dr. Brown,	20 00
Byron, by Rev. Yates Hickey,	3 00
Campbelltown, by Rev. B. F. Pratt,	14 46
Cayuga, Mrs. L. Willard, \$10; others, \$2 14,	12 44
Chapinsville, by Rev. Mr. Morse,	3 50
Clarence, by Rev. Francis Danforth,	13 00
Corning, Ladies' Benev. Assoc., Mrs. A. L. Terbell, Sec.,	20 00
Dansville, First Presb. Ch., by D. J. Wood,	51 00
East Bloomfield, F. Beebe, in part, to const. Ferdinand B. Smedley a L. M., \$15; Mrs. Electa Gauss, L. M., in full, \$10; C. Pomeroy, L. M., in part, \$10; Josiah Porter, \$50; others, \$30; Rev. Mr. Kendall, \$4; Ladies' H. M. S., Mrs. Josiah Porter, Treas., of which \$10 is from Mrs. Olive Steele, \$62 50.	181 50
East Evans, Rev. D. S. Morse, \$2; others, \$8 70,	10 70
Ellicottville, by Rev. Hiram Eddy,	25 00
Elmira, Presb. Ch., Miss Ann Decker, \$20; Mrs. A. P. Hart, \$5; T. Beadle, \$5; D. H. Tuthill, \$5; E. L. Skinner, \$5; others, \$42,	82 00
Cong. Ch., Mrs. Billings, \$5; Rev. Mr. Bement, \$1; others, \$8 86	14 86
Evan Center Cong. Ch.,	8 38
Factoryville, by Rev. N. Elmer,	11 13
Franklinville, by Rev. C. H. Baldwin,	11 00
Genesee, Presb. Ch. to const. Russel Austin and Wm. M. Bond, Life Members, by E. Cone,	60 00
Geneva, First Presb. Ch., Boy's prayer meeting, by Rev. W. Hogarth, \$5; C. A. Cook, to make Anthony D. Axtell a L. M., \$30, cash, \$25,	60 00
North Ch., Deacon Greene,	1 00
Gorham, by S. M. Whittaker,	11 00
Griffith's Mills, by Rev. R. M. Sanford,	7 00
Hume, by Rev. J. Van Antwerp,	25 00
Ithaca, Mon. Con. Coll., by Joseph Eaty,	87 63
Westhill, by Rev. M. K. Cushman,	6 00
Jasper, Rev. G. T. Everest, \$10; Coll., \$25,	35 00
Kendall, by Wm. Alling,	12 50
Livonia, Mrs. Susan Fowler to const. Miss Lucia Richmond of Lowell, Mass., a L. M., \$30; others, \$18, by Rev. B. A. Riley,	48 00
Lyons, Ladies' H. M. S. bal., Mrs. Hubbell, Treas.,	9 25
Marion, by Rev. R. Mann,	25 00

Monterey, by Rev. D. A. Abbey,	15 00
Moravia, by Rev. F. D. Austin,	7 00
Mount Morris,	26 25
Napoli, by Rev. John Scott,	5 00
Newstead, by Rev. A. Blanchard, D. D.,	7 18
North Bergen, A. H., \$1; D. Fancher, \$6,	7 00
Oaks Corners, by Rev. Mr. Morse,	4 88
Ovid, John L. Eastman, in full to const. Herman L. Eastman a L. M., \$10; Chester Eastman, \$10; others, \$45 62 to const. Rev. Mr. Dunlap a L. M.,	65 62
Owego, Presb. Ch., \$32 31; Rev. Dr. Hay, \$2; W. Pumpelly, \$15; G. Pumpelly, \$5; W. Platt, \$7 50; Dr. Allen, \$5; Miss Laura M. Camp; 5; F. Slosson, \$2; Dr. Arnold, \$2 75; others, \$24 50,	106 06
Cong. Ch., N. Matson, \$2; others, \$3 76	5 76
Palmyra, a friend, \$5; Coll. \$25 25, by I. Foster, \$63 28,	93 53
Parma Centre, by W. Alling,	5 00
Pembroke, Con., \$21 01; Ladies' Benev. Soc., \$11 to const. Rev. John W. Lane a L. M.,	31 01
Pittsford, Mrs. Sarah Cook, by W. Alling,	0 50
Richmond, by Rev. L. W. Billington,	15 00
Rochester, Frederick Starr, by W. Alling,	50 00
Sheldon, legacy of Theodore Humphrey, by L. M. Humphrey,	50 00
Sodus, in full to const. Mrs. Sarah E. Collins a L. M., from Fem. Benev. H. M. S.,	9 00
Southport, in full to make Rev. George Hood a L. M.,	21 10
Speedsville, by Rev. Joel Jewell,	5 00
Stockton, Cong. Ch., by P. G. Tambling, of which \$4 34 is from Sab. Sch.,	17 00
Sweden, Mrs. Capin, to const. Franklin F. Capin a L. M., by Rev. Dr. Cannon,	30 00
Trumansburgh, by Rev. Mr. Goertner,	6 00
Waterloo,	25 13
West Newark, by Rev. Joel Jewell,	20 00
	\$1,867 24

Receipts of the Central Agency at Utica, N. Y., for the quarter ending Dec. 1, 1851. REV. R. F. CLEVELAND, Secretary.

Albany, Fourth Presb. Ch.,	64 00
Amboy, Cong. Ch.,	3 00
Ballston Spa, Mr. Corey, \$5; Mr. Benton, \$2,	7 00
Belleville, Cong. Ch. bal.,	32 32
Canton Falls, Cong. Ch.,	2 56
Chaumont,	25 00
Clinton, Fem. Un. Soc.,	4 00
Constantia, Presb. Ch.,	8 00
Cooperstown, Presb. Ch.,	42 00
Eaton, Cong. Ch.,	16 75
Fulton, Presb. Ch.,	69 37
Glen's Falls, Presb. Ch.,	58 00
Jamesville, Cong. Ch.,	19 25
Kingsboro, Mrs. Laurana Giles,	10 00
La Fayette, Cong. Ch.,	26 05
Marcy, Welsh Cong. Ch.,	9 76
Massena,	25 00
Mexico,	1 25
Middlefield Center, bal.,	8 00
Middle Granville, Coll. in part, \$9; Silas Hall, \$4 50,	13 50
North Argyle, Mrs. Jane D. Stevenson,	20 00
North Granville, Fem. H. M. S., \$21; Coll., \$26 58,	47 58
Oneonta,	5 40
Onondaga Presbytery,	55 75
Oswego, E. Carrington, a L. M.,	30 00
Pierrepont,	75
Pulaski, Cong. Ch., in part,	12 71
Redfield, A. Johnson,	15 00
Richville,	3 50
Russia,	25 00
Salisbury, H. Burrall, a L. M., in part,	10 00
Sangerfield, Cong. Ch.,	5 07
South Granville, J. Hopkins, \$3; C. Taylor, \$1; Mrs. A. Knapp, \$1,	5 00
Syracuse, Ger. Luth. Ch.,	8 00
Trenton, Mrs. H. M. Rowley, a L. M.,	30 00
Volney, Cong. Ch. Coll., \$12 70; a friend \$3,	15 70
Whitehall, Presb. Ch.,	100 00
Windsor, Presb. Ch. bal.	25 00

\$859 27

The Cincinnati Agency acknowledges the receipt of the following sums, to Dec. 12, 1851, Rev. HENRY LITTLE, Secretary.

OHIO—

Alexandria,	50
College Hill,	78 50
Dick's Creek,	12 00
Dresden,	11 00
Franklin Furnace,	5 00
Granville,	164 63
Hamilton,	60 00
Jersey,	31 30
Newark, Ladies' Assoc.,	5 50
New Carlisle, \$7 90; Ladies' Soc., \$23 75,	31 65
Paddy's Run,	44 76
Putnam,	174 37
Springfield,	6 10
Rev. J. Lamson,	2 00
Saddle, by Mr. Jones,	10 00
Freight on boxes,	12 00

INDIANA—

Adams,	24 50
Bethlehem,	15 30
Bush Creek,	50
Crawfordsville,	59 65
Franklin,	18 00
La Fayette,	84 45
New Albany,	128 40
Pittsburgh,	10 00
Rising Sun,	4 37
Salem,	24 81
Sand Creek,	10 00
Cow, by Dr. Davis,	8 00

\$1,037 29

Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan, in the month of November, 1851.

Jackson, Cong. Ch.,	45 00
Kalamazoo, Cong. Ch.,	26 00
Marshall, Presb. Ch.,	22 39
Van Buren, Ind., Presb. Ch.,	9 12
White Pigeon, Presb. Ch., in full to const.	
Elijah White and Mrs. Elijah White,	40 57
Life Members,	
“ Cong. Ch.,	9 00
Cash with boxes,	7 00
	159 08

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of November, 1851, BENJAMIN PERKINS, Treasurer.

Abington, in part of legacy of Edward Cobb,	200 00
Berkley, Rev. Mr. Richardson's Soc.,	9 00
Boston, T. S.,	4 00
Charlestown, a Member of the First Cong. Ch.,	6 00
Deerfield, Orthodox Cong. Ch. and Soc.,	17 12
Dunstable, Rev. Mr. Adams' Soc., to const.	
Samuel S. Taylor, a L. M.,	30 53
Falmouth, Rev. Mr. Hooker's Soc.,	144 37
Fitchburg, Rel. Char. Soc. to const. Israel Goodridge, John M. Harris, Miss Martha Ordway and Mrs. Mary Daniels, Life Members,	242 55
Foxboro, Rev. Mr. Barnes' Soc., \$88 17; a Lady, \$1,	89 17
Hinsdale, Cong. Soc.,	154 00
Holyoke, Second Cong. Soc.,	9 25
Mattapoisett, Cong. Ch. and Soc.,	55 32
Methuen, Rev. Mr. Phillip's Soc., to const. John W. Mann, and John J. Davidson, Life Members, \$60; Joseph Howe, to const. his Son, Joseph S. Howe, a L. M., \$30,	90 00
Middlesex, North, and vicinity, C. Lawrence, Treas., viz.:	
Groton,	66 00
Howard,	59 80
Leominster,	33 46
Lunenburg,	40 26
Westford,	13 15
Murfreesboro, N. C., Mrs. Mary C. Curtis,	212 67
New Bedford, North Cong. Ch. and Soc.,	5 00
	100 27

Newton, East Parish, Fem. H. Miss. Soc.,	12 82
North Weymouth, Rev. Mr. Emery's Soc.,	86 20
Wayland, Mrs. M. T. Bigelow, to const. Mrs. Edward Rice, a L. M.,	30 00
Weymouth and Braintree, Union Soc., from Ladies, to const. Miss Rhoda Arnold, a L. M.,	34 04
	\$1,532 31

The Philadelphia Home Missionary Society acknowledges the receipt of the following sums from Sept. 1, to Dec. 1, 1851, Rev. ROBERT ADAIR, Secretary.

NEW JERSEY—

Bethlehem, by Rev. J. G. Williamson,	17 56
Boonton, bal. of Coll., by J. Hill,	30 75
Bridgeton,	17 00
Camden, by Rev. J. W. Mears,	3 00
Dover, by B. C. Megie,	46 50
Stanhope, by Rev. A. Bronson,	13 00
West Bloomfield, by J. Munn,	37 46

PENNSYLVANIA—

Conneautville, by Rev. J. F. Woodruff, in part to const. him a L. M.,	25 00
Coudersport, by Rev. D. B. Brown,	3 70
Dauphin, by Rev. G. R. Moore,	12 50
Eric, Board of Agency, by G. Selden, Jun.,	6 80
Girard and Fairview, by Rev. Joseph Vance,	30 00
Harrisburgh, Mrs. Briggs, \$5; Mrs. Dearmond, \$5; A. J. Dearmond, \$1,	11 00
Harford, by Rev. A. Miller,	5 75
Liberty,	1 25
Mill Creek, Rev. James F. Read,	5 70
Northumberland, Mon. Con. Coll., in part by Rev. J. G. Craighead,	17 50
Philadelphia, viz.:	
First Presb. Ch., J. B. Lapsley, \$100; Ambrose White, \$50; J. S. Earle, \$5,	155 00
Central Presb. Ch., N. L., S. T. Bodine,	10 00
Clinton St. Ch., Mrs. Falconer,	10 00
Green Hill, by Rev. W. W. Taylor,	13 00
Western Ch., Miss Mackey,	5 00
Pittsburgh, Third Presb. Ch.,	263 00
Providence, by Rev. Joseph Barlow,	25 00
Rockdale, by Rev. E. W. Beebe,	6 00
Wells, by Rev. J. L. Riggs,	7 50
York, English Presb. Ch.,	136 00
Wellsboro, by Rev. J. F. Calkins,	17 00
Interest on Alleghany bonds, 6 months,	90 00

DELAWARE—

Indian River, by Rev. C. H. Mustard,	4 00
Lewes, do. do.	8 50

DISTRICT OF COLUMBIA—

Washington, Second Presb. Ch., by Rev. J. R. Eckard,	50 00
	1,084 47

Receipts of the Alton Presbytery, Illinois.

Alton, Ch., \$188 45; Ladies' Sew. Soc., \$16 20,	204 65
Belleville,	31 00
Bethel,	32 75
Brighton,	9 00
Bunker Hill,	30 25
Chesterfield,	15 00
Collinsville,	39 50
Duquoin,	7 60
Edwards Co., Gent. H. M. S.,	10 00
Greenville,	17 00
Jerseyville,	113 00
Marine,	1 00
Monticello,	24 00
Plum Creek,	15 00
String Prairie,	10 00
Troy,	6 75
Vandalia,	1 00
Vergennes,	1 50
Woodburn,	33 00
Rev. G. C. Wood, \$17 50; Wm. Yates, \$10; R. Towne, \$4; Mrs. Wells, \$1; Rev. Joseph Butler, \$10,	42 50
	\$644 50

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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No. 11.

Tendencies of Emigration.

THERE are some points of resemblance in the development of the life of a society, and that of an individual. The first pulses of thought in the infant mind carry it out of itself into the external world; towards those visible, tangible, rapid, odoriferous and sonorous bodies by which it is surrounded, and with which, through the medium of its physical organization, it is brought in contact. In the midst of these objects, it is designed by its Maker to spend its earthly existence. From them it is to derive the support of the wonderful scaffolding of bones, muscles and sinews, by which it is surrounded and fitted for its earthly mission. Nature, therefore, true to the necessities of its condition, directs its first attention, its first interest, its first curiosity, to the vast panorama and the wonderful whispering gallery by which it is environed. The simpler laws of the objects presented by the senses, and its own relations to them are, as in its circumstances it is meet they should be, the first topics of thought.

But does the current of thought and interest run *forever* in this direction? Does the eye never become sated with seeing, and the ear with hearing? Has man no higher life than the life of the body? And if so, however long curiosity and the necessities of the body may cause the thoughts to linger about the outward and the physical, must it not at length turn backward upon its track? Must not the human spirit, by an act of "self-reduplication," at length survey its own wonderful powers? Must it not, at length, propose to itself the great problems of its being? the great questions of its destiny? The period at which these questions will arise will vary with the varying character of individuals, and the interest and attention which they will receive will vary with the force of favoring or opposing circumstances. But come they must. Sooner or later they will force themselves upon the attention, and demand consideration, so surely as man is not a brute. They are a part of the proper development of humanity.

If now we could find a body of men unlettered and poor, banding together with a view of colonizing an uninhabited region, and of realizing for themselves and their children the protection and the various valuable results of civil society, what are

the objects which we should predict would naturally first claim their attention and engross their thoughts? Plainly the provision for their physical wants. Hunger is clamorous, and summons attention with an importunity which will admit of no delay. All the various wants of the body solicit immediate notice. In a society thus constituted and circumstanced, it is plain that the external and physical would engross the attention almost exclusively. Animal courage, strength of muscle, would of necessity command high admiration. Those qualities would be most highly valued which contribute most directly and largely to physical comfort and security. In *such* a community, shut out from the world, from the action of those spiritual influences which God in the beginning provided as the aliment of man's spiritual nature, the period at which the higher problems of his being would begin to agitate the mind of man might, it is true, be long delayed. In *such* a community the development of those higher attributes of humanity, the combination of which, perfectly developed, constitutes true civilization, would be slow and feeble, and at the best it would be imperfect and distorted.

Men have indeed sometimes *thrown themselves* into circumstances like these, but they are circumstances in which *God* never designed the human being to spend his earthly probation. *This*, it may be, is the natural history of barbarism. *This*, it may be, is the process by which communities have sunk successively through all the grades of the barbarous, and thence, by repeated emigrations, to the savage state of society. When Cain left the presence of the Lord, the Shekinah of Eden, and colonized the land of Nod, he abandoned the only influences which can develop and sustain the spiritual life, and with it, the true civilization of a people. And the history of his tribe is the history of the triumph of the physical over the spiritual, of the animal over the human. Behold it! First idolatry, then atheism, then every form of unnatural and outrageous crime.

The Pilgrim Fathers of the West.

But this is not of necessity the history of all emigration. It cannot, I am persuaded, be the history of that emigration which is taking possession of yonder wonderful valley, and whose magnitude and rapidity are the astonishment of mankind. The day when the first white settlement was made within the limits of the Northwest Territory, is still fresh in the memory of many living men. It has been my privilege often to converse with the first white female, a noble daughter of New England, now I trust in heaven, who from the May Flower of the Ohio, landed at the Plymouth of the West. It is my privilege every Sabbath, when at home, to worship in a sanctuary which the piety and the poverty of that little band of occidental pilgrims reared and dedicated to the worship of the Triune God. What a change has sixty years produced? The little opening in the wilderness at Marietta, made by the axes of that hardy band of Christian pioneers, has waxed into an empire, and the roar of its mighty population now rolls over the vast prairies of the West. Its reverberations are sent back upon us from the rocky barrier which curtains the Pacific. The history of the pilgrims of Ohio exists as yet only in fragments. But the time will come when the world will "know it by heart," and when the 7th of April, 1788, will stand in the calendar of America second only in reverent observance to the 22d of December, 1620.

None of us are ignorant where these pilgrims originated. None of us are ignorant of the spirit which they bore, and the views which they cherished, touching the elements of social prosperity and the true producing causes of a high and Christian civilization. They are the very views which have made the States from which they emigrated the wonder of the world: which have filled them with a population at

this moment better fed, better housed, better clothed, better governed, more universally intelligent, and possessing, in the aggregate, a higher degree of social prosperity, and a higher type of civilization than any other continuous population of equal amount upon the surface of the globe. Such were the fathers of the West. For one who has stood in the scenes hallowed by the memory of their enterprise and their piety, who has mingled with their children, bearing unmistakable moral marks of their honorable descent, not even the testimony of Washington, full and explicit as it is, is needed to enable him to form a correct estimate of their intelligence and moral worth. These men knew what are the essential conditions of permanent social progress and development. They knew the agencies and instrumentalities which must conspire to produce this result. The Church, the School, the College, and their necessary adjuncts; these are the agencies upon which they relied. They did not believe that one of them could flourish without the others. They well knew that in the absence of either, the others would languish; and that in the absence of all, Christian civilization could not be perpetuated for a single generation. Their plans, therefore, in laying the foundations of Western society, embraced all with an equal affection.

But what at that period, what in 1788, was the physical condition of the West? It was, as the hand of nature left it, an unbroken wilderness. What is it now? A land flowing with milk and honey. Look at its leveled forests, its cultivated fields, its cities and villages, and roads and canals and railways, its mines and nascent manufactories. Count up the 1200 steamers, and the 4000 flat boats floating its commerce, which in 1849 was valued at \$439,000,000, a sum equal to twice the value of the whole foreign commerce of the nation. Do this, and remember that this vast physical change has taken place within a little more than sixty years, and that it is greater than was ever before wrought in any thirty consecutive generations in the history of man. Do this, and then answer me the question: What *must* have been the chief direction of the human will, of human energy and enterprise and effort in that valley, during these sixty years? It must have been towards the outward and the physical. Nothing but an intensity of interest in the physical, and of devotion to it well nigh unparalleled in history, could have produced, in so short a period, the astonishing results which we witness. But a vast amount of cultivated intellect, a high degree of knowledge, have mingled in and presided over those miracles of industry and art, which the hands of men have wrought upon that great theater.

The Ministry of the West.

During a residence of eighteen years in the midst of one of the most destitute of our Home Missionary fields, I have often visited the dwellings of ministers, and seen them at their work; and I cannot but declare my conviction, that the whole field of Christian Missions presents no nobler specimens of self-denial than are to be found among the evangelical ministers of the West. With native powers of mind, with a discipline of education, with an energy of character which, if devoted to secular pursuits, would place them among the intellectual magnates of the land, and surround them with the comforts and elegancies of christian society, many of them must be content, in their present vocation, to sustain life upon the merest pittance; must often forego not ornaments, but necessities, and must moreover be content to receive even that pittance, not as a right, but as a gratuity, doled out, often, I fear, by the hand of a reluctant charity. How can any but men of strong faith consent to a position and to sacrifices like these?

O ye who love Zion, and who pray for the coming of Christ's kingdom, gather, I beseech you, with your sympathies and your prayers, about the Western ministry

of reconciliation. Lift up your petitions in their behalf, that they may be able to endure hardness, as true soldiers of the cross; that they may count all things but loss for the excellency of the knowledge of Christ Jesus their Lord. And may the Great Head of the Church stand by and sustain his own commissioned ambassadors, the leaders of the sacramental host of God's elect. May he make them understand the unspeakable dignity and glory of their great work. When tempted by the seductions of the world, may he be present with his aid. When faint and fatigued, when wounded and weary in their conflict with the powers of darkness, when deserted by friends and hard pressed by the foe, when stunned and confused by the roar and tumult of the enemies of righteousness and of God, they are just ready to yield the victory, then, O Lord, do thou unstop their ears to hear upon every hill-top the rushing pinions of that heavenly host wherewith thou dost succor thy Zion in distress; then, O Lord, do thou open their eyes to see that glad vision of the future, when yonder valley, when this whole nation, its entire population, redeemed to God, shall become the most lustrous star in that bright constellation of nations which shall constitute the universal empire of Christ!—PRES. SMITH, *Marietta College*.

Items of Intelligence.

IOWA.

Exploring New Fields.

I have been making an exploring tour for some miles around the neighborhood, and have been much interested in my visit. I have discovered a wider field of labor than I was previously acquainted with. The appearance of things changes so rapidly with us, that it is hard to keep ourselves rightly informed of matters. Where scarce a shanty was to be seen two years ago, I find there are now growing and interesting settlements.

In the course of my visit, a respectable female, living seven miles from the house where I had appointed to preach, came to me with a pressing invitation to visit her neighborhood; urging, as a reason, a total destitution of public means of grace. She stated they supposed they were neglected, from the circumstance that formerly the settlement was noted as a rendezvous of horse thieves; but now the gang was broken up—that nearly the whole of them had died wretched deaths; and now they had a settlement of eastern people, and would gladly welcome a minister of the Gospel. I promised to visit them, and make a regular appointment if possible.

The inconveniences and suffering endured by many new comers, certainly are great. In many places which I visit, they are protected from the piercing blast of the winter's wind, coming over a large

extent of prairie, only by a single thickness of board—mere shanties, hastily erected, as a temporary shelter, but oftentimes, of necessity, made the residence for a year. With the thermometer ranging from 10° to 25° below zero, as has been the case during the past seven days, we could seldom find a house warmed sufficiently to warrant the collection of a congregation for preaching. If my life be spared, it is my intention to pay such visits frequently; making them preaching tours of ten or twelve days. I know not how to reach many who live at a distance, except in this way. During the past quarter, I have taken up two points, for regular preaching appointments, each once in two weeks.

Southern Iowa.

Before I close, permit me to repeat what I have stated to you in former letters. Southern Iowa is rapidly increasing in population, and daily becomes more interesting as a field of missionary effort. New points of interest—places where churches might be organized—are frequently presenting themselves to my view; and I am often solicited and urged to go and preach at points where there is no preaching, or none that is likely to benefit the people. If I were to comply with all such requests, I know not that I should be at home one Sabbath in a quar-

ter. Here is a rich harvest of souls. Can no self-denying ministers be found who will enter this field—already white—and gather the precious fruit into the garner of the Lord?

MISSOURI.

Lo, I am with you!

By the kind Providence of God I have been brought to the close of my second year of missionary labor; a year of trials, but a year also of corresponding mercies. God is good; the Saviour is precious; and precious is the privilege to labor in his service. I have not enlisted in the service of a hard master; although the service appointed me requires all of my time and strength. Let me but witness the smiles of his approbation, from the mercy-seat and in his providence, if he shall be pleased to bestow additional encouragement, and I will cheerfully go onward, regarding even hard and self-denying labor a pleasure. It is happiness on earth to know that God approves. Before the smiles of his countenance the darkest clouds flee away, and the severest toil is pleasant. And if upon earth, where there are so many checks to one's enjoyment, the grace of God can so overbalance the evils of life, how great must be the bliss of those who shall be admitted to the fountain above, where no counteracting influence will be experienced!

Seclusion from Ministerial Intercourse.

During the last quarter I had the privilege of seeing the faces of my brethren, and of meeting them once more in Presbytery. I had not been present before, for eighteen months, nor had I seen all the members of Presbytery within that time, nor, with two exceptions, had I spent more than an hour or two in the society of *any* of them. Two of them paid me a visit each, and preached for me. I had spent nearly two hours in conversation with three others. And this has been all my ministerial intercourse for one and a half years.

On the fourth Saturday and Sabbath in September, I held meetings at —, preached twice each day, and also administered the sacrament. I had appointed the meetings with the expectation that Bros. W— and L— would be present; but neither of them came. So I had to gird on again the "single harness," in which, it is true, I have become some-

what accustomed to work, and to go forward.

It is a general fact here, that men will not attempt new things of a public character, though they have their own judgment, the law of the State, and the influence and earnest entreaties of good men, urging them forward. I have been greatly disappointed in regard to the church, though I am not wholly discouraged. I trust I have one resource left; and sometimes I feel that help is very near, when I can come before the throne of grace with the language of the Psalmist upon my lips: "My soul, wait thou only upon God; for my expectation is from Him." And may I not solicit your prayers, and the prayers of the friends of Zion, that God may remember this part of his vineyard with favor?

Pray for the Missionary.

Sometimes, the most faithful labor is ineffectual, through the accumulated difficulties that beset the missionary. Diversity of sects, sickness, removals, and similar hindrances, often cause a greater loss to a missionary station, in a given time, than all the gain which the most sedulous attention to the duties of his calling enables the missionary to accomplish.

Such cases are no argument against the attempt to build up the wastes of the land; but they most abundantly illustrate the duty of *prayer* for the ministry, which is spending the prime of its strength in such efforts to sustain the standard of evangelical truth amid surrounding opposition.

I have now spent nearly two years in this village. The result is very far from what I had hoped, so far as outward appearances are the index, and now as I close this year, I am in great darkness as to what course I ought to pursue. I look back over the months I have spent here, and remember the inspiring hope I felt as I commenced my work. There were good reasons for believing that in the course of two years, or even of one, that we should see indications of good; sinners coming to Christ, and Christians joining our standard, and our own people enlarged and strengthened together with Zion.

The year has gone, but my hopes and expectations are not realized. I have not found a readiness to cling around our denomination and myself. I have not been

successful in gathering to myself a circle of power and influence, such as to mould or control public opinion. There has been no season of special religious interest, and no inquiry, "What must I do to be saved." One year ago, my brethren in the ministry aided me in the organization of a church. I am not sorry that it was done, but I lament that so little aggression has been made by it, into the ranks of the adversary.

In one respect I have been greatly encouraged, through the hand of a kind Providence—that is, in the building of a church edifice, neat and commodious, in all our weakness, during the past year. With but five church members in our town, and these poor and able to do but little, some \$500 or \$600 were raised to begin and complete the building, which has been in use since May. This is the more surprising, as it was nearly all obtained without having recourse to either of the other denominations in the town.

But, on the other hand, there have existed many circumstances which have rendered my situation a difficult and discouraging one.

The concentration of influence of another denomination, has brought a powerful current to bear against me, which has defeated my efforts for good, and swept from the circle gathering around me, many who were disposed to adhere to us. Their preachers, since I came, have gathered strongly here, and their presiding elder and circuit riders have made it their home, so as to have their own people under their own supervision and training. Being vastly in the majority, they almost control public sentiment, setting up and putting down whom they please. Most evidently the people are taught strenuously to condemn Presbyterianism, and I have had my own sermon attacked and vehemently answered by them, in my own pulpit, on the same day that I preached it, as if any approach to the doctrine of the *Sovereignty of God*, were full of the foulest heresy, and the people were to be warned against it, as though it would plunge them in perdition. Their preacher condemned, to my face, the American Messenger, as full of Calvinism, and greatly to be avoided, refusing to have anything to do with its circulation. Several families refuse to receive the paper any longer, and this without reference to the conclusion of the year of their subscription, or giving any reason. The Campbellites, or Reformers, rank next in power and influence; and as I have taken a decided course, not favorable to them, they are my staunch opposers. With

wonderful unanimity, they concentrate their influence, band together, and make as much of a public feeling against me as possible, which carries many out of the reach of my influence.

Having these powerful influences to encounter, and being few in numbers at first, we have found sufficient discouragement; but it is increased when we learn that a large majority of these few have been providentially led away to other parts, or removed by death. Our most influential and wealthy friends, who first welcomed my coming, and aided in my too small support, including two families and three members of the church, were induced to remove, leaving but a small remnant behind. Two other families then removed, including three church members, dwindling our numbers to two church members, and both of these females; and by a most unfortunate circumstance, one of them, a widow with a family, fell under the frown of many of the community, for the misconduct of her son. Her influence, therefore, is lost, and even worse than lost; for others are led by prejudice to dislike a church with which she is connected, though her own conduct, so far as I have knowledge, is consistent, and far more so than that of many. For the last few months, it has been my lot to board in this family, and I am told that the odium attached to them, has fallen upon me, *because I boarded with them*, and that therefore some have warmly asserted they would never set foot in the church again while it was my lot to preach there. I am sorry that, in my ignorance, I should have offended others, and driven them from the church, by merely boarding in the family; and that, too, when most evidently it was the most suitable place otherwise, that could be found in all the town.

Thus you will perceive that unexpected difficulties and discouragements have been brought to bear upon me. The bright prospects of one year since have darkened and almost disappeared. There is not now a male member of the church here to stand by my side, or speak the encouraging word. There is not a female member who has a husband of our denomination to join with her in our cause. There is not a man who is Presbyterian, and not biased by the prejudice I spoke of, but has moved away; and hence I am at the close of this, my second year, alone, without sympathy, without christian supporters, discouraged and cast down. I know not whether I shall attempt to supply this pulpit another year. The Lord direct.

Need of Efficient Laymen.

Next to a deep and thorough work of grace in the hearts of myself and people, we need in this place, as well as throughout this State, *good substantial laymen*, who can hold up the hands of the minister as he battles for the truth as it is in Jesus. In the three little churches to which I now minister, there are but two members who will pray in public; and but a single one who will take the responsibility of superintending our Sabbath schools. Consequently we can have no prayer meetings *as a church*, and our Sabbath schools are poorly conducted by a superintendent from another denomination, who, at every "big meeting" that occurs in the region, finds it convenient to leave the school, and attend these gatherings.

We need *ministers* in this State, double the number we now have. But could each church in Missouri have two or three working, God-fearing *laymen*, whose example would be felt by the rest of the church, and by the world, and by whose prayers and coöperation the minister's hands should be held up, I have no doubt that within five years, by the blessing of Heaven, these now feeble vines would become strong, and the influence of the church increased a hundred fold.

WISCONSIN.

Laboring amid Prejudices.

We have had a goodly number of converts, considering the smallness of the population we have to operate on, the Americans being reduced to fifteen families in the village; and the Welsh, English, and Norwegians, who compose the greater part of the population, being so strongly sectarian and clannish, that, with a few exceptions, they will not come into our congregations. Yet we are on friendly terms with them, and we trust their prejudices are wearing away, and that the rising generation, with some few others, are receiving benefit from our influence. *Eleven* united with our church at the last communion, ten of them by profession. Others are expected to unite soon.

Course of Labors with the Young.

Last spring, there was more than usual attention among the children and youth, and four or five hopeful conversions. These, with five others, I formed into a class for religious instruction, to meet

once a week. Of late, quite a number of others have joined the class, so that it now numbers more than twenty, who are from 9 to 18 years of age; most of whom give some evidence of piety. Six of the number have already become members of the church, and several more will probably join at our next communion. Considering this class as a most hopeful part of my charge, and the course pursued with them as highly acceptable to the parents, as well as productive of their knowledge of scripture truth and moral culture, I will briefly state my manner of conducting the class. All who manifest a desire for salvation, promise to seek the Lord, abstain from vicious practices, and attend the weekly meetings, are permitted to unite with the class. The class meeting is held immediately after the Sabbath school, in the afternoon of the Sabbath. It is opened with prayer and singing; a few remarks are made; after which I inquire of each one the state of his mind, his progress in religious knowledge, trials and temptations, giving such as choose an opportunity to pray. We then close with a few words of advice, encouragement, and admonition, such as their cases may require, and with singing one of the songs of Zion. As there is more than usual interest in the class at the present time, a prayer meeting is held every Wednesday eve, at 6 o'clock, for one hour, when no one makes an excuse for want of feeling or lack of gifts. I have scarcely a doubt that I shall meet them all in heaven.* It appears to me that such a class is just the thing for most, if not all, of our congregations; and where a judicious course is pursued with the members, there would probably more or less from its ranks unite in church fellowship every communion season. It is to be feared, if we may judge from the annual statistics of the churches, that far too little attention is given by pastors to the youthful part of their charge. They certainly form a most promising part, are more susceptible of religious impressions, and are far easier led into the way they should go than adults are; and when hopefully converted, are not half so likely to fall away, if tenderly nursed and taken care of. I merely throw out these hints; if there be a better way, let it be pointed out, that we may walk therein.

Temperance Revival.

There has been quite a revival here of late on the subject of temperance. We have lectures and discussions one evening every week, and are determined, if

possible, to have a law passed this winter by our legislature like that of *Maine*. The people are wide awake throughout the State for such legislation, and are determined the rummies shall no longer have it in their own way. The trial of two cases for murder in this county at the last term of court—both committed in grogeries—cost the county more than \$3,000. In fact, about three fourths of our county tax accrues in a similar way. The people will not endure it much longer.

Drain of Emigration.

I am not given to forebodings of evil, yet I fear that at the close of another quarter, I shall have to report numerous dismissals from this church to the churches of the "El Dorado." According to present appearances and calculations, near 30 of our 40 members will be on the plains, or crossing the Isthmus, in a few months, with many others of the congregation. Is not this too bad? Is it not truly discouraging to a minister who has been toiling and laboring with much self-denial to build up a church, that after five or six years of hope and fear, he finds that out of about 80 persons whom he has received into the church, only about 15 remain; the other 70 having gone to other fields, taking with them the dear youths and children, whom he has nurtured and watched over with a shepherd's care, and who were the hope of future years? I assure you it is a sore trial to part with them. It seems that no one of your 1,000 missionaries is so severely tried in this respect as I am. Many in whose minds the seed of the kingdom had been sown, and in which it had begun to vegetate and spring up, who were truly hopeful, are suddenly removed, before they were rooted and grounded in the truth; perhaps to wither and die in some ungenial soil.

But it is a consolation to remember that "The Lord Jehovah reigns!" I do therefore rejoice, and will rejoice; and trust in him who is the hope of Israel, and who has said, "Lo, I am with you always," and "My grace is sufficient for thee." God doeth all things well.

The California excitement never was greater than now. Several persons have recently returned from the mines with their bags of gold, and in a few weeks are to return with their families, to take up their abode in the land of Ophir. This is too much for poor human nature to resist; hence this great stir to go and gather the golden harvest.

Interest in Bible Studies.

My Bible class increases in number and interest. We attend to it during the intermission, in connection with the Sabbath school. Our lesson yesterday was upon the offer of the Gospel by Paul and Barnabas, to the Jews, and upon their rejection, its offer to the Gentiles. It was a deeply interesting subject, one which occupied our time, and truly enlisted all our feelings. I endeavor to make it as familiar as possible. We sit down with the Bible in our hands, and *talk* it over, and when we close, our hearts, like the disciples on their way to Emmaus, "burn within us." Our Sabbath school is interesting.

Excursion.

I have made a missionary tour into the country for the purpose of ascertaining the spiritual wants of the people in the back towns of this county. I left home on foot, in company with one of our deacons, on Friday. We had previously sent out notices of our contemplated visit, into several settlements, but did not fill the appointment on Friday evening, as the small-pox had broken out in the district, and no collection could be had there; nor did we feel safe in venturing too near it. We therefore took a circuitous route, preaching from house to house, and leaving tracts, which I had recently obtained from the Society in New York. On Saturday, at evening, we arrived at the most distant point and put up for the night. In the morning we were informed that the people had hired a preacher in that place, and that that was the day for his appointment. We called him in and explained to him the object of our visit. He received us very cordially, and invited me to his school-house, and to fill his place. As I had apologized to him I thought the same courtesy was due to the people. After I rose to name my text, I remarked that I was not aware, until that morning, that they had the Gospel preached stately to them; had I known it, I should have spent the day at some place where it was not preached. As the sentence fell from my lips, an elderly gentleman replied, "We don't have it much, sir," leaving me to my own conclusion, either that they did not have much preaching there, or if they did, that they did not have much Gospel with it. Be that as it may, I preached to a very attentive audience, and when I closed I was almost instantly surrounded, and intreated to visit them again. As I had another appointment in a neighboring

district, I made ready and started for that place. In the afternoon I preached again to a less congregation than in the morning. After tea, we wound our way to another appointment, and in the evening preached a short discourse, and then turned the meeting into a conference, and had a very good season. We then retired for the night to a beloved brother's house, where, after a seasonable chat, we bowed and committed ourselves to him who watches, with more than a father's care, the tents of those that fear him, and retired for repose. Nothing of uncommon interest transpired until I reached my humble mansion on Tuesday morning.

I do not suppose, dear brother, that you can feel the interest in this story that I do; but when I look at the goodness of God manifested to me—who, but a few months since, was unable to walk half a mile, or to preach at all—now able, in the course of a few days, to travel twenty miles or more, preach thrice on the same day, and during my absence from home, visit twenty or thirty families, and hold religious conversation with all to whom I could gain access; I am sure that I ought to record his loving kindness.

This matter, however, is valuable to me chiefly because I have had an opportunity to see for myself the condition of the people, both as it regards this world and the other.

As it regards this world, the people in general are in a thriving condition, though most of them poor. They are composed of two classes, so far as they are American, who are young, with small families, and have come here with small means to make them a home; and those who are more advanced in life, either to retrieve a lost fortune, or to enlarge their farms and settle their children about them. There are in this county improvements of from forty to a hundred acres, which ten years ago were an unbroken wilderness. Some have good dwelling-houses and barns, others only log-houses. Their school-houses are generally comfortable.

Their moral condition, is what you would naturally suppose it would be. They have but "*little Gospel*" among them; consequently the Sabbath is but little regarded. There are some, no doubt, of the people of God, who are thirsting for present privileges, and mourning over past ones, which, while they enjoyed them, they too lightly esteemed. There are many backsliders, some apostates, and many who care for nothing

beyond this world. We need here one who can go into these settlements and comfort Zion, and labor with the wandering, and seek out the lost, and preach Christ to all. This, indeed, you have attempted to supply in the person of brother M——; but what is one missionary among so many?

From Rev. John Lewis, Platteville, Grant Co.

The "mining region" of Western Wisconsin, has been regarded as among the most forbidding fields of missionary effort. The diverse origin and character of the population, the nature of their pursuits, and the almost entire absence of evangelical influences in the early history of these settlements, have created obstacles, many and great, to the progress of the truth. Yet the seed planted and watered with much self-denial and prayer has not been lost. God has given the increase. The statements which follow, will be the more grateful to the friends of Missions, in view of the peculiarities of the field to which they relate.

Further Aid Declined.

The church under my care has enjoyed, during the last quarter, a good degree of temporal and spiritual prosperity, and everything among us seems to be taking a more stable and permanent form. They have decided to undertake my support in future without the aid of the A. H. M. S. In consequence of emigration to California, their pecuniary ability has not increased for two years past, but they are disposed to exert themselves to the utmost, rather than ask continued aid from your funds. It will cost them a hard struggle to meet all the expenses of the churches, but I trust they will succeed and thus enable you to extend aid to some other feeble church. By the blessing of God, they hope hereafter, not only to sustain themselves, but also to increase, from year to year, the amount raised for the various benevolent operations of the day. I can assure you, that you have the thanks of this church for your past aid, when without you they could not possibly have sustained the institutions of the Gospel. You hold a place in the hearts and the confidence of the churches of this region, which will not be lost.

Eight Years in the Mining Region.

It is now eight years since I came to this mining region under your commission, and if I have accomplished anything here for the cause of my master, I have done it as your instrument. I could neither have come hither, nor remained without your aid. I am thankful that the Great Head of the Church sent me to this mining region, and to you for your constant support. I rejoice that my acquaintance with one of the active members of your Society, who had been in the mines at an early day, was the means of directing my attention hither. I have not seen amidst all my discouragement, the first hour when I have wished myself back in the East. I loved my field from the first, and my attachment has strengthened every year. With other brethren in the ministry, I have prayed for divine aid in taking possession of this whole field for the Lord, and with his permission, here will I live, here will I labor, here will I wear out, here will I die, and here will I be buried. I have been greatly encouraged by what I have been permitted to see accomplished. When I came to the country, there were only two ministers within the bounds of this Convention. Now there are twelve, and fields prepared for several more. A still larger number of churches have been organized, and some of them are becoming independent of foreign aid. Every church in our bounds has been organized under your auspices, aided by your funds, and could not have sustained their ministers without your assistance.

Estimate of Home Missions.

If the cause of Christ is to advance in this valley, I have learned to regard your Society as one of the necessary instrumentalities. May the day be far distant when you shall be compelled to deny to the feeble churches of this new country your accustomed aid. I can conceive of no event which would cast a deeper gloom over our Western Zion. I speak not disparagingly of other modes of evangelizing the land, when I say that for the permanent upbuilding of the church of Christ; for securing both to the present and to future generations the institutions of the Gospel, your Society has no equal. No candid, careful observer, who has lived upon Home Missionary ground for a series of years, will come to any other conclusion. There is a permanent efficiency about your mode of operations that gives them inestimable value.

But your operations are not only absolutely necessary and permanently efficient; they are also peculiarly *economical*. I am well satisfied that no money which the Church expends, yields a more certain or a larger dividend. I should be glad to know how the amount your Society now grants to the churches in this State, will compare with what these same churches will contribute to the treasury of the Lord twenty five years hence. The seed you are sowing, yields not all its fruit in one season, or two, or ten, but will continue to ripen for generations yet to come. May the Head of the Church ever smile on your efforts, grant you favor in the eyes of the churches, and scatter every threatening cloud that rises above your horizon.

While we cordially reciprocate the sentiments of kindness expressed in the foregoing communication, and take leave of the writer, as a missionary and correspondent, with regret, we rejoice with him, that through the blessing of God upon his labors, we are permitted to transfer the church to which he ministers, from the list of the Society's beneficiaries, to that of its supporters.

ILLINOIS.

From Rev. E. Jenney, Farmington, Sangamon Co.

A Church Resuscitated.

I went recently to Manchester, and in company with Rev. G. C. Clark, commenced a protracted meeting. Our going thither had been made known to a portion of the citizens only; not at all to such as reside beyond the limits of the village. Still there were enough present, even the first evening, to encourage us; and our congregations gradually increased for more than a week, till they embraced a large proportion of the inhabitants of the place, giving every night, the most fixed attention to the truth. Those in denominational sympathy with us, were few in number, and Christians of other names, with three or four exceptions, did not come up to our help, further than to be present in our solemn assemblies. But non-professors evinced a deepening interest, that led us to expect much good would be done. Almost all this class in the community were generally with us; and would remain through exercises protracted for three hours, apparently with-

out weariness; and that, too, not for once merely, but during a succession of evenings. This it was that induced me to remain there, notwithstanding none, for a long time, came out on the Lord's side. I knew that other places werewaiting for me, and I longed to go into some field more promising. But an advantage had been gained. There was an interest taken in our public services, on the part of those whom we aimed more particularly to benefit; an interest said to have been greater than they had ever manifested before, and which might never again exist in them. To leave the place amid such circumstances, I felt would be downright cruelty. So we continued to labor with much to dishearten, on the one hand, and to encourage on the other; anticipating less, however, from professed Christians generally, than from those who made no such pretensions. At times, our faith was weak; then it would revive and gain strength. The state of suspense in which we were, was exceedingly trying; and it continued till the weather and walking became so unfavorable, that we began to think we must leave, with the lamentation, "Who hath believed our report, and to whom is the arm of the Lord revealed?"

But it was at this time that God graciously interposed in our behalf. We could not count on many conversions; but it was a matter of great rejoicing, that even one should experience a saving change. We now began to cherish the expectation, that this would be true of "the many;" for, we knew they were agitating the subject, and somewhat deeply felt its importance. But there they were, banded together, not by covenant engagements, but by sympathy and fear; and it was impossible, by the influences which we could bring to bear upon them, to induce any considerable number to come out and be separate.

Still, there was much done that is fitted to call forth our gratitude. Preliminary measures were taken towards the erection of a Presbyterian house of worship; a building greatly needed, and almost indispensable to the prosperity of the Christian cause, in the village and neighborhood. A church almost extinct from want, not of members, but of spiritual life, was partially revived, and five persons were added to their number, one by letter and four by profession. Christians of other denominations were as much, perhaps more, quickened than those of our own. Some eight or nine individuals were hopefully converted, the majority of whom will probably connect them-

selves with the Baptist church. And there was a general thoughtfulness and interest about religion, such as is said never to have been known there before. My prayer is, that the good resulting from that effort, may be apparent in the future.

*From Rev. W. E. Catlin, Carthage,
Hancock Co.*

Hungry for the Truth.

Soon after my last report, I visited Montebello. As there seemed to be no other way of effecting the object, I preached here in the morning, and then rode down to the school-house, ten miles distant, where an appointment had been made for me in the afternoon; and although I was more than an hour behind my time, in consequence of missing the track over the broad prairie, I found a large congregation waiting for me, only one or two having gone away. After apologizing for my delay, I was heard most attentively, while holding up Christ as the only way of salvation. I learned that the church had a merely nominal existence, and that a laborer is much needed there. A large and flourishing settlement is stretching out into the broad prairie, and it is much to be deplored that there is no one there to "strengthen the things which remain, that are ready to die," and to gather others into the fold. I urged the attendance of delegates from the church to the annual meeting of our Association, soon to be holden at Quincy, in order that their need might be brought to the knowledge of that body, and something, if possible, done in their behalf. Such a delegation, accordingly attended, though not appointed by the church, but by the community; and they were instructed to say, that those who commissioned them were *determined to have preaching, if not such as they would, such as they could get.*

Death-bed Testimony.

A physician has died during the last year. He was very profane and never attended church but twice, while he resided here. He sent for me during the night, a short time before his death. I instantly obeyed the unexpected summons. When I reached the house, the attending physician informed me that he had been restless and uneasy; a load

seemed to be on his mind. They endeavored to ascertain what it was, called up his wife, and did all they could, but it was of no avail. At last he asked them to send for me. When I went in, I found him calm, though expecting death. The physician, to put me perfectly at ease, remarked, that he was strong enough to converse freely; and added, "he is not so near death as he thinks." "That," interrupted the sick man, "makes no difference. I have a subject that I want to talk about, whether I die or recover." He then told me that while at college, he thought that he had experienced religion during a revival, acknowledged the wickedness of his course while here, expressed his deep regret, and his determination, if spared, to lead a new life, and asked to be directed to the Saviour. He was perfectly calm, and evinced no terror, no apprehension of death. I said those things which I thought suitable to his case. He seemed soothed and quieted. The next morning he sent for a lawyer with whom he had been at enmity, acknowledged his faults and asked forgiveness. He lived two or three days, but was so low that I could not again converse with him. What his real state was, whether he did truly turn to God, I could not satisfy myself. But I felt that in this village, this dying testimony of a man who had lived such a life, was important. His funeral was largely attended by a class that seldom attend church; so that his feelings, in view of death, were well known.

From Rev. C. F. Hudson, Sycamore, De Kalb Co.

House of Worship Completed.

We have this day dedicated our house of worship to God. It has been five and a half years in building, and was, at one time, a pile of timbers, which the church almost despaired of ever completing. Three years ago, twelve members of the society agreed to an assessment of their property, to be taxed for the expense of the house. The tax, which proved to be ten per cent. of their substance, was cheerfully paid in notes to the trustees. The payment of some of them has caused embarrassment, but no complaint. It has been finally completed at an expense of \$2,000, in a style of unusual neatness, and the slips found a very ready sale. We may now say, "Hitherto hath the Lord helped us." It is our hope that, as the house is more prized for the labor

and toil which it has cost, it may be more frequented, and the prayers for the Gospel preached in it, more earnest and more abundantly answered.

The Churches and the Crops.

The partial failure of the great staple of the Northwest for several successive years, has deeply affected the temporal and spiritual interests of the missionary churches. By the removals and pecuniary embarrassments it has occasioned, it has greatly reduced their strength, prolonging the period of their dependence upon this Society, and often cutting off a portion of the missionary's scanty support. The effect is no less adverse to the spiritual growth of these churches. Frequent communications are received of the same tenor as the following:

Hitherto our farmers have been depending upon their wheat to raise means to answer almost all demands for cash, and this is the third year of its failure in quality and quantity. On the first year of its failure, all felt the shock, and from year to year it has been growing more and more severe, until at last the pressure has come with a weight which is past endurance. From this cause, nineteen-twentieths of the people are in debt and cannot pay. Those who can, are borrowing money at the ruinous rate of twenty-five per cent., and some at even higher rates of interest. Property is being sacrificed under the hammer at a rate that one unacquainted with the facts would hardly believe. For instance, a man near me had his wagon sold for one dollar, and another had his fanning-mill sold for fifty cents. Almost the whole community are offering their farms for sale, and it is the opinion of the most observing, that a general change of property must be the result of this embarrassed condition of the people. It is with great difficulty that money can be obtained to pay the taxes, which are much higher than formerly. But the greatest evil is the impression upon the religious character of the people. Under such circumstances there is much to turn the minds of men away from the converting and saving grace of God. In the church there is lukewarmness in relation to the salvation of souls and the honor of Christ. The Gospel will be poorly supported, and for benevolent objects the income must be small. As a minister, I feel the weight

of all these consequences in relation to the interests of Zion in my field. But the Lord reigns now, as ever, and will bring good out of all this derangement of worldly interests; and with this view of the matter, there is encouragement to toil on, leaving all these interests in the hand of him who worketh all things after the counsel of his own will. May the Lord appear for us in our extremity, and be glorified in the building up of Zion.

INDIANA.

From Rev. John Hawks, Newport, Vermillion Co.

Learning How.

It has now been one year since I entered upon my labor as a western missionary; and as I look over the field of my operations, I find little to record in point of real progress. But I hope you will not feel that I have been idle, or that in reality nothing has been accomplished.

Although I have preached regularly every Sabbath—with one or two exceptions on account of sickness—established and conducted weekly prayer-meetings, organized Sabbath schools and furnished them with libraries, taught singing schools during three months of the year, gathered up the materials and prepared the way for organizing a church, visited the rich and the poor, the sick and the afflicted throughout a wide range of country, distributed tracts and religious books, attended two meetings of the Presbytery, and two of the Synod, varying from 40 to 180 miles distant, completed and dedicated one house of worship, and done many other things too numerous to mention; yet I do not feel that these, by any means, constitute the great burden of my labors. The great work of becoming thoroughly acquainted with my field in all its peculiarities, and preparing myself for future labor, has consumed no small share of my time. At first, I found myself ushered into a state of society with which I was wholly unacquainted. The people here are mostly from the South, and a southern character westernized, produces a peculiar cast of mind, to which I was a perfect stranger.

Now this character I must get hold of. I must learn to feel as they do, to think as they do, to reason as they do. "But this," you say, "would come as a matter of course." I did not find it so. It has cost me thought, reflection and intense

study, to investigate this character and learn to appreciate their modes of thinking and feeling. My whole success in influencing the mind and moving the heart, seemed to turn on this very knowledge in which I was most deficient.

The Difference.

A stranger steps into a poor man's cabin, where there is a father or mother, and a large group of children. They give him a chair, and then sit down in silence. The children stand off at a proper distance, and gaze at the stranger with astonishment. He stays perhaps half an hour, says some good things, and then takes his hat and politely bids them good by. But he goes out the same stranger that he came in. With his ways of talking, feeling and acting, they were wholly unacquainted. They feel no interest in the man; they have no desire that he should return. His conversation made no definite impression upon the mind, because no common feeling was excited, and hence the whole impression was bad. Another man, equally a stranger, goes into the same cabin, but the way he takes off his hat, and the way he shakes hands, and the way he sits in his chair, excite the interest and call out the good feeling of every one in the family, and before they know it, he has stolen their hearts. The children come around him; and he tells them some curious things. The parents are interested, and thus the way is prepared for a half hour's pleasant and profitable conversation. He is no longer a stranger, but an acquaintance, and he goes away with the cordial invitation to repeat his visit; and the impression for good on that family will not soon be forgotten. By this means, he brings them to the church, to the prayer meeting, and the children to the Sabbath school. By this means he overcomes prejudice, meets error, and dispels ignorance. By this means he builds up Zion—out of coarse materials, it may be—but he lays the foundation for a church of Christ, which, after a few years of toil and struggling, will grow and prosper; and like the tree of life, its leaves will be for the healing of the nations.

From Rev. A. Loose, Winchester, Randolph Co.

Progress of Infidelity.

I am called upon to report the fearful progress of Infidelity, chiefly owing to

the labors of some itinerant lecturers, who, under the veil of advocates of the slave and temperance, are seeking to propagate their vile sentiments by defaming the Bible, Christianity, the Church and its ministry. The results of their efforts are seen in the establishment of, so-called, literary societies, but really *infidel clubs*, in several school districts in this county. The meetings are held each Sabbath morning, and I fear, are more numerous attended than those in the house of God.

Struggles to Obtain a House of Worship.

The meeting-house in Winchester is now enclosed, and we hope soon to see the floor laid down, but shall not be able to make it fit for use this winter. Still, we have the consolation of believing that we have done what we could; and I cannot help thinking that if some of our brethren in Christ, to whose care our Great Head has committed his wealth, could see our subscription list, and our poverty, and the struggles made by most of our members to meet their voluntarily incurred liabilities, we should soon obtain what we need. Our prospects as to the speedy completion of our house are gloomy; still we are not discouraged. We have mutually pledged each other to do all we are able, and that being done, we shall wait and see what the Lord will do for us.

Lending to the Lord.

I cannot forbear relating an incident which will show the spirit of some of our members. One of our elders, who is not by any means wealthy, and can scarcely be said to be in moderate circumstances, consented to act as our treasurer; and in the execution of the duties of his office, he soon paid out, from his own limited resources, more money than had been collected. Yet, as demand after demand has been made upon the treasury, he has cheerfully met them, generally remarking, that he was lending to one who would amply repay him. A few days ago, the post brought him two letters, each informing him of the collection of debts amounting, in the whole, to more than \$250. "There," he exclaimed to me, as I heard him read them, "I have now got good interest for the money I have loaned to the Saviour; for those debts I had long ago given up as total losses."

Such self-denying efforts to build the Lord's house, though for the present not joyous, but grievous, have their reward in the increased efficiency of those who are "exercised thereby."

From Rev. D. S. Altman, Richmond, Wayne Co.

Wayne County is the most populous in the State, containing about 26,000 inhabitants, a considerable portion of whom are Germans. Evangelical effort, in behalf both of the German and native population, has been exceedingly inadequate, and the region has been distinguished as the stronghold of Universalism and Infidelity. Mr. A. commenced his labors there about one year ago, preaching to the Germans at Richmond, and three other places, distant 6, 15, and 20 miles, respectively. The following paragraph will show that he has not labored in vain.

Throughout the whole of my field, things appear to be quite encouraging. Although a worse than Egyptian darkness has hung over the minds of the people, the day is beginning to dawn, so that the people are beginning at least "to see men as trees walking." Many who a few months ago were careless and prayerless, are beginning to become serious and attentive to the Gospel. I have just closed a meeting which lasted nine days, at Philomath, or (vulgarly) "*The Devil's Headquarters*." The result was most glorious. Satan was routed, amidst all his Universalist agents, and thirteen of his subjects taken captive, all of whom have since enlisted in the army of the Prince of Peace. May God keep them faithful until the day of final redemption. You may think this a small matter, but here it is a very great victory.

At all my other preaching points, there appears to be considerable interest. "Brethren, pray for us."

OHIO.

In our endeavors to keep pace with the advancing tide of western emigration, we are in danger of withdrawing our attention and sympathy from the older portions of the field. But while more than 300 churches in New England are compelled still to seek missionary aid, it ought not to surprise us if some of the oldest communities at the West, are subject to the same necessity. South-eastern Ohio has been occupied for a longer period than most other portions of the Western States. The first settlement formed beyond the Ohio river, by emigrants from the East, was at Marietta, in 1788. But va-

rious causes have retarded the increase of population, and the progress and prevalence of evangelical truth.

Of late, however, the physical resources of this portion of the State have been rapidly developed, and as a consequence, it is assuming new interest as a field of missionary labor.

From Rev. H. R. Howe, Pine Grove, Gallia Co.

It is difficult, in a brief communication, to set forth the obstacles which impede the progress of the Gospel, in this section of the State. Several adjacent counties, Scioto, Lawrence, Jackson, Gallia and Meigs, lie in a large bend in the Ohio river. The face of the country is rough, and the soil reputed poor; hence emigration for many years has passed by, either on the National road, or on the river. In this section we have no such facilities for internal commerce, as Canals, Railroads, Turnpikes, &c. In addition to this, the country was settled generally by illiterate and indigent families, not from the East, but from the South, consequently, there was no agricultural, mechanical, or educational enterprise; no public spirit in reference to roads, bridges, school-houses or churches. For years after I came to this county, (1832) I knew of but two frame or brick school-houses within its bounds, and when I traveled through Jackson Co., in 1835 and 1836, as a missionary, I found *not one*, even in the villages. The country had then been settled for 30 years or more. During all this time, while the church slept on the subject of Missions, the enemy was sowing tares. The people seldom heard any thing that was called preaching, and when they did hear a something called a sermon, because the man had a Bible, and took a text, it was often a jargon of truth and error, sense and nonsense. I have preached to hundreds, probably, who had never heard a sermon from a Presbyterian or Congregational minister in their lives. The forms of worship which were presented for the people to adopt, were in perfect keeping with the preaching.

As years have rolled on, preachers have been multiplied, the great mass of them ignorant and fanatical. A public vitiated taste has, in this manner, been formed, which constitutes one of the greatest difficulties in building up the church.

On the other hand, there are considerations which show the importance of sustaining these feeble churches. One is,

that this part of the State has lately begun to attract the attention of people from abroad. It has, heretofore, been undervalued. Its mineral resources, rich and abundant, have just begun to be developed. Iron, salt and coal, promise to become a source of vast wealth.

From Rev. R. Wilkinson, Pomeroy, Meigs Co.

Fruits of Five Years' Labor.

Five years ago I came here, and found a little band of eight members, anxious to enjoy the privileges of the Gospel, but hardly daring to hope that they ever should. They had no place of worship, and were not able to build one. They were poor and disheartened. Now that little band of eight has grown to be sixty three in number. We have a neat house of worship, finished and paid for, which cost \$1,800. We have under our care, about 140 Sabbath school children. Five years ago, we had only one school—a district school. Now we have three such schools, and two academies. During this period our population has nearly doubled. Such is a specimen of the changes which have taken place. During this period, I have preached regularly at four different places; and in my whole field, and under my ministry, seventy-five souls have been hopefully converted to God; of this number, twenty-two have joined the church in Pomeroy. Five years ago, we had a congregation of from 40 to 50 persons; now from 100 to 150. While I feel encouraged by such facts, I do not feel as if all had been done which needs to be done, or that the time has come for *lying by*, and taking our ease. Much remains to be done in this particular field, and the waste places around are increasing in number and extent.

Claims of South-Eastern Ohio.

I cannot close this communication without once more urging the claims of South-eastern Ohio. After much inquiry and long deliberation, I am persuaded that this portion of the West is one of the most promising, if not *the* most promising field for the missionary, that can be found west of Alleghany Mountains. I am aware that a different view has been taken by many who have looked at it. I am aware, too, that many unsuccessful attempts have been made to cultivate it; and it has been pronounced a barren

and hopeless field. But I confess that I have formed a different opinion, after spending five years in it. It is true the country is rough, broken and hilly; and much of the soil is comparatively poor. It is true, too, that its inhabitants generally are poor, and the churches small and weak. But these facts may be offset by other facts. The country is remarkably healthy. The soil is underlaid with the richest mines of coal, iron and salt, which are already successfully worked, and are rapidly enriching the whole region, at least so far forth as is needful to sustain schools, and churches, and to furnish all the means of intelligence and comfort. A large portion of the population are of New England origin, and naturally enterprising, and easily inclined to improvement. And further, this whole region is comparatively, nay, I may say, almost *entirely* free from that "doting about questions, and strifes of words, whereof cometh envy, strife, railings, and evil surmising," which are such mighty obstacles to the progress of the Gospel in many other places. Error, too, of every kind, is weak and ready to vanish away under the light of the Gospel.

We have, at this moment, in Athens Presbytery, nine vacant churches—vacant because there is no one to supply them with the ministrations of the Gospel. Some of these churches are located in very promising fields.

We need, at the present moment, in S. E. Ohio, twenty Presbyterian ministers. All could be located in hopeful fields, in a short time. The people are willing to do more now, for the support of the Gospel, than ever before. One farmer, in Athens County, where a church was organized, one year ago, and where they have a new meeting house almost completed, told me last week, that if a minister could be obtained, he would give him his whole board—if a single man—and make a cash subscription besides. The same spirit animates many other men, and prevails in many of these destitute places. Do send us some young men, full of faith and of the Holy Ghost; and send them soon.

A Stronghold taken.

Within the bounds of the — church, is a neighborhood where, one year ago, no one had ever professed faith in Christ and obedience to him. For fifty years, this neighborhood has been, to a great extent, under the influence of infidelity.

When I began my labors there I was

told they would do no good; others had tried in vain. But I determined, in the name of Christ and in the power of his Gospel, to try again. I first went through the neighborhood with tracts and personal conversation. Then I took a colporteur through it, and some of his books were left at every house. I was also called to preach a funeral sermon on the death of a prominent man in the place. All the neighborhood were present. At the close of the exercises I made an appointment to preach in their school-house the next Sabbath. This has been followed since by regular preaching, which has been of the calm, clear, instructive and pointed kind, as much so as I was able to give them.

After gaining their acquaintance and confidence, the time seemed to have come for striking a harder blow. I held a protracted meeting last winter in their neighborhood, which resulted in the hopeful conversion of four or five there, and some others out of the neighborhood. At the opening of last spring a Sabbath School Library, and the Youth's Library of the Tract Society, were bought by them, and a Sabbath school was kept up during the summer, with a marked influence for good. This was a new thing among them. Some took a part, but the most looked on and said, "What will this come to?" but all, old and young, read the books. Over 2,000 passages of Scripture were committed to memory in the school. During the last month I have held another protracted meeting of four days there, and six more give evidence of a change of heart, and have been received to the church. Four of them are heads of families. Including a family who have recently moved into the neighborhood, we now have twelve members of the church there.

It seems but little that has been done, but yet it has been enough to turn the tide of infidelity, and improve the moral and religious character of the place in a great degree.

May these few prove faithful, and become but the first fruits of a rich harvest of souls for the garner of heaven!

MICHIGAN.

An All-Night Meeting.

I was called to attend a funeral on the first of Sept., 20 miles north-east of this place. It was the funeral of an aged father in Israel. He and his wife were members of a church at the East. Ten years ago they came to this place, with

a large family, all impenitent, and several of the children had large families of their own. He had hoped to have a church, but all his efforts seemed to fail, and he died with overwhelming desolations all around him. He spent every moment of his dying breath in warning, praying and pleading with his children not to cover him in his grave until they had submitted to God. While at the grave, and as I was about starting for home, one of the sons said, "Mr. J—,

you must go home with us and spend the night, I cannot go without you, I am an *awful* sinner, and I never can sleep again before submitting to God." Of course I went home with them. We had an *all-night meeting*, and I trust that three of the sons, and one daughter-in-law, submitted to God. In the morning two family altars were reared. These families plead hard to have me go there and preach, but this is out of my power.

Miscellaneous.

Rev. William Kirby.

The readers of the Home Missionary have already been informed, through the religious papers, that this beloved brother—this intelligent, devoted minister of Christ—this efficient and faithful Agent of the American Home Missionary Society in Central Illinois, departed this life at Winchester, on the 20th of December last. He left his home in Jacksonville, about ten days previous, in usual health, and while engaged in efforts for the upbuilding of a feeble church, a sudden cold threw him into a lung fever, which, in a few days, at the residence of a brother, terminated his laborious and useful life. His funeral was attended in Jacksonville by a large concourse of people, mourning their bereavement of a most highly esteemed and valued citizen and friend, as well as of a christian minister, whose life, in the midst of them, had so happily adorned and enforced the religion which he professed.

Mr. Kirby was appointed to the Agency of the American Home Missionary Society, in July, 1845. His long continued residence in the State, his familiar acquaintance with its institutions, the character which he had acquired and the respect entertained for him as a preacher and a pastor, his sound judgment, his consistent piety, as well as his active habits, and his love of the missionary work, qualified him eminently for the service to which he was called. In it he engaged with his whole heart; and to it consecrated all the resources, physical and intellectual, which God had given him. And with what success he fulfilled his mission, the many churches which he encouraged and strengthened; the congregations to which he broke the bread of life; the institutions which he

nurtured; the brethren whom he counselled in their difficulties, sympathised with in their trials, and aided and cheered on in every good work; the spirit of missions awakened by his teachings; the souls saved by his labors, and yet to be saved through instrumentalities which he set in motion, will testify when we stand with him before the Son of Man.

In the midst of his usefulness, he has been cut down. A deeply afflicted family, the community in which he lived, the Church of God, the missionary institution mourn their loss. But death did not meet him as a foe. It came to conduct him to the awards of the good and the faithful—the recompense of those who turn many unto righteousness.

The following notice of his life we take from a communication from Rev. President Sturtevant, of Illinois College, than whom few of the many friends of the deceased had better opportunities to know and appreciate his worth.

Mr. Kirby was graduated at Yale College in the year 1827. His college life was marked by diligence and success as a student, by a steady, conscientious piety and unwavering purpose to devote his life to the christian ministry. He was one of those upright and decided characters, over whom the temptations of college life had no power. He received on his graduation one of the higher honors of his class, and was universally respected by his fellow students.

Immediately after his graduation, he entered on the study of Theology in connection with the Theological Department of his Alma Mater. About this time, Home Missions were just rising to that sublime position among the benevolent enterprises of our country, which they have now for so many years deservedly occupied. The American Home Missionary

Society had been formed a few months previous, and the conception of the vastness of our great central valley, and of that moral enterprise which had for its object the taking possession of a domain of such extent and resources, was just rising before many christian minds in all its dignity and grandeur. With this idea, the theological students at Yale, at the time referred to, sympathized most intensely. It sent a thrill of enthusiasm through many a young heart. In this rising interest, in behalf of the destitute in our own land, Mr. Kirby largely shared.

In the winter of 1828-9, he united himself with a number of his youthful brethren in an association, for the purpose of promoting collegiate education and Home Missions in some destitute portion of the western valley. The State of Illinois was selected as the field of their labors. Mr. Kirby was one of seven young men who originally constituted the association, and who, in coöperation with certain gentlemen previously residing in the State, laid the foundations of Illinois College. Of those seven who entered into those obligations to one another and to God about twenty-three years ago, Mr. Kirby is the first that has been called to his account. The association ultimately numbered some twelve individuals, and though for nearly a quarter of a century they have been exposed to all the malarious influences commonly supposed to belong to the climate, two only, up to this time, have fallen asleep.

Having completed his course of theological studies, Mr. Kirby emigrated to Illinois in the spring of 1831, and was employed for two years as an Instructor in Illinois College. In the spring of 1833, he entered on his active missionary labors, first with the Church at Union Grove, Putnum Co., and subsequently at Blackstone's Grove, Will Co. Here, Mr. Kirby and his family experienced a larger share of privation and hardship than usually falls to the lot even of the pioneer in the Home Missionary enterprise; yet he performed the labors and the studies of the christian minister with uncomplaining cheerfulness.

In 1836, he accepted the invitation of the Congregational church at Mendon, Adams Co., to become their minister. In this field of labor he continued about nine years, during which time, several seasons of refreshing were enjoyed and a goodly number added to the Lord. The Church arose from a feeble Church, dependent on the Home Missionary Society in part for the support of its pastor, to a position of comparative strength and independence.

In the year 1845, Mr. Kirby received and accepted the appointment of Agent for the American Home Missionary Society, first for the whole State, and subsequently for the central and southern portions of it. In this station he continued till his death, enduring an amount of toil, privation and hardship, of which no one can have much conception who has not been engaged in a similar service. Long and painful absences from his family, exposure, in a sparsely-settled and ill-provided country, to the rigors of winter and the scorching heats of summer, and all the discomforts of the traveler among a frontier population, were borne by him with uncomplaining fortitude and cheerfulness for the love he bore the kingdom of Christ.

His end corresponded to his life. His disease was pneumonia. His illness was short, and so severe as to admit of very little conversation. The only conversation of any length which occurred was with Rev. Gideon C. Clark, of Winchester. The conversation was introduced spontaneously by the suffering and dying servant of God; and in it he expressed an assured hope in Christ—a willingness to go or stay—a strong conviction of the duty of Christians to coöperate with one another notwithstanding minor differences, and an earnest and tender affection for the cause of his Divine Master.

Mr. Kirby's most striking characteristic was his thorough, self-sacrificing devotion to the kingdom of Christ. It was evident to all who knew him, that he *lived* for it. He was well known to be a man of superior capacity for business. He was himself fully conscious of such a capacity; and yet he led a very laborious and self-denying life, for the most part, for the nominal salary of \$400, subject to all those practical deductions with which Home missionaries are but too familiar.

His loss is deeply felt by the friends of the Redeemer. As a Trustee of Illinois College, and as the friend and adviser of our feeble churches, and our young missionaries just girding on their armor for the conflict of life, it will be difficult to find his successor. He was a man you might consult in times of greatest difficulty or excitement with no fear of being repulsed by a narrow or selfish spirit, or of meeting any outbreak of passion. He never seemed to have any feelings which were not completely in subjection to the claims of his Master, nor any interests but Christ's interests. Alas, why does God call such men from the field in the very midst of their days and their useful-

ness? Even so, Father, for so it seemed good in thy sight.

Professor Stuart.

Very many of our brethren in the missionary work have been pupils of Professor Stuart, and are bereft, in his death, of a personal friend; and all of them have venerated his character, and felt their great indebtedness to his labors for the pleasure and profit with which they have studied the sacred oracles. We are confident, therefore, that we shall gratify them especially, by giving the following extracts from a report of the very able, graphic and impressive discourse of Professor Park at his funeral. We take the extracts from the "Congregationalist," and regret that we have not room for the report entire.

In January, 1810, just 42 years ago, Professor Stuart was inaugurated Professor of Sacred Literature in Andover Theological Seminary. His knowledge of the Hebrew then enabled him to translate, with the aid of Parkhurst's Lexicon, only five or six chapters of Genesis and a few Psalms. His acquaintance with the Greek language was far from being extensive. He was to be a self-made man. In about two years, he prepared a Hebrew Grammar without the points, for the immediate use of his pupils. They were obliged to copy it, day by day, from his written sheets. In the third year he published it at his own expense. To print a Hebrew Grammar was then a strange work. He was compelled to set up the types for about half the paradigms of verbs with his own hands. He taught the printers their art. Is he not fitly termed the father of Biblical philology in our land? That Grammar he afterwards enlarged and improved in successive editions, and the labor which he has expended upon it, would have filled up half the life of an ordinary man.

In consulting Schleusner's Lexicon he met, here and there, a German word. No one could explain to him its meaning. His curiosity was aroused. At an exorbitant price he obtained the apparatus for German study, and in a single fortnight had read the entire Gospel of John in that language. Self-taught, he persevered through Seiler's Biblische Hermeneutik, and this work introduced him to the wide range of German literature. He felt himself to be in a new world. It was that one

volume which, through the generosity of the Trustees of the Institution, enabled him to fill our library with the richest collection of German treatises then in the land. For ten years he performed the rugged work of a pioneer, and in his maturer life he often said that he did not know how to begin the study of the Bible until he was forty years old. For forty years he had been in the wilderness. He entered late in life upon the promised possession. Nor was he merely alone in the efforts of the first ten years of his professorship. To have been simply friendless, would have been to him a relief. But the suspicions of good men were excited with regard to the results of his German study. He endured the whisperings of his brethren. Many of them met him with an averted face. Dark predictions were uttered concerning him, but he kept his eye fixed upon the distant goal. Morning after morning, he sallied forth from his house at five o'clock, through rain, hail, snow, storm, and as his attenuated figure breasted the winds of our cold winters, it seemed a type of his spirit, encountering manfully the opposition not of foes only, but of friends. The time at length arrived for developing the influence of his communion with the Teutonic mind. The Unitarian faith had acquired a dominant influence in our Commonwealth. Buckminster and Channing had commended it by the graces of their style, and by the beauties of their character. The celebrated Baltimore sermon had begun to attract a general admiration. At this crisis, Prof. Stuart published his Letters to Dr. Channing. The first edition was exhausted in a single week. Two other editions rapidly followed. His opponents admitted and admired his learning. His friends confessed their error in resisting his German progress. They felt the importance of it for the church. Before his day, scarcely one of our divines was acquainted with German literature. He has made it common. With a great sum, he obtained for us this freedom. For it, he endured a great fight of afflictions. He fought a good fight. He kept the faith. He came off a conqueror and more than a conqueror, through Him that loved him. Thousands of trembling Christians now triumphed in their strong deliverance. They honored him who had honored Christ. At this time, he entered upon a career of popularity as a scholar, which was, perhaps, unexampled in our religious annals. He disapproved of the adulation that was offered him. Such encomiums ought not to be pronounced upon a mortal. Flat-

teries, however, more than frowns, did not deter him from his studies. In a few years he published his Commentary on the Epistle to the Hebrews, which increased his transatlantic reputation. Soon afterward, he published his Commentary on the Epistle to the Romans, which was powerful enough to awaken an extensive and deep theological interest. In his later years, he has given to the world the results of a life's toil in his elaborate Commentary on the Apocalypse, that pyramid of labor, and his exposition of Ecclesiastes; and his last literary effort, a few days before his decease, was to correct for the press the final proof sheet of his Commentary on the Proverbs. During his life he printed twenty-four volumes, and carried several of them through the second and third editions; and his pamphlets, reviews and periodical essays, occupy more than two thousand octavo pages. All the labor immediately connected with these voluminous publications has been performed amid physical pain, during three, or at most three and a half hours of each day. He has never allowed himself to engage in what he called study, for a longer portion of the twenty-four hours. Those were his sacred hours. He was wont to commence them with secret but sometimes audible prayer, and occasionally with chanting a Psalm of David in the original Hebrew. While in his study, his mind moved like a swift ship. He bounded over the waves. It required a long time each day to repair his dismantled frame, his exhausted energies.

But although his writings have been read on the banks of the Mississippi and of the Danube, it is not by them that he has achieved his greatest triumphs. He lives in the souls of his pupils. He has stamped an image upon them. He has engraved deep lines on their character. Many a Professor in our colleges has reiterated the saying, "I first learned to think under the inspiration of Mr. Stuart. He first taught me how to use my mind." The excellence of a teacher does not consist in his lodging his own ideas in the memory of his pupils, but in arousing their individual powers to independent action, in giving them vitality, hope, fervor, life, dispelling their drowsiness, and urging them onward to self-improvement. The vivacity of Mr. Stuart when he met his pupils, his exuberance of anecdote, his quick thronging illustrations, his vivid portraiture of the prominent features of a theme astonished his class, and animated their literary zeal. The admiration of some of them was excessive. They al-

most looked upon him as a being from a higher world. No teacher in the land ever attracted to himself so many theological pupils. The number of our Alumni is 1,111. But the number of his scholars has been over 1,500. His classes were the largest in this or any other seminary. Men came to him from the Canadas, from Georgia and the farthest West. More than 70 of his pupils have been the Presidents or Professors of our highest literary institutions. More than a hundred of them have been Missionaries to the heathen. In the persons of these disciples, he has given an impulse to classical study among the colleges of our land, and has preached the gospel in ancient Nineveh, and under the shadow of Ararat, and in the wilds of Oregon.

The old age of Mr. Stuart honored God in illustrating the wealth of his word. In his sixty-seventh year, he read all the tragedies of Æschylus, merely for the sake of illustrating the sacred page. Once when he made a certain discovery of a fact in biblical interpretation, he could not sleep for more than thirty-six hours. They were hours of a grateful interest in the riches of the Book of books. His solace was in the word of God. At his death he had formed a plan for three years more of labor in expounding this volume. It never tired him. It was his meditation all the night. It presented to him exhaustless stores. When asked whether he retained his confidence in the great system of truths which he had defended, his emphatic reply was, "Yes." Have you any doubts with regard to your former principles? His energetic answer was "No." "I have long since learned," he said, "that feelings in religious experience are deceptive. I look mainly to my life for my evidence. I think my first aim in life has been to glorify God, and that I have been ready to labor and suffer for him." When afflicted with severe pains, he loved to repeat the words, "Wearisome days and nights hast *Thou* appointed unto me." He had thought of death long and carefully. He was familiar with it. He was ready for it. It was less to him than a Sabbath day's journey. When he heard the hope expressed that his last sickness would be unto life and not unto death, he replied, "Unto the glory of God, but unto *death*. I am prepared to die. O God, my spirit is in thy hand. Have mercy, but thy will be done." On the first Sabbath of the New Year, when the storm was howling around his dwelling, he fell asleep. Peaceful, as to a night's repose, he entered on his long rest.

Application for Aid.

In Andover, Ill., and the vicinity, are several colonies of Swedes, among whom the Home Missionary Society has sustained a missionary for the last two years. They are generally poor, but intelligent, industrious and religiously inclined. They belong to the Lutheran Church, but in their doctrinal views, and principles of church discipline, they harmonize substantially with the denominations sustaining this Society. Their circumstances, in this land of strangers, are such as strongly to recommend them to our christian sympathy.

To show our readers what manner of spirit they are of, and to awaken an intelligent interest in their behalf, we print, below, their recent application for our continued aid, in which these poor uneducated strangers present their condition and wants in their own simple way. The following is a literal translation from the original in the Swedish language.

Whereas, we, during two years have seen, and experienced the great interest you have taken in the situation of the Swedish Lutheran emigrants, and in the wants of their souls, by supporting and aiding a minister for us, therefore, we hereby render to you, next to God, our greatest and most humble thanks. We are strangers from a foreign country, and can neither read, nor understand the language, and the preachers of this country. It is, therefore, a great privilege to have a minister whom we understand, so that we can gather light, grace and strength, to the salvation of our souls. Indeed, what is more valuable than being able to say, at the evening of this lifetime: "My soul is safe?" But many of us, likely, have more time yet to live, and we need nourishment for our souls, but cannot ourselves support a minister, especially this year, during which the heavy rains have been very destructive; and we now are building churches, and many of us have no houses of our own, and we, chiefly here in Andover, very seldom get cash payment for our work, but victuals, or provisions only, therefore, it is very difficult to us to get along so as to be able to support a minister. Therefore, we most humbly pray for a year's assistance more, that we may have a minister whom we understand. Alas, it is true, that not all of our countrymen are friendly disposed to the word of truth, but we think, that "the same sun, that once beamed over the

groves of Eden," Jesus Christ, who is the sun of righteousness and grace, even now has power enough to warm the dead bones, and to give life unto them; or we believe, that those who now do not want, also will, by the assiduous preaching of the word of God, and the persevering labor of our ministry, come to the knowledge of truth, and to the participation of grace. The greatest part of our church has helped our minister with work, and we will, for the future, do the same, but we cannot afford money, for we have none ourselves.

The grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Ghost be with you, and us all for time and eternity. Amen.

Religious Charities of Massachusetts.

From a correspondent, whose statistical accuracy is seldom questioned, we have received the following, which speaks well for the good old orthodoxy of his native State:

Last autumn, an English gentleman set me to hunt up for him the statistics of benevolence in Massachusetts, for a single year,—wishing only to get the sum total of *religious* characters, as we understand that term, that is—voluntary contributions from our evangelical denominations for missionary and kindred objects. So far as I was able to ascertain the facts, for 1850, they are the following, viz: from the

Congregationalists,	\$204,963 10
Baptists,	58,360 49
Episcopalians,	28,998 83
Methodists,	13,186 00
Others, F. W. Bapt., &c.	2,491 37

Total,	307,999 79
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viz: for

Foreign Missions,	\$127,662 68
Home do	62,477 81
Tracts,	29,187 29
Bibles,	20,449 26
Education for the ministry	20,111 08
All other objects,	48,111 65
	\$307,999 79

From these figures it would seem that the Congregational Churches, which number scarcely more than *one third* of all the State, called evangelical, contributed about *two thirds* of the amount. Other deductions are easily made, which, to some minds, may possess an interest worth regarding.

Appointments by the Executive Committee of the A. H. M. S., during the month of January, 1852.

Not in Commission last year.

Rev. H. N. Gates, Yankee Settlement, Iowa.
 Rev. H. C. Werth, Germans in Herculanum and vicinity, Mo.
 Rev. A. B. Hitchcock, Moline, Ill.
 Rev. J. C. Campbell, Pleasant Prairie and vicinity, Ill.
 Rev. S. McReynolds, Carroll and Cass Cos., Ind.
 Rev. A. H. Scherer, Howard and Clinton Cos., Ind.
 Rev. C. B. Stevens, Parma, O.
 Rev. Calvin Durfee, Brooklyn, O.
 Rev. Dexter Witter, Newburg and Middlefield, O.
 Rev. J. A. Prime, Colored Church, Buffalo, N. Y.
 Rev. Asher Bliss, Corydon and vicinity, Penn., and South Valley and vicinity, N. Y.
 Rev. J. W. Dunnewold, Clymer, N. Y.
 Rev. G. L. Hall, Philipsville, N. Y.
 J. W. C. Pennington, D. D., Colored Church, New York.
 Rev. Isaac P. Stryker, Hoboken, N. J.

Re-appointed.

Rev. Richard Hall, Point Douglass and Cottage Grove, Min. Ter.
 Rev. George G. Rice, Potawatamie Co., Iowa.
 Rev. B. A. Spaulding, Ottumwa, Iowa.
 Rev. J. V. A. Woods, Red Rock and Pleasant Grove, Iowa.
 Rev. George Lewis, Welsh Ch., Old Man's Creek, Iowa.
 Rev. John N. Lewis, Hampden and Lodi, Wis.
 Rev. C. E. Rosenkrans, Columbus and Fountain Prairie, Wis.
 Rev. Anson Clark, Lisbon and Brookfield, Wis.
 Rev. William J. Smith, Delafield and Newburg, Wis.
 Rev. O. S. Powell, Shopiere, Wis.
 Rev. N. C. Chapin, Watertown, Wis.
 Rev. Ira Tracy, Blake's Prairie, Wis.
 Rev. Calvin Warner, Elk Grove and Boner Branch, Wis.
 Rev. J. B. Preston, Berlin, Wis.
 Rev. L. R. Morrison, North Prairie and Oseola, Mo.

Rev. William Porter, St. Francisville, Mo.
 Rev. James A. Darrah, Rock Hill, Mo.
 Rev. James A. Hawley, Augusta, Ill.
 Rev. L. P. Esbjorn, Swedes in Andover, Galesburg, Henderson, and Moline, Ill.
 Rev. C. F. Hudson, Sycamore, Ill.
 Rev. N. P. Coltrin, Round Prairie and vicinity, Ill.
 Rev. J. E. McMurray, Mulberry Grove, Vanburenburg, and Mount Vernon, Ill.
 Rev. Paul Anderson, Scandinavian Evan. Luth. Ch., Chicago, Ill.
 Rev. Hazael Lucas, Royal Oak and Commerce, Mich.
 Rev. Sylvester Cochran, Canton and Nankin, Mich.
 Rev. Erastus Colton, Niles, Mich.
 Rev. H. E. Eastman, Somerset, Mich.
 Rev. Louis Mills, Howell, Mich.
 Rev. John McCutchan, Mill Grove, O.
 Rev. James Davies, Welsh in Cincinnati, O.
 Rev. J. B. Taylor, Whiteford and Sylvania, O.
 Rev. N. T. Fay, Montgomery Cross Roads, O.
 Rev. Heman Geer, Pierpont, O.
 Rev. Mead Holmes, Bainbridge, O.
 Rev. Isaac Winans, within the bounds of Trumbull Presbytery, O.
 Rev. John Seward, Solon, O.
 Rev. Thomas Evans, Youngstown and Briar Hill, O.
 Rev. J. L. Tomlinson, North Ridgeville, O.
 Rev. Benjamin Mills, Macedonia Ch., Woodford Co., Ky.
 Rev. Robert Gray, Franklin Co., Va.
 Rev. Ephraim Taylor, Randolph, N. Y.
 Rev. B. M. Amsden, Delanti, N. Y.
 Rev. Guy C. Strong, Moira, N. Y.
 Rev. Benjamin Marvin, Constable, N. Y.
 Rev. C. L. Knapp, German Ch., Lancaster, N. Y.
 Rev. Royal Mann, Marion, N. Y.
 Rev. Gilbert S. Northrup, Strykersville, N. Y.
 Rev. N. C. Robinson, South Wales, N. Y.
 Rev. Joel Jewel, West Newark, N. Y.
 Rev. Isaac Chichester, Bennington, N. Y.
 Rev. Levi Rose, Howard, N. Y.
 Rev. A. H. Parmelee, Addison, N. Y.
 Rev. Charles Kenmore, Andover, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of January, 1852.

NEW HAMPSHIRE—

Received by Rev. B. P. Stone,		
Hamsted Cong. Soc.,	6 00	
Moultonborough, Cong. Ch. and Soc., in full to const. Mrs. Emily White a L. M.,	17 00	
Pittsfield, Rev. M. H. Wells, in full to const. his daughter, Clara C. Wells, a L. M., \$10; Deac. J. L., \$10,	20 00	43 00
Nashua, John Bradley, \$15; Mrs. Bradley, \$10,	25 00	

VERMONT—

Bennington, Mrs. Mary C. Chapin, by Rev. R. C. Hand,	12 00	
Chester, Abraham Whitcomb,	5 00	
West Rutland, Sab. Sch., by Rev. A. Walker,	67 75	
Windam Co. H. M. S., by F. Tyler, Treas. East Westminster, estate of Hannah Chapin,	65 00	
Townsend, Cong. Ch.,	7 50	
Windham,	5 50	78 00

MASSACHUSETTS—

Home Missionary Society, by B. Perkins, Treas.,	3,000 00
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Andover, by Rev. J. L. Taylor, Old South Ch. Mon. Con., \$36 37; a friend, \$3,	39 37
Hadley, First Parish Gen. Benev. Soc., by S. Robinson,	140 00
Russell Sew. Circle, in full to const. Miss Emily Jones a L. M., by Mrs. Mary A. Porter,	25 00
Long Meadow, a friend,	1 00
Northampton, Edwards Ch. Benev. Soc., by Mrs. G. Wells,	25 00
North Brookfield, Ladies' Sew. Soc., by Miss Abbie F. Snell,	15 00
Southbridge, legacy of Mrs. Plimpton, by S. M. Lane,	28 09

RHODE ISLAND—

Providence, Benef. Cong., B. Dyer, Treas., in addition, \$10 45; Miss Abby A. Peck, in part to const. Isaac Borden a L. M., \$15; J. S. Angel, \$10,	35 45
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CONNECTICUT—

Bethel, Cong. Ch. and Soc., by J. H. Seeley, to const. Oliver S. Benedict and Ira Hoyt, Life Members,	72 87
Bridgeport, Second Cong. Ch. and Soc. Sab. Sch., by S. W. Baldwin,	75 00
Clinton, Benev. Assoc., in full to const. Wm. Wilcox a L. M., by E. A. Elliott,	20 00

Darien, G. Mather,	3 00	Williamsburgh, N. Y., First Presb. Ch.,	55 00
Deep River, Ladies' Benev. Assoc., of		by C. T. Tuttle,	
which \$30 is to const. Mrs. Rev. James		Upper Jay and Wilmington, by Rev. L.	
A. Clark a L. M.,	51 00	Brewster,	6 75
Durham, South Cong. Ch., by W. P.		Yorktown, Cong. Ch., by Rev. J. H.	
Stone,	5 00	Thomas,	5 00
Ellington, Edward Hall, to const. Mrs.		Free Gift,	10 00
Sophia Hall Delano, of St. Louis, Mo.,			
a L. M.,	30 00	NEW JERSEY—	
Fair Haven, a friend,	1 00	Newark, Second Presb. Ch., Young	
Hartford, J. M. Bunce, \$160; C. C. Ly-		People's Miss. Soc., of which, \$30 is to	
man, L. D., \$100,	260 00	const. Caleb S. Ward, a L. M.,	86 00
Long Ridge, Cong. Ch., by Rev. F. H.		Orange, Second Presb. Ch., Ladies, freight,	
Ayres,	9 50	by Dr. Kimball,	5 00
Middletown, North Cong. Ch., by Evan			
Davis,	42 82	KENTUCKY—	
New Britain, a young friend,	1 00	Macedonia, Presb. Ch., from Rev. B. Mills,	50 00
New Haven,			
First Cong. Ch., Aux. H. M. S., to		OHIO—	
const. Mrs. Antoinette Donaghe a L.		Perryburgh, Presb. Ch. by Rev. J. H.	
M., by J. Ritter,	35 00	Newton, Coll., \$33 42; Mon. Con.	
College St. Ch., bal. by E. Benjamin,	11 00	Coll., \$6 21,	39 63
North Ch. and Soc., in addition, by A.		Roseville and Unity, Presb. Ch., by Rev.	
H. Maltby,	85 07	H. C. M'Bride,	10 50
New London, First Cong. Ch. Sew. Soc.,		Rutland, Wm. Parker,	10 00
in part to const. Miss Ellen Cheese-			
brough a L. M., by Miss F. A. Coit,	25 00	INDIANA—	
Ridgefield, First Cong. Ch. Sab. Sch., by		Corydon, Rev. James Boggs,	5 00
E. B. Jones,	17 50	Newport, by Rev. John Hawks,	6 35
Sharon, Mrs. Ann M. Heath,	10 00	Parkersburgh, Presb. Ch., by Rev. M.	
Terryville, Ladies' Benev. Soc., by M.		Chase,	5 00
Blakeley,	32 95	Putnamville, Presb. Ch., by Rev. R. Haw-	
Watertown, Mrs. Lucy S. De Forest,		ley,	10 75
to const. Mrs. Hannah D. Lyman, of		Tersteegan, Ger. Ch., by Rev. L. Austman,	3 50
Plymouth, a L. M.,	30 00		
NEW YORK—		ILLINOIS—	
Albany, Fourth Presb. Ch.,	15 00	Barry, Cong. Ch., by Rev. C. S. Cady,	22 00
Brooklyn,		Belvidere, Presb. Ch., by Rev. A. Kent,	
South Presb. Ch., Mon. Con. Coll., by		to const. Rev. Charles Fanning, a L.	
W. R. Dwight, \$138 65; in part of		M.,	31 18
Coll., \$10,	148 65	Chicago, Evan. Luth. Ch., by Rev. Paul	
Candor, T. E. Hart,	2 00	Anderson,	25 00
Canterbury, a friend,	5 00	Groveland, by S. Clark,	6 00
Elizabethtown, Cong. Ch., Rev. J. Brad-		Hadley, Cong. Ch., by Rev. J. S. Rounce,	9 00
shaw,	15 00	Hillsboro, Rev. O. French,	3 00
Florida, Presb. Ch., by Rev. George Pier-		Illinois Presbytery, by Rev. B. Pond,	75 00
son,	50 00	Joliet, Mon. Con. Coll., by Rev. L. H.	
Haverstraw, First Presb. Ch., by Rev. J.		Loss,	15 00
H. Trowbridge,	17 18	Millburne, Cong. Ch., by Rev. W. B.	
Lumberland, Cong. Ch., by Rev. F. Kyte,	3 25	Dodge,	8 00
Marion, by Rev. J. Burbank,	10 00	Peru, Presb. Ch., by Rev. D. S. Dickinson,	6 34
Masonville, Cong. Ch., by Rev. H. Smith,	5 00	Virginia, Presb. Ch., by Rev. J. B. Wilson,	3 56
New Haven, N. Marvin,	5 00	Wilmington, Presb. Ch. by Rev. J. G.	
New York City,		Porter,	12 50
Mrs. E. H. Swan, L. M.,	50 00	MICHIGAN—	
Rev. Otto Tank, \$4; M. Merrill, \$2; a		Adrian, First Cong. Ch., by L. G. Berry,	
friend, \$10; do., \$5; do., by Rev. W.		\$75; a friend, \$5,	80 00
Roosevelt, \$2,	23 00	Alamo, and Cooper, Cong. Ch., by Rev.	
Bleecker St. Ch., Silas Wood, \$150; A.		B. F. Monroe,	6 87
Lamb, \$10; Charles Gould, \$50; W.		Benton, Cong. Ch., by Rev. J. W. Smith,	4 78
A. Wheeler, \$15; G. W. Snow, \$15;	265 00	Dover and Rome, by Rev. P. Shepherd,	9 29
Dr. J. C. Bliss, \$25,		Lyons, Rev. H. E. Waring,	3 00
Ladies, by Mrs. Dr. Bliss, of which			
\$30 is to const. Alfred Swift a L.		MISSOURI—	
M., by his mother,	190 00	Lagrange, by Rev. W. Whipple,	10 00
Mercer St. Ch., Pew No. 13, \$200; J.		Mount Zion, Presb. Ch., by Rev. T. Morgan,	10 00
B. Sheffield, L. D., \$175; Mrs. L.			
Corning, \$50; Mrs. W. W. Chester,	429 00	WISCONSIN—	
\$3; Mr. Carlton, \$1,	75 66	Dodgeville, Welsh Ch., by Rev. A. S.	
Mon. Con. Coll., by R. Lockwood,		Allen,	5 00
Church of the Puritans, Mon. Con.		East Troy, Presb. Ch., by Rev. C. Mor-	
Coll., by O. E. Wood,	23 87	gan,	15 00
St. Bartholomew's Ch., a Lady,	2 50	Fond du Lac, Cong. Ch., by Rev. L. C.	
Spring St. Ch., F. P. Schoals,	30 00	Spofford,	10 00
Thirty Second St. Ch., Mon. Con. Coll.,		Johnstown, Cong. Ch., by Rev. H. H.	
by J. F. Williams,	14 00	Dixon,	4 50
Otisville, M. Webb,	5 00	Platteville, Cong. Ch., by Rev. John	
River Head, L. I., Cong. Ch., Sab. Sch.,	1 00	Lewis,	15 38
by O. J. Munson,	3 25	Ridgeway and Blue Mounds, Presb. Ch.,	
Rondout Luth. Ch., by Rev. C. H. Siebke,		by Rev. D. Jones,	20 00
Saratoga Springs, Presb. Ch., by W. L.		Sheboygan, First Cong. Ch., by Rev. T.	
F. Warren,	146 00	H. Hood,	10 00
Utica, legacy of Mrs. Sarah S. Clark, by		Sun Prairie, Cong. Ch., by Rev. C. W.	
C. A. Mann, Ex'r,	100 00	Matthews,	3 00
Wadham's Mills, Cong. Ch., by Rev.		Wyoming Valley, Presb. Ch. Coll.,	
C. Spooner,	6 50	\$2 00; Rev. A. D. Laughlin, \$2 50,	4 70
Western, Mr. and Mrs. Jabez Hallock, by			
Rev. M. Brayton,	10 00		

IOWA—

Cedar Rapids Presb. Ch., to const. Rev. Williston Jones, a L. M.,	30 00
Centerville, Presb. Ch., by Rev. J. H. Shields,	5 80
Dubuque—	
Cong. Ch., by Rev. J. C. Holbrook,	37 57
German Ch., by Rev. J. B. Madoulet,	50
Maquoketa, Cong. Ch., by Rev. J. W. Windsor,	1 15

SOUTHERN INDIA—

Madara, Rev. E. Webb,	5 00
	\$6,824 83

JASPER CORNING, *Treasurer.**Donations of Clothing, &c.*

Griswold, Ct., Ladies' Benev. Soc., by Hannah M. Tucker, a barrel,	49 00
Southport, Ct., Ladies, a barrel.	
Westfield, N. J., Sab. Sch., a box of books, by J. B. Edgar.	

Receipts of the Western Reserve Agency, Ohio, from Sept. 18, 1851, to Jan. 1, 1852. REV. MYRON TRACY, Secretary.

Avon, Cong. Ch.,	19 57
Chagrin Falls, Coll. in part, \$4; H. White, \$8,	12 00
Dover, Coll., \$7; Mrs. S. Crocker, \$1,	8 00
Euclid, Presb. Ch. Coll., \$17 77; Mon. Con. Coll., \$13 50; to const. Rev. Jonathan Bigelow, a L. M.,	31 27
Hudson, W. E. College Cong., G. E. Pierce, D. D.,	10 00
Huntington, Spencer Clark, Mansfield, Cong. Ch.,	5 00
Margaretta, M. Burton, \$10; Mrs. Clark, \$10; Coll., \$32 80; to const. Rev. H. A. Rossiter, a L. M.,	17 19
Maumee City Cong. Ch.,	52 80
Milan, bal. of Coll.,	30 55
Northampton,	10 00
North Rochester,	2 50
Norwalk,	10 00
Palmyra, Welsh Cong. Ch.,	70 00
Republic,	7 49
Richfield, Cong. Ch. Coll., \$8 28; M. and N. Hammond, \$10,	6 37
Sandusky City,	18 28
Solon, Rev. J. Seward,	49 45
Tallmadge, G. Wolcott, \$50; Benev. Assoc., \$2,	5 00
Toledo,	52 00
Wellington, Coll. in part,	30 00
Windham, Sew. Circle,	14 20
Youngstown, Welsh Cong. Ch.,	5 40
Home Missionary,	10 00
	2 00

479 57

REV. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.

Cold Water, Presb. Ch.,	6 88
Detroit, viz.:	
First Presb. Ch., in part,	125 28
Second Presb. Ch., Mrs. R.,	10 00
Galesburgh, Presb. Ch.,	4 85
Jackson, Cong. Ch., in full to const. Bela Turner, and Edward Lewis, M. D., Life Members,	15 00
Kalamazoo, Cong. Ch.,	4 00
Lodi, Rev. C. G. Clark and family, \$10; Presb. Ch., in part to const. Mrs. C. G. Clark, a L. M., \$10,	20 00
Marshall, Presb. Ch. in part,	22 00
Monroe, Presb. Ch., Mr. and Mrs. C. Noble,	20 00
Tecumseh, Presb. Ch.,	22 15
Union City, Cong. Ch., Mr. M.,	2 00
Webster, Presb. Ch., to const. Rev. Norman Tucker, a L. M.,	31 70
White Pigeon, Presb. Ch., Adolphus Chapin,	30 00

\$313 86

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of December, 1851, BENJAMIN PERKINS, Treasurer.

Amesbury and Salisbury, Cong. Soc.,	45 00
Amherst, Mrs. Elizabeth Haven,	50 00
Berlin, a Friend,	3 00
Braintree, Rev. Dr. Storr's Soc. Quarterly Coll.,	15 00
Brighton, Evan. Cong. Soc.,	124 55
Chatham, Cong. Ch. and Soc.,	25 85
Essex North, Aux. Soc., James Caldwell, Treas.	
Coll. at Conference at Georgetown, 31 65	
Newburyport, Ladies' Gleaning Circle, to const. Mrs. Helen L. Vermilye, a L. M.,	30 00
Rev. Dr. Dimmick's Soc., to const. Miss Ann Plummer, a L. M.,	29 40
Falmouth, Waquoit Ch. and Soc.,	91 14
Halifax, Cong. Ch. and Soc.,	7 00
Hamilton, Cong. Ch. and Soc.,	10 11
Hampden Co., H. M. S., H. Brewer, Jun. Treas.	55 00
Palmer, Second Ch. and Soc., to const. Deac. Benjamin Converse, and Jonathan Webber, L. M.,	60 00
South Wilbraham Ladies' Soc. to const. Mrs. Lucy Clark, a L. M.,	30 00
Springfield, South Ch. Ladies' Soc. for the West,	25 00
Other sources,	360 00
Lincoln, Miss Mary Child, to const. Miss Mary A. Jackson, a L. M.,	475 00
Medford, Second Cong. Ch., Ladies' H. M. S., to const. Miss Sarah B. Butler, a L. M.	30 00
Middletown, Central Cong. Ch. and Soc., to const. Deac. J. D. Wilder and Branch Harlow, Esq., Life Members,	42 67
North Amherst, Rev. Mr. Cook's Soc.,	67 85
Paxton, Artemas How,	21 73
South Malden, Winthrop Ch. and Soc.,	1 00
South Marshfield, Cong. Ch., to const. Maria Louisa Alden, a L. M.	167 50
South Weymouth, Female Praying Soc.,	30 00
Stoneham, a Friend,	25 00
West Medway, Rev. Dr. Ide's Soc., to const. him a L. M.,	15 00
West Newton, Cong. Ch. and Soc.,	45 10
Worcester, Donation of Mrs. Elizabeth Salisbury, dec. by Hon. Stephen Salisbury, a Foreign Missionary,	61 96
A Friend,	1,000 00
	10 00
	10 00

\$2,429 46

The Connecticut Missionary Society acknowledges the receipt of the following sums. E. W. PARSONS, Treasurer.

Ansonia, Coll., by L. H. Carter,	8 37
Avon, a Lady,	50
Bolton, by Deac. J. Backus,	14 75
Collinsville, Coll. by Rev. C. B. McLean,	83 43
Hartford, First Society in addition, by J. B. Hosmer,	47 00
Litchfield, in Addition,	1 00
New Britain Coll.,	41 00
New Milford Coll., in full to const. Rev. David Murdock, a L. D.,	96 00
North Haven, Ladies' Benev. Soc., by Mr. Cowles,	30 00
Simsbury, Cong. Soc., by A. Case,	37 08
Southbury, H. M. S.,	3 00
South Cornwall, Coll.,	24 77
South Windsor, First Ch. and Soc.,	31 35
Wapping Soc. Mon. Con. Coll., by Mrs. Robertson,	19 94
Stafford Springs, Coll. by G. M. Ives,	26 87
Suffield First Soc., by Rev. A. C. Washburn,	32 00
Warren, by E. L. Hall,	73 50
West Avon, by Rev. J. Grant,	20 00
Wethersfield, Ladies' Miss. Soc., E. B. Williams,	53 00

\$643 56

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXIV.

APRIL, 1852.

No. 12.

Missions on the Pacific Coast.

THE opening of a new field of missionary effort on our western coast, has greatly increased the labors and responsibilities of this Society. Acting as the agent and almoner of the churches, it has been suddenly summoned to the work of transplanting the germs of religious institutions on those distant shores. This work is one of great magnitude and peculiar difficulty; but it cannot be declined nor safely postponed. The measures which are to determine the future character and destiny of these infant communities must be promptly and vigorously employed. The hundreds of thousands who have left the privileges and restraints of their Eastern homes, must be followed into their exile by the influences of the Gospel. Among the elements which are there crystalizing into the form of organized society, the ministry and the church of Christ must be prominent and controlling. By such means only can the ends of this grand providential movement be answered, and the millions who are soon to occupy these ancient solitudes, become an intelligent, prosperous, Christian people.

The continued rush of emigration to that coast, is adding every day to the magnitude and urgency of the work before us. From the crowded deck of every steamer that leaves our wharves, we receive an impressive admonition to redouble our endeavors. By every returning mail, bringing fresh appeals for aid, we are reminded how inadequate are the supplies already furnished. Our missionaries, particularly those in California, have made repeated and earnest solicitations for additional laborers, to which it has been out of our power to respond. We are deeply grieved and concerned that it is so. But the field and the work are peculiar. To gain the ear and heart of men who are intoxicated with the spirit of adventure; to follow them into the ravines of the mountains, and arrest them, amid their piles of golden dust, with the truths of the Gospel; to rear permanent Christian institutions with the heterogenous materials, and on the shifting foundations, of Californian society, is a work to which the highest order of talent only is adequate. If, in our haste to increase the number, we should cease to regard the fitness of our laborers, we should do violence to our clearest convictions of duty; indeed, to commission for such a

service men of inferior qualifications, would be to tax heavily the resources of the Society, for the expense of certain failure and disaster.

But to men of requisite mental endowments, and who are ready to endure hardness as good soldiers, the call is urgent and the field inviting. Society is beginning to assume a more fixed and stable character. Within the last year, multitudes who had before taken little interest in the permanent welfare of the country, regarding it as the place of a mere temporary sojourn, have determined to make it their *home*, and will now coöperate in efforts to promote its future prosperity. Five or six towns are specified, each containing from 2,000 to 10,000 inhabitants, and some of them entirely destitute of evangelical preaching, in which *suitable* laborers would be welcomed, and after a few months would derive their entire support from the people. Many other places, the permanent population of which is rapidly increasing, will soon call for supplies.

But whom shall we send, and who will go for us? The laborers—such as the exigency requires—are few. To young men on the threshold of the sacred office, who are looking to find their appropriate sphere in the great harvest, *and who are qualified to take part in laying the foundations of our rising empire on the Pacific coast*, we submit the inquiry, whether in any other department of labor, they can accomplish more for the glory of Christ and the salvation of men. The following communications, exhibiting the nature of the work to be done, and the urgency of the demand for additional laborers, may aid in the examination of this important question:

OREGON.

From Rev. G. H. Atkinson, Oregon City.

The remarks in a communication from Oregon, in the Home Missionary for November, so happily illustrate my condition as an individual, that I hardly need make a special report. If we are doing good by our labors, it is more by the secret and silent operation of religious influences, than by manifest advances. I preach at this place to a small congregation, on the morning and evening of each Sabbath, and at 2 o'clock attend a small Bible class in connection with a Sabbath school. The latter is slowly increasing. Our small weekly prayer meeting is attended with encouraging interest. We are doing what we can to promote the cause of Temperance, especially by addressing all the ministry and particular friends of the cause, in order to secure a unanimous and simultaneous action on the subject. It is hoped that a convention will be held to promote initiatory action at the ballot box.

Since I last wrote you, the Oregon Association has held its third annual meeting, at this place. Five ministers were present. The occasion was one of great importance, as our attention was called to subjects pertaining to the future harmony and welfare of our churches. The Association spent several hours in discussing

articles of a creed and covenant to be recommended to them. There are already different formularies in our churches; and as new ministers come, the variety will probably increase. It is thought to be very desirable to have a *common faith expressed in the same phraseology*.

Educational Institutions.

In view of the wants of two institutions of learning, in which we are particularly interested, and for the advancement of the interests of religion in the Territory, it was deemed desirable, after a free and full discussion, for one member of the Association to visit the States.

Oh, that benevolent men would regard our isolated situation, and our absolute destitution of educational facilities among ourselves! We have no border States to which we can send our sons and daughters, nor have we the means of sending them home, even if that were feasible. Three courses are left to us,—to remain in comparative ignorance; or to submit our children to the instruction and training of papal Propagandists; or to establish schools of our own. We have not hesitated to choose the latter course. This we have done, not, indeed, without trembling and anxiety; and as we hold fast to this purpose, we find it involves us in unforeseen labors and trials. The enthu-

siasm of some who commenced with us has died away, and with that, their active exertions. The burden is left upon a few; still the objects hold a prominent and unchanging importance before us. We cannot give them up.

The objects we propose are, *first*, the complete endowment of the Protestant Female Seminary at this place, so that we may furnish at low rates, all the advantages of similar institutions in the older States. This is the primary and vital object. It is not for ourselves only. It commends itself to all sects, as the institution, by its charter, is restricted from being sectarian. Trustees from five denominations control it, and unite in the desire to make it a good school. We know that sectarian schools are mostly unsectarian in practice. This is theoretically and practically so. It is now working well, and without any friction in this respect. The Bible is daily read and recited, and prayer offered to God, *without the help of images*.

The *second* object is more of a denominational character. It is to secure the endowment of one or more professorships for Tualatin Academy, in order to superadd to it the advantages of a College. We have a large and good building, sufficient for all present purposes.

We shall be able, as we suppose, to build others when they shall be needed, besides paying our present debt. But we cannot found professorships, and furnish library and apparatus. We must look homeward for these, and for the men to fill the stations when the funds are provided.

Posts to be Occupied.

Several important places are mentioned, where churches should be formed without delay, and where laborers are greatly needed. One of these is in the Umpqua valley, two hundred miles south of Oregon City. Another is Salem, the present capital of the Territory. A clergyman engaged in teaching in this place, in a recent letter to one of the missionaries, says:—

In my opinion this is a very promising field for a congregation, and ultimately for a church of our denomination. The place demands a minister of the highest order of talent and piety. Its legislative, judicial, and legal representation and talent give it great importance; and can you doubt that one able to stand before princes and not before mean men, should immediately take his position here? We have improved our school-house so that it will

serve very well as a place of worship for a long time. Can you not obtain such a man for us at once? Will not the Home Missionary Society furnish one? We can raise several hundred dollars per annum, probably \$300; and we hope we shall not long need any assistance from abroad.

In Perils by the Heathen.

The bloody tragedy by which the mission of the American Board among the Oregon Indians was terminated in 1847, is doubtless fresh in the recollection of our readers. The missionaries who escaped made their way to the white settlements, where they engaged in various useful labors, hoping that ere long they should be permitted to revive the mission among the Indians. Rev. H. H. Spalding, in connection with an application for a commission from this Society, describes the remarkable circumstances which have compelled them to relinquish this hope, and which have suggested this change in his relations.

Doubtless you are somewhat acquainted with my history in Oregon, and the history of our mission, which ended in blood. My departed wife, and the lamented Mrs. Whitman, both I trust now in heaven, were the first white women who crossed the Rocky Mountains, and the first American ladies in Oregon. We made this laborious journey during the summer of 1836, and commenced our mission in the fall of that year. Our labors were blessed and our mission prospered, till the papal influence came in upon us, and continued to work upon the superstitious feelings of the natives. In the fall of 1847, taking advantage of the measles, they so aroused their passions that they fell upon us, killing some, and driving the rest from their country. Doctor and Mrs. Whitman and Mr. Rogers, of our mission, were butchered, with many immigrants and children. The women and children were taken prisoners, and treated most brutally, especially by Bishop Blanchette. Among the prisoners were my own child, a daughter, who was at the time, thank Heaven, but ten years old. I owe my own escape from the bloody tomahawk, to the repeated and almost miraculous interpositions of Providence. But my sufferings from hunger—being without food from Wednesday till Monday—from want of sleep, from cold, from feet mangled upon the sharp rocks, frozen ground, and prickly pear, I have not language to describe.

The burning anxiety for the fate of my wife and the remaining children, was doubtless the support of nature. The hand of God delivered me from the pursuing Indians, and brought me to my family, whom, to my great joy, I found alive. Finally, through the interposition of the Hudson Bay Co., and at a great ransom, we were all delivered from the Indian country, together with the captives at Wailatpu. But these severe toils and exposures in escaping from the Indian country, prostrated my dear wife; and after lingering more than three years in constant pain, she was, in January last, released from her sufferings, and introduced to her heavenly reward. I am left with four children, the eldest fourteen years of age—the oldest white person born in Oregon—and the youngest five years. From the overthrow of our mission, I have entertained the hope that God would open the way for us to return and renew our labors for the poor Indians. This hope seemed about to be realized when I was appointed by our Government, through the advice of our delegate, the Hon. Mr. Thurston, Indian Agent for the middle district, to be located at Wailatpu, our missionary station, and the theatre of the bloody tragedy.

Treaty of Expulsion.

This brightening hope was greatly weakened, however, by the arrival of the Superintendent, and the change of my field to the South, as far as the country would admit, i. e. to the Rogue River and the Umpqua country. This was followed, last June, by an act of the Superintendent most humiliating to every true American. A treaty was formed with the tribes of the Middle District, an article of which provides that no *American* (i. e. *protestant*) missionary shall ever again enter their country. This treaty was made near Fort Walla Walla, which had been a most active missionary station of the Papists for some two years before the massacre. Some seventy papal missionaries have been laboring in that vast country since the massacre, and still are; and they are now left, *by treaty*, the sole occupants of that important field. They are traversing every corner, and visiting every lodge. I did not learn this till our last expedition, by sea, to the coast in the Rogue River country, to treat with those tribes for their lands—having been appointed one of the Commissioners, with the Superintendent, to treat with the tribes for their lands west of the Cascades. As soon as he announced this peculiar article in his treaty with the upper tribes, all hope of

our returning to that field, the field of my choice, and the people of my choice, was taken away.

That was a day of sadness to my soul. I spent much of it alone, in the thick forest, upon the Pacific coast. I lifted up my lamentations amid the wild roar of the ocean's waves. I wept for the poor Nez Percés, and Cayuses, among whom, with my beloved wife, associated with the lamented Whitman, I labored for eleven years most successfully. I wept for the little church of native members, left with no one ever again to break to them the bread of life. I wept, as I called to mind the many years of hard labor in this remote and dark corner of the earth, and the amount of money which the churches have expended upon this field, all apparently laid a sacrifice at the bloody shrine of the Papacy, by the baptized hands of an American officer, the husband of a Presbyterian wife! But God has suffered these strange events. The Superintendent of course was influenced to this anti-American step by the same influences which instigated the poor benighted Indians to butcher their best friends. The announcement of this strange treaty, while it filled my soul with grief, settled my mind at once as to my field of future labor. The American Government has taken upon it to shut me away from my former field, and to close the door into the Middle District against American missionaries. Henceforth my field of labor is among my countrymen in this valley. I am now about my Master's business,—*preaching the Gospel*.

We cannot refrain from expressing the astonishment and grief with which we contemplate the facts above stated. At a time when the principles of religious toleration are making such progress in the earth; while missionaries are admitted into Burmah and China, are protected throughout the dominions, and by the whole power of the Sultan; and are even allowed to pursue their labors unmolested among the savage tribes of Africa, they are forbidden by our own Government to evangelize the heathen on our own soil!

CALIFORNIA.

From Rev. J. H. Warren, Nevada City.

Getting Gold for the Temple.

In my last letter, I informed you of my efforts in collecting subscriptions for our church edifice. Those who have any

knowledge of a mining country, can easily form an idea of the nature of such a work. It is *hard* work, not a whit easier than "coyoting," "sluicing," "tunneling," or any other mode of gold-getting in this country. Many said they were going home immediately, and cared nothing for California, not enough at any rate to build churches for her. There was no use in preaching or building churches here. They had always given to such things at home, but they came out here to make money, and they were going to keep it, and by and by build churches and support the Gospel in the States. Others were opposed to sectarianism. If the church was to be free and open to all—all, meaning, particularly, Universalists and Unitarians—they would give as much as any one. Others, again, did not believe in the Bible. Some had seen too many ministers at *monté* tables, to trust the first one that came along. Some *knew* how broken down *monté* bankers recruited their fallen fortunes; and with that would give the gravel in their "toms" such a raking, and make such a rattle and clatter, that "*begging*" would invariably go to the next tom or shaft. In the case of many, to attempt to get their gold seemed like contending with wild beasts for their prey. In all this there was fatigue, anxiety, and labor, but no fear, or hesitation, or discouragement. It was the "Master's work," and it could not be stopped.

Often, and even for hours at a time, with a pile of auriferous gravel, or surface dirt for a seat or platform, were objections heard and answered, cavils refuted, questions proposed, argument, illustration and anecdote brought forward, to prove to the returning Californian a better doctrine, *i. e.*, "None of us liveth to himself," to correct infidel notions that were working like unholy leaven,—in short, to preach to hundreds who were not at all wont to remember the Sabbath, the sanctuary, their Bible, or their God. Even when no money was obtained, after half a day's anxious conversation and effort at a single place, still there could not but spring up the hope, that more good had been accomplished, by rectifying wrong views of duty, and preventing the influences of germinant scepticism and atheism, from destroying totally, the hold of truth on the soul, than would have been effected by large and generous contributions in silver and gold. Sickness and death also proved occasions for preaching the Gospel to many. Providence forced the solemn truths of religion upon men as they followed the dead from a miner's cabin, a trader's store, a gambling

saloon, a public boarding house, or a family dwelling.

Who are interested in California.

In looking over the record of deaths, and of the funerals I attended last Summer and Fall, I find that those who died were from sixteen different States, and that nine-tenths of them were under 30 years of age. Alas, how often have we thought of those far away, who never shall see again father, husband, son, or brother; and by the open grave have prayed that God would make all these afflictions their souls' greater gain. Mothers, here are your sons; wives, here are your husbands; sisters, here are your brothers; parents, Christians, *all*, here are your friends; and who of you does not yearn to give them the bread of life, while living, to minister to them in their last moments, and pay the last rites and duties to their lifeless remains? When appeals are made for the work of the Gospel in this land, remember that the work is for you. You have interests here which you cannot forget or neglect. There are thousands in this land—and your own loved ones may be of the number—who, if they were now to be called away, would have none but the missionary to stand by their dying beds, and offer the last prayer in their behalf.

It is a quite common remark, that there are but few places in the Union that are not represented in California; and yet who has taken pains to realize it? The following record may show you who are interested in California, at least in Nevada. In glancing over the subscription papers for the church in this place, I find that the number of males from each of the different States, and the aggregate amount contributed by them to the church, are as follows:

	Contributors.	Amount.
Maine,	5	\$ 34
New Hampshire,	3	66
Vermont,	3	37
Massachusetts,	15	117
Connecticut,	8	69
Rhode Island,	6	47
New York,	44	530
New Jersey,	2	16
Pennsylvania,	12	50
Ohio,	46	300
Michigan,	11	65
Indiana,	12	30
Illinois,	35	441
Iowa,	29	157
Wisconsin,	20	118
Missouri,	41	140
Virginia,	3	11

North Carolina,	0	0
South Carolina,	1	5
Florida,	1	5
Alabama,	4	46
Mississippi,	3	26
Georgia,	7	9
Louisiana,	2	10
Arkansas,	2	8
Tennessee,	8	34
Kentucky,	7	29
Texas,	3	22
Delaware,	0	0
Maryland,	1	1
Total,	334	\$ 2,423

Besides these, we have received contributions from individuals coming from different parts of Europe, the British Colonies, Mexico, Canada, &c. Thus, you see how many States and countries have a "block" in this "*Washington Monument*" church. Many such churches could be built in this land, if the missionary were here to go forward with the work.

On the 28th of September last, hundreds who had watched and participated in the progress and completion of the church edifice, engaged in the delightful exercises of its

Dedication.

An occasion of this kind in this country, has a meaning, an omen, an interest, which none but the California Christian can feel and see. Rev. Mr. Benton, of Sacramento, preached the sermon, from the text, "Strength and beauty are in his sanctuary."

It was a season of joy, a feast, a time of refreshing from the presence of the Lord. The house of God was over us; our feet trod once more the courts of His sanctuary. It was the gate of Heaven. Oh, how much higher and purer the enjoyment of those who labor and toil for God, than of those who sweat and dig to lay up earthly treasures! All the toil and trouble of the past were for a while forgotten, and the heart was glad in view of the good accomplished. The profound and unbroken attention of the large and intelligent congregation, showed with what eager interest the truths of the text, as presented by the preacher, in a most fervid and impressive manner, were received and endorsed; and as we arose from the sermon, we felt that we had indeed made ourselves stronger, and had not only beautified and adorned our Mountain City, but also raised it in the scale of civilization and humanity, by

having in our midst, the sanctuary of God.

A Church Organized.

In the afternoon of the same day, after the outward temple had been dedicated, the inner or spiritual temple was built unto God. A Congregational church was organized, consisting of twenty one members; and the occasion will doubtless be remembered by those present, as one of the most eventful and interesting ever spent in the house of God. Oh, what a contrast between this scene and the prospects and heart sinkings four or five months previous, when your missionary arrived in this place, knowing of but one individual who would be likely to coöperate with him in his work!

We are now in a prosperous condition, so far as outward and temporal matters are concerned. Our congregations on the Sabbath are large and increasing. Our prayer-meetings are well attended, some of our members walking between six and eight miles to attend them, and that, too, after working hard at mining through the day. The monthly concerts are interesting, and the Sabbath school and Bible class are sustained with considerable success.

Our church edifice is complete within and without, including a fine bell, which we raised into its place some three weeks ago. Its clear and ringing peals reverberate among the hills and deep defiles for miles around. No sound to me was ever fraught with such soul inspiring music, as was that, when for the first time in these mountain seats, were called forth those hallowed memories which naught but the sound of the church-going bell can awake.

The church, together with the bell, has cost about \$5,600, of which sum only \$1,500 remain unpaid. The present timely rains will easily wash this small debt away. We received timely and efficient aid from the ladies. With four or five weeks' preparation, and \$200 borrowed money, they got up a Fair, which netted \$1,100. Well done for the mountains! At present, I receive my entire support from the people, and shall probably be of no expense to you hereafter.

We certainly have much to encourage us, when we consider that it was only last April that the work was commenced. The Lord has done great things for us, whereof we are glad. A great deal more remains to be accomplished, for which may God give us wisdom, grace and strength.

From Rev. W. W. Brier, Marysville.

You will readily pardon me for not writing more frequently, when I tell you that my health has been so poor for six months, that I have scarcely been able to discharge the duties of my office. Yet I have been able to preach every Sabbath; and I now thank God that he is giving me health to study and labor. I feel that it is good to have been afflicted. At a time when my energies were taxed to the utmost, by taking them away God taught me that I should trust only in him. Mrs. B. is in excellent health, and is delighted with this country. She would not live in any other. We now have many excellent families in the place.

The ladies connected with our congregation have a Sewing Society, at the first meeting of which they took \$75 in "initiation fees." It seemed like home to meet together and hear the voices of ladies, and the sweet notes of the piano-forte. Our little church has been almost doubled within the last three months. Only one has united by profession of faith—a young man from New York City. We have a choir which is not inferior to most of those in your cities, for we have in it several who have been choristers there. The material for churches is furnished, but all our prosperity does not satisfy me. I mourn for the desolation of Zion. The majority of those who have been members of churches at home, here neglect the ordinances of God's house, and many are openly profane. It is a solemn truth here demonstrated, that a large proportion of our church members

in the East have never been converted. Multitudes of the impenitent go on heedless of the call to life. Yet I labor on.

I have representatives from all countries within my field. A few days since, I visited one small corner of our city, in which I found fifty six persons. I distributed tracts in four languages, and yet discovered that the *Tract Society's gift of tongues* failed me, for I had nothing for a family of Sandwich Islanders. If I could speak five or six languages, I would like it. My labor here has not been in vain. We have raised for church purposes, about \$6,000. This is about three times the entire sum which you expended in sending us out, and we hope ere long to commence returning the original. This we consider the *interest* at California rates.

Our city is growing in importance. Our mines are rich. I go into the mountains and preach occasionally. Once I made a tour of ten days, preaching every night. The people were very attentive to hear me.

I wish again to present the subject of supplies. I am now prepared to say that we want *twenty* good men. This country changes so fast, that it requires the ken of a prophet to see what will be required one year hence. Thirteen hundred persons came by the last steamer. Within the past year, the future destiny of this country has been settled. If we get help at once, we can maintain our position, and hold the land, for the Lord of Hosts is with us. If men are not to be found, sound the alarm so loud that it will enter every heart in our Colleges, where the love of Christ dwells.

Missions in the Interior.

MINNESOTA.

From Rev. R. Hall, Point Douglass.

Mr. H. divides his labors between Point Douglass, which is situated at the junction of the Mississippi and St. Croix rivers, thirty miles below the Falls of St. Anthony, and Cottage Grove, which is eight miles north of Point Douglass, and midway between the two rivers.

Three months added to the history of my field, have doubtless brought with them fewer changes than most of your missionaries have to record. Still I have

a few things to note which are interesting to me, and doubtless they will be also to you.

There has been nothing done as yet at either of my preaching points towards erecting a house of worship. The necessity for one is being felt more and more; and both here and at Cottage Grove it is in the mouth of every one—"we must have a better place for worship." We are soon to hold a meeting for prayer and consultation with reference to the organization of a church. We should have held it ere this, but we have not yet had snow enough to make tolerable sleighing, and consequently it has been impossible to assemble the

scattered flock for a general prayer meeting. Including those who are professors at Cottage Grove, at this place, and at Point Prescott—the Wisconsin point opposite Point Douglass—we shall gather a church of at least twelve members. When I returned from La Crosse last Fall, I found that a lady from one of our best families had died and been buried during my absence. She would have been a valuable member of our little church if she had lived; but God has seen fit to make her death the means of raising up one to take her place. A daughter of the deceased has, since the mother's death, given her heart to God, and will join our church by profession of her faith.

It will be "a day of small things" with us when we gather our little flock of twelve members from a circuit of fifteen miles around; but we cannot feel that it is too early for a missionary to be on the ground, or too early for the nucleus of a christian society to be formed. Intemperance, Sabbath-breaking, and profanity, grow rank all around us, from the very outset of settlement. And as soon as a neighborhood furnishes a tavern or a groggery for a rallying point, vices are propagated through the community almost as if by an organized plan of operations. Why should not the institutions of the Gospel take an even start with these elements of evil? Satan is already busy in our midst, and I believe that future years will show that Gospel influences have not been brought to bear against him too soon on this field. I believe that the early occupancy of this "New England of the West," by the American Home Missionary Society, will do more than anything else to determine its future condition. If this community shall, in after years, bear, in any measure as New England now does, the impress of a religious character, formed and maintained from the outset, the humble efforts of its first missionaries will not be lost labor, nor will the expenditure of sustaining them be a waste.

Thanksgiving day was observed again at Point Douglass, as it was last year. Though it was on a small scale, yet I cannot but think that our little thanksgiving service in the log school-house, and the little social gatherings around the well-spread boards which followed, were profitable. A few days afterward I was surprised by a notice from the people of Cottage Grove, that they had appointed a neighborhood meeting to be held on New Years' day and eve, at which my presence was very much needed. They ventured to call it a *donation party*, although they

took pains to inform me that it was not proposed with an expectation that they would be able to make a very substantial contribution for the support of preaching, so much as from a desire to express their appreciation of the privileges they have enjoyed the past year through the agency of the A. H. M. S. Another motive, doubtless, is the hope that it may do something towards uniting the heterogeneous elements which are found in almost every western neighborhood. There is strength enough, at least at two of my preaching points, to have built, ere this, a suitable house of worship, were it not for this *want of union*.

WISCONSIN.

From Rev. J. D. Stevens, Monroe, Green Co.

Fruit Scattered.

The past year has been one of darkness and discouragement. I have seen but little fruit from my labors. That which had been previously gathered, was soon scattered again. One year ago last May, when this little church was organized, it comprised eighteen members. These were taken from eight families residing in the village of Monroe, and three families living in opposite directions in the county, four, seven, and fourteen miles distant. Since that time seven have been added, five of whom are from families in the village. Sixteen of the above individuals were heads of families. There are now residing in the village one male member, and three female members, besides my wife and daughter. Four families have left, eight have been dismissed by letter, and three others have moved into the country twelve miles distant, but still retain their connection. Ten of our members are living in different directions from Monroe from six to fifteen miles—six members only remaining in the village. You can get a glance at some of the discouragements which your missionary has to meet with in breaking new ground, and laying the foundation for building up our religious institutions in the great West. I have been on the border settlements a quarter of a century, and this county is the darkest and most discouraging field I have been in; and yet I feel a great reluctance to abandon it. I believe a better time is coming. Some seed has been sown which will yet bear fruit, and be gathered into the garner. In the midst of all this darkness and dis-

couragement, there are some faint glimmerings of hope—now and then a token of good.

Our Sabbath school is beginning to exert more influence, and enlist some who have heretofore taken no interest in the subject. There is some advance in the observance of the Sabbath; less business is done; more decorum and propriety of conduct are observable in the place of worship; and of late there has been an increasing attendance upon the preaching of the word. These things betoken an approaching change, and indicate that the ground should not be given up. One missionary surely cannot be too much for the whole of Green County, containing nearly 8,000 inhabitants.

From Rev. C. W. Munroe, Appleton, Outagamie Co.

Steady Improvement.

The last three months have witnessed a steady improvement. Important, and we think, permanently useful changes have taken place. The Sabbath school is on a more stable footing than ever before. The teachers evidently feel a growing sense of the responsibility of their office, and show an increase of interest for the spiritual welfare of their charge. The average attendance of the scholars has been greater than that of any preceding quarter. The interest manifested on the part of the scholars in the various exercises of the school, has also been unusually gratifying. Indeed, some of the more experienced teachers, who have been connected with large schools at the East, say that they never were in the school where *all* the children learned their lessons so well, and where *all* behaved so well during the exercises.

At our last communion season, nine joined themselves to the communion of this church, all from other churches. Our number is thus just doubled; and we have reason to believe that not only is our numerical strength thus increased, but that in the same ratio is the increase of our practical and spiritual power. There seems to be an increase of the spirit of prayer among the members, and a growing desire that God shall be glorified in the conversion of souls. This desire finds expression in actions as well as in words. Opportunities are daily sought for conversation and prayer with the impenitent; and at the weekly prayer meeting these efforts are made the topic

of remark and the subject of prayer. All this, and more which might be stated, are indications of good, in view of which I thank God and take courage.

ILLINOIS.

From Rev. E. Kingsbury, Danville, Vermillion Co.

An Appeal in behalf of Nine Counties.

We have frequently called the attention of our readers to the productiveness of the Home Missionary enterprise, as illustrated in the religious history of Illinois. An abundant harvest has indeed been gathered; but lest it should be inferred that we are approaching the completion of our work in that State, we present, and commend to especial notice, the following, as a specimen of the statements frequently received from our missionaries.

After a residence of twenty years in this place, I am about as much alone as when I first came; and the most of the region round about is as destitute of missionaries as when possessed by the aborigines. Notwithstanding the vigilance and faithfulness of the A. H. M. S., there is still a region on the eastern side of Illinois, of nearly 200 miles in length and 100 in breadth, that has scarcely been explored by your missionaries. There are nine counties adjoining each other—viz. Iroquois, Livingston, Champaign, Dewitt, Piatt, Macon, Moultrie, Christian, and Shelby, none of which, I presume, have enjoyed the labors of one of your missionaries for a year, except the N. W. corner of Dewitt. There may have been missionaries sent to some of these counties, of whom I have no knowledge, but if so, it would be easy to find other counties, or large portions of them, sufficient to make good the wide field of destitution. I set it down as a fixed and lamentable fact, that there are yet 20,000 square miles in one body, in Illinois, which, up to this day, have not enjoyed the labors of a missionary for one year. Think of it! There is not, and never has been, a missionary stationed between this place and the Kankakee river, from 80 to 100 miles N.—none between this place and Springfield, 125 miles W.—none between this place and Vandalia, 130 miles S. W.—and none in the intervening spaces, so far as I know, and I claim as intimate an acquaintance with this wide moral waste as any other man. In several of these counties

I have been the first, and in some the only missionary or minister, that has ever preached the Presbyterian or Congregational faith.

I mention these destitutions not to censure the A. H. M. S. or its officers, who have more calls than they can answer with money and men; but to show that *they exist*, and that there yet remaineth much land to be possessed—such as overflows with milk and honey. I write to inform brethren living far away, that now is the time to rise up, enter in, and possess the land. The willing and obedient shall eat the fruit of it. These counties, though possessing the richest soil and a beautiful surface, are sparsely populated. Livingston, on the N. has the smallest population, 1,552. Shelby, on the S. has the largest, 10,428. The nine counties have an aggregate population of 35,933. Their increase within the last ten years has been 16,947. Thus the population has nearly doubled in ten years. The reason why they were not earlier and more densely settled is, they are inland counties, far removed from navigable waters, consequently far from market, and not easily accessible to travelers or emigrants depending upon public conveyances. Our former efforts at internal improvements not only did us no good, but involved the State so much in debt, as to deter capitalists and enterprising men from coming in.

Now it is next to certain, that within five years nearly 400 miles of railroad will be completed in the territory above described. Both branches of the Central railroad—the one running from Shelbyville to Galena, the other to Chicago—will extend through the entire length of this region. Besides these, there will be one, if not two railroads crossing the State from E. to W., connecting the Wabash with the Mississippi. These roads are now in the possession of able and efficient companies, which are prosecuting the work. Soon the iron horses will be skipping over the smooth prairies, outstripping the wolf and the deer, much to the astonishment of the natives, many of whom will sell out and journey on to more congenial climes. But others will pour in and occupy the choice land so long vacant, and now to be had for \$1.25 per acre.

In view of changes that evidently must take place, can we be too early or active in planting the standard of the cross, in every county, yea, in every settlement? As yet, we are behind almost every other denomination.

A few weeks since I heard the Mace-

donian cry coming across the prairies, from the heart of this great moral Sahara; so, on the first of this month, I started to go over and learn the cause wherefore they had sent for me. After traveling 70 miles, I found a small congregation, in a log school-house, hungering for the word. I tarried with them three days, preaching and visiting, and at their earnest solicitation, I organized a church, consisting of four males and two females. They hoped for more to join them, and were very anxious to obtain a minister, and showed a readiness to sustain one.

From Rev. Paul Anderson, Chicago.

The Scandinavian Immigrants.

The trials of the missionary are not a few, especially when situated, as some of us are, in the midst of the most confused breaking up of old views and associations, and where things have not had sufficient time fully to mature. The transition from an Eastern to a Western life is productive of many and various developments; but the developments necessarily connected with the process of emigrating from monarchical Europe to republican America, are still more marked. The great mass of the emigrants, having been accustomed to "proper (?) subordination," finding themselves unexpectedly, or at least suddenly, in possession of "glorious American liberty," hardly know how to enjoy it, or wherein real liberty consists. Some seem to think that lawless indulgence is the sum total of liberty; while others can hardly realize that at last they have been brought by the good Providence of God, where they may, if they will, have full freedom to *do right*, in the widest sense, without being molested or made afraid; and this is my definition of "liberty."

The fluctuating state of our emigrant population here is the greatest hindrance to the rapid building up of a large and permanent church. Many of the emigrants remain here one or two years, or until they can recruit a little their exhausted means; then they go into the country to get a piece of land. But, while this keeps the church here in a weak state, it is perhaps the very best way of diffusing abroad that light and truth which gladden our hearts at home.

I trust that the seed of the word which has been sown during the year that is closed, has not been altogether unfruitful. Besides the greater permanence and es-

tablishment of many of the members of the church, sinners have been converted; and it is evident that, on the whole, the condition of the church, both temporal and spiritual, is in advance of last year. Opposition to the truth on the part of those who hate or pervert it, has been, and is, just as determined; but it has not been able to disturb us quite as much as formerly. Many family altars have been erected during the past year, and the proportions of a christian character better developed in many a young disciple.

MICHIGAN.

From Rev. D. M. Cooper, Saginaw City, Saginaw Co.

A Good Beginning.

I entered upon my labors here in June last. In many respects, the field promised to be a difficult one for an inexperienced licentiate. The church was but a church *nominally*: it had been without a pastor or minister for nearly two years; no Sabbath school was in operation, no prayer meeting established. Of the four male members whose names were on the church records, but two remained residents of the village; and of the seventeen female members, all but seven had taken up their abode elsewhere. The few who remained were accustomed to attend the preaching of whatever minister happened along.

The state of morals in the community was shocking. Swearing was universally practiced. Sabbath profanation was little thought of; and the city was noted, far and wide, for its dram-selling and dram-drinking. Besides the resident citizens, there was a floating population of lumbermen, a class of men proverbially hardened, and inaccessible except through the agency of the Bible or the Tract.

But though there were many difficulties in the way of your missionary, there were not a few encouragements. If some members of the church had left, there were quite a number of individuals ready to renew their covenant vows by presentation of their letters as soon as an opportunity presented itself. There was also on hand a very fair subscription towards erecting a church edifice. There was a disposition manifest to *work* for Christ, could they only secure an ambassador of Jesus to assist them. Another encouragement was the impulse which the increasing lumber trade had given to the place. Springing up, as it did, a vil-

lage of mushroom growth, during the speculation mania of 1837, it had remained stationary ever since, as its wood-colored houses, and unfinished public edifices, and untraveled streets clearly testified. But the increase of business was such as to demand the establishment of a regular line of steamboats between it and the emporium of the State; and the country was fast being settled by industrious Germans. On the opposite side of the river, and about two miles below Saginaw City, a new village (East Saginaw) had sprung up within eighteen months; and where but a year and a half ago had been an unbroken forest, was seen a large warehouse, a grist mill, a hotel in process of erection, and some 60 or 100 dwellings, but no meeting house.

Here, then, was a field of usefulness and incitements to duty. There can be but little doubt that in Saginaw is to center the trade of nearly all Northern Michigan, when once the country is settled; and that can be at no far distant day. Emigration is doing its work surely, and with a healthful rapidity. Your missionary, then, need not urge upon you the importance of aiding our feeble beginning, especially as the prospect of being before long able to support ourselves is exceedingly fair.

Since last Spring, the Gospel has been preached to an attentive congregation, averaging in number from seventy to a hundred. A Sabbath school has been organized, and regular prayer meetings have been established. And although I can speak of no revival; yet—what is much for this place—there has been an interested hearing of the word, and regularity in the sanctuary services. Moreover, yonder stands as beautiful a church edifice as can be found in Northern Michigan, erected mainly through the energy of *one* man in our little society.

From Rev. J. Marsh, Tekonsha, Calhoun Co.

I have now thirteen different preaching places, in addition to the two places of stated preaching on the Sabbath. They are from two to fourteen miles distant from me, and about twenty miles from one extreme to the other. The desire for my labors is increasing. Several other points need to be occupied; but at present I cannot occupy them, without neglecting others more important. I see some encouragement at every place where I go. Occasionally skeptical men are pre-

sent, whom I have never seen at meeting before. I am about commencing an extensive visitation in connection with my preaching. O, how much we need a revival! O, for a spirit of prevailing prayer, and firm, unwavering faith!

Prevailing Errors.

The present is a time for the promulgation of deadly errors in this region. Swedenborg's sentiments are assiduously propagated; and people are professing to hold communion with the spirit world, and learn by rappings, and things if possible still more absurd, the views and feelings of the departed dead, and getting from them something to contradict the Bible. These are prevailing errors, not directly where I labor, but in places around. The tide of irreligion is rising high. Vain amusements—sinful pleasures—are captivating the young. Intemperance and Sabbath breaking are very alarming among us. The enemy is coming in like a flood. Oh, may the Spirit of God raise a standard against him! The need of a powerful revival of religion extending over our county, and State, is painfully felt. I believe that ministers around are to an unusual degree laboring and praying for this definite object; and I hope it is the case with private Christians also. How much we need the prayers of Christians everywhere!

From Rev. P. Shepherd, Dover, Lenawee County.

What hath God wrought!

This day closes the fifth year of my labors among the people of my present charge. Permit me to take a retrospect of *what God hath wrought* through the imperfect labor of your missionary, during this period. When I commenced my labors here, the church of Dover had only sixteen members. We worshiped in a log school-house, with an average congregation of about twenty five, including men, women and children. Now we have forty church members, a beautiful and convenient church edifice, and an average congregation of about one hundred. The past year we have enjoyed a precious revival, by which the church has been very much refreshed, and some fifteen of the impenitent hopefully converted. Of its fruits eleven have been received into the church, and we hope others will be, at our communion next Sabbath.

From a Missionary Report.

Contests with Skeptics.

Our contest with skepticism is not very apparent, but it is real in many points. They do every thing in their power to thwart our religious interests. They have long labored to injure the church. The contest is yet unsettled in the district school. We have now a board opposed to progress; but they seem to court our favor by employing as teachers two Presbyterian professors, a young man from a neighboring town, and a young woman of active piety of our church, but neither of them qualified for the place. The schools will soon be closed. These events are adverse, but I trust they will work for good. In our Lyceum, this winter, one of our skeptics proposed the question, "Is man accountable for his belief?" After some weeks we took it up and it was largely discussed. But the negative was sustained only by one, who declared at the close that his sentiments were on the other side. No open opposer was present. The fact is, these men have no stability in anything, and our greatest difficulty with them is, they will never "stand a shot."

KENTUCKY.

The Leaven working.

Since my last report, I have held a protracted meeting, at which time we received four additions on the profession of their faith, and the members of our little church were more awakened and aroused than I have seen them for the last twelve months. Besides this, there was a most happy impression made on several prominent men, whom we had almost given over as hopeless. The influence of the church was also extended to a number who had never before been brought within the range, of my visits, or to the house of God on the Sabbath. Their interest on the subject of religion seems to be permanent, as they have continued their attendance on public worship, and rather seek conversations with me than avoid them. On one occasion, at a night sermon, not long since, it was remarked that the entire adult population of the village, white and colored, without a dozen exceptions, were present; and a more deeply attentive congregation I never addressed. I can also see an enlarged and more constant attendance on preaching than I have witnessed since I took charge of the church.

Some of my regular hearers are very wealthy, but very ignorant of God's word, and every thing connected with religion. There are also some who never visit the church, on account of the high stand we have taken in regard to Temperance. Many of these would be glad to destroy my influence by the cry of *abolitionism*, and destroy the church by giving it the name of the "negro church." But as yet, through his mercy, God has protected us, and brought down their violent dealings with us on their own heads. One such character expired a few days since in a fit of *delirium tremens*, and another met with a serious accident. Thus have our enemies fallen, while we stand and are blessed.

The causes of the opposition which this church encounters, must be taken as evidence of its decided progress in the right direction.

For the Home Missionary.

Aid for Destitute Sabbath Schools.

Messrs. Editors :—THE MASSACHUSETTS SABBATH SCHOOL SOCIETY is still desirous of aiding your missionaries and missionary churches, and all others—*where charitable aid is needed*—in establishing and maintaining Sabbath schools in all parts of our country. Will you allow me, through your periodical, to say to all such, that the SOCIETY is ready to furnish them, as far as it may have the means, with *libraries* and copies of the *Well Spring*, for promoting this object, *gratuitously*.

Applications should be made to the subscriber as *early* as may be this Spring.

A. BULLARD,

Sec'y of Mass. S. S. Society.

No. 13 Cornhill, Boston.

Appointments by the Executive Committee of the A. H. M. S., during the month of February, 1852.

Not in Commission last year.

Rev. H. H. Spalding, Kalapooya and vicinity, Oregon.
 Rev. Konrad Riess, Germans in Edgington, Ill., Grand View and Nye's Mill, Iowa.
 Rev. C. H. W. Schunemann, Ger. Ch., Manchester Road, Mo.
 Rev. Francis Michell, French Presb. Ch., St. Louis, Mo.
 Rev. David Smith, Germans in Louisville, Ky.
 Rev. John Stewart, Connersville, Ind.
 Rev. Charles Kellogg, Almont, Mich.
 Rev. William H. Brinckerhoff, Liberty and Concord, O.
 Rev. Edward C. Betts, Texas and vicinity, O.
 Rev. A. O. Wightman, Copenhagen, N. Y.

Re-appointed.

Rev. Thompson Bird, Fort Des Moines and Three Rivers, Iowa.
 Rev. G. C. Beaman, Montrose, Iowa.
 Rev. H. W. Cobb, Tipton, Iowa.
 Rev. A. B. Robbins, Muscatine, Iowa.
 Rev. James H. Shields, Union and Centerville, Iowa.
 Rev. Edward Morris, Potosi, Wis.
 Rev. Franklin G. Sherrill, Ceresco, Wis.
 Rev. S. D. Darling, Oakfield and Byron, Wis.
 Rev. S. S. Bicknell, Fort Atkinson, Wis.
 Rev. C. C. Cadwell, Burlington, Wis.
 Rev. Frederick Starr, Weston, Mo.
 Rev. Henry Grote, Ger. Ch., St. John's Creek, Mo.
 Rev. E. P. Noel, Troy, Mo.
 Rev. J. V. Barks, Warsaw, Mo.
 Rev. T. S. Reeve, St. Josephs, Mo.
 Rev. William A. Thompson, Port Byron, Ill.
 Rev. James Walker, Union Grove, Garden Plains, and Clyde, Ill.

Rev. Josiah Wood, Murphysboro and Pinckneyville, Ill.
 Rev. James J. Hill, Albany, Ill.
 Rev. Reuel M. Pearson, Byron, Ill.
 Rev. Alvah Day, Livingston Co., Ill.
 Rev. Nahum Gould, Northville, Ill.
 Rev. A. W. Henderson, Morris and vicinity, Ill.
 Rev. Joseph S. Rounce, Hadley and vicinity, Ill.
 Rev. J. G. Porter, Wilmington, Ill.
 Rev. B. B. Drake, Elk Grove, Ill.
 Rev. Levi R. Booth, New Madison and vicinity, Ind.
 Rev. John Gerrish, Clinton and Toronto, Ind.
 Rev. Benjamin F. Cole, Thorntown and Bethel, Ind.
 Rev. Alfred Hawes, Marion and Hope, Ind.
 Rev. J. M. Bishop, Destitutions within the bounds of Salem Presbytery, Ind.
 Rev. Israel C. Holmes, Paw Paw, Mich.
 Rev. Edwin T. Branch, Hartland and Osceola, Mich.
 Rev. Evan Evans, Southfield, Mich.
 Rev. William W. Atwater, Lima, Mich.
 Rev. John N. Whipple, Chester and Tupper's Plains, Ohio.
 Rev. James S. Walton, Watertown and Barlow, O.
 Rev. Reed Wilkinson, Pomeroy, O.
 Rev. S. W. Rose, Bennington, O.
 Rev. Hiram N. Howe, Huntington and Wilkesville, Ohio.
 Rev. Loring Brewster, Schroon Lake and North Hudson, N. Y.
 Rev. Isaac D. Cornwell, Hancock, N. Y.
 Rev. E. W. Kellogg, Pekin, N. Y.
 Rev. John Bradshaw, Elizabethtown, N. Y.
 Rev. Charles Spooner, Wadham's Mills, N. Y.
 Rev. Charles H. Siebke, Ger. Ch., Rondout, N. Y.
 Rev. Felix Kyte, Lumberland and Barryville, N. Y.
 Rev. B. B. Cutler, Lawrenceville, N. Y.
 Rev. P. Montague, Pierrepont, N. Y.
 Rev. H. W. Lee, Poolville, N. Y.
 Rev. S. W. Leonard, Amboy and Constantia, N. Y.
 Rev. Avelyn Sedgwick, Hamilton (2d Ch.), N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of February, 1852.

MAINE—

M. D., \$100; H. F., \$100, \$200 00

NEW HAMPSHIRE—

Received by Rev. B. P. Stone,
New Hampshire Miss. Soc., 500 00
Antrim, legacy of Susannah
Spaulding (previously ac-
knowledge, \$275), 35 50
Bradford, legacy of Mehitabel
Sawyer, to const. her sister,
Mrs. Sarah Goff, of Henniker,
a L. M., 30 00
Henniker, Cong. Ch. and Soc., 90 00
Hollis, Cong. Ch. and Soc., 33 35
Mount Vernon, Mrs. S. E.
Starrett, 10 00
Pelham, John Tyler, to const.
Mrs. Jemima M. Tyler a L. M., 30 00 728 85
Meredith Bridge, Fem. Benev. Soc., by J.
K. Young, 5 00

VERMONT—

Brattleboro', M. Wilder, 2 00
Wallingford, to const. Rev. Wm. Mitchell
a L. M., by Mrs. G. M. Hill, 30 00

MASSACHUSETTS—

Home Missionary Society, by B. Perkins,
Treas., 4,000 00
Ashburnham, J. D. and E. W. Crosby, 3 00
Boston, legacy of James Blake, by Chas.
Blake, \$200; T. S., \$6, 206 00
Conway, Mrs. Hester S. Emerson, L. M.,
by Rev. G. M. Adams, 30 00
Hampshire Miss. Soc., by E. Williams,
Treas.,
Northampton, First Parish La-
dies, \$88 18; Young Ladies'
Benev. Soc., \$75; Dr. Ben-
jamin Barrett, to const. Miss
Mary W. Barrett and Miss
Mary S. Lathrop, Life Mem-
bers, \$60; Legacy of Ed-
ward S. Walker, \$2, 225 18
Southampton, 68 25
West Hampton, 59 96
Whately, Second Parish, 35 00
Williamsburgh, 41 30
Other sources, 31 430 00
Shrewsbury, Cong. Ch. and Soc., to const.
Mrs. Frances B. Williams a L. M., by
Rev. N. W. Williams, 36 00
Sippican, Cong. Soc., in part to const.
Mrs. Sophia M. Briggs a L. M., 15 00
Wrentham, Miss Cynthia Hawes, L. M., 30 00

CONNECTICUT—

Cheshire, Cong. Ch. and Soc., by C. Doo-
little, 21 04
East Haddam, Fem. Cent Soc., by Mrs.
Sarah B. Parsons, 5 00
Greenfield, Cong. Ch. and Soc., \$26; La-
dies' Sew. Soc., \$10; by Rev. T. B.
Sturges, 36 00
Guilford, I. Clark, 2 00
Litchfield, H., 1 00
Meriden, Central Cong. Ch., by Rev. A.
A. Stevens, 20 00

* The collection from Moultonborough, N. H., in the March No., should have been from Marlborough; also from Pittsfield, N. H., should have been Deac. J. L. Thorndyke, in part to const. Sarah L. Thorndyke a L. M.

North Branford, James F. Linsley, \$50;
Miss Sarah Linsley, \$10; to const. Mrs.
Mary F. Montague and James L. Mon-
tague, of Pierrepont, N. Y., Life Mem-
bers, 60 00
Preston, First Cong. Ch., by Deac. Charles
Meech, 19 25
Stonington, Aux. Miss. Soc., by Miss L.
A. Sheffield, 25 00
Wethersfield, in part of legacy of Mrs.
Martha Bulkley, by Seth Terry, 1,354 10
Willington, in full to const. Bernadotte
Bancroft a L. M., by Deac. John Tur-
ner, 24 25

NEW YORK—

Adams' Basin, in part of legacy of Ab-
ner Adams, by Myron Adams, 100 00
Auburn, Theo. Sem. Soc. Inq., by R. R.
Booth, 10 09
Brooklyn, Mrs. Sarah E. Austin, in part
to const. Elijah D. Murphy a L. M., 20 00
Fulton Avenue Cong. Ch., Mon. Con.
Coll., by J. A. Horsey, 15 00
South Presb. Ch., by W. R. Dwight, Mon.
Con. Coll., \$114 35; W. C. Bowers,
to const. Mrs. Elizabeth H. Bowers,
Miss Catharine Bowers, and Miss
Josephine O. Bowers, Life Members,
\$100; D. W. Ingersoll, to const. Mrs.
D. W. Ingersoll a L. M., \$30; Mrs.
Dunning, to const. Miss Julia A.
Dunning a L. M., \$30; T. M. S., \$2;
Edward A. Lambert, L. M., \$30;
Coll., \$120 27, 426 62
Circleville, Presb. Ch., by Rev. A. O. Pe-
loubet, 19 00
Cutchogue, L. I., Presb. Ch., by Rev. J.
Sinclair, 16 44
Dansville Village, Second Presb. Ch., by
W. F. Clark, 12 00
Governor, James Rogers, by H. D.
Smith, 3 00
Hudson, Presb. Ch., by Charles Paul,
Kingsborough, Legacy of Deac. Samuel
Giles, by J. Giles, \$50; A. Simmons,
\$1; by Rev. E. Yale, D. D., 51 00
Le Roy, Presb. Ch., to const. Mial Peck,
Mrs. Susan M. Kellogg, and Miss Mar-
tha L. Newcombe, Life Members, by
L. Skinner, 97 50
Lewis, Rev. Cyrus Comstock, L. D., 100 00
Mexico, in part of legacy of Peter Chan-
dler, by S. H. Stone and J. S. Chandler,
Ex'rs, 5,000 00
Minaville, School Dist. No. 7, Mon. Con.
Coll., by J. Johnson, Treas., 26 00
Moers, Rev. C. M. Seaton and family,
by C. A. Allen, 10 00
Mount Hope, Cong. Ch., by Rev. A.
Downs, 11 00
New York City, viz:
R. M. Buchanan, to const. Sarah H.
Buchanan a L. M., 30 00
T. B. Richards, \$1 50; Alice H. Walk-
er, \$1; M. Merrill, \$2, 4 50
Broadway Tabernacle, H. M. Assoc., by
T. E. Smith, 49 00
Carmine St. Ch., Sab. Sch. Miss. As-
soc., by A. Boynton, 79 73
Fourteenth St. Presb. Ch., by J. S. Por-
ter, 293 94
Mercer St. Ch., Anson G. Phelps, Jr.,
in part, \$500; B. F. Butler, \$75; Nor-
man White, \$50; C. Smith, \$20; J.
W. Tucker, \$10; J. P. Crosby, \$10;
J. F. Worth, \$50, 715 00
Church of the Puritans, G. D. Phelps, 75 00
Spring St. Ch., 20 00
Thirteenth St. Presb. Ch., by J. Dan-
forth, 50

<i>Union Theo. Sem., Mon. Con. Coll., by J. McCampbell,</i>	3 00
<i>Poughkeepsie, Rev. T. S. Wickes,</i>	50 00
<i>Schaghticoke, Presb. Ch., by Rev. J. H. Noble,</i>	60 00
<i>Shelter Island, Presb. Ch., by M. D. Loper,</i>	21 87
<i>Sinclairville, First Cong. Ch., by Rev. N. H. Barnes,</i>	10 00
<i>Somers, Ladies' Miss. Soc., by Rev. D. D. T. McLaughlin,</i>	13 54
<i>South America, by Rev. A. C. Frissell,</i>	42 35
<i>Troy, First Presb. Ch., of which \$30 is to const. Mrs. Olivia Stevens, of Montreal, a L. M.,</i>	176 82
<i>Anonymous,</i>	4 52

NEW JERSEY—

<i>Bloomfield, Presb. Ch., Z. B. Dodd, L. M.,</i>	30 00
<i>Caldwell, Presb. Ch., Mon. Con. Coll., \$49; legacy of Mrs. Parnella Moore, \$10; by J. Provost,</i>	59 00
<i>Morristown, "Contribution,"</i>	10 00
<i>Orange, Rev. Dr. Fisher,</i>	1 00
<i>Plainfield, John Sayre,</i>	2 00

MISSISSIPPI—

<i>Louisville, L. Keese,</i>	10 00
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OHIO—

<i>Brunswick, Presb. Ch., to const. Dr. I. C. Preston a L. M., by Rev. T. Williston,</i>	30 00
<i>Huntington and Wilkesville, by Rev. H. R. Howe,</i>	18 82
<i>"Jersey, Licking Co.,"</i>	4 50

INDIANA—

<i>Lima, Coll. by Rev. A. S. Wells,</i>	14 27
<i>Pleasant Ridge, Presb. Ch., by Rev. A. Loose,</i>	4 50

ILLINOIS—

<i>Elkhorn Grove, Presb. Ch., by Rev. Silas Jessup,</i>	5 00
<i>Newark, Cong. Ch., by Rev. L. Farnham,</i>	3 40
<i>Peru, J. H. McMillan,</i>	10 00
<i>Pleasant Prairie, Rev. J. C. Campbell,</i>	12 50
<i>Rock Island, Second Presb. Ch., by Rev. E. D. Holt,</i>	6 50
<i>Rockport and Atlas, Cong. Ch., by Rev. A. W. Fletcher,</i>	16 25
<i>Thorne Grove and Beebe's Grove, Cong. Ch., by Rev. L. C. Gilbert,</i>	9 70
<i>Toulon, Cong. Ch., by Rev. S. E. Wright,</i>	10 00
<i>Tremont, Cong. Ch., by Rev. Wells Andrews,</i>	18 00

MICHIGAN—

<i>Allegan, First Presb. Ch., to const. Rev. C. M. Morehouse a L. M.,</i>	30 00
<i>Bedford, Cong. Ch., by Rev. I. C. Crane,</i>	3 00
<i>Palmyra, Rev. J. Cochran,</i>	5 00
<i>Portland and Lyons, Cong. Chs., by Rev. H. Root,</i>	3 00

MISSOURI—

<i>Mount Zion, Presb. Ch., by Rev. G. A. M. Renshaw,</i>	7 30
<i>St. Francisville, Presb. Ch., Young People, by E. C. Hyde,</i>	10 75

WISCONSIN—

<i>Delavan, in part of legacy of Miss Lydia Perkins, by Rev. L. Foote,</i>	14 25
<i>Elkhorn, Cong. Ch., by Rev. S. E. Miner,</i>	4 00
<i>Lancaster, Cong. Ch., by Rev. S. W. Eaton,</i>	10 00
<i>Racine, First Presb. Ch., Mon. Con. Coll., \$1 75; Mrs. Bethia Sage, \$5 25; by S. B. Peck,</i>	7 00

IOWA—

<i>Dansville, Cong. Ch., by Rev. R. Gaylord,</i>	7 25
<i>Muscatine, Cong. Ch., by Rev. A. B. Robbins,</i>	10 50
<i>Warsaw, Cong. Ch., by Rev. D. B. Nichols,</i>	3 40

SOUTH AMERICA—

<i>Buenos Ayres, S. A. Van Blarcom, to const. Mrs. Abby Van Blarcom a L. M., by Rev. W. H. Norris,</i>	30 00
	\$15,398 24

JASPER CORNING, *Treasurer.**Donations of Clothing, &c.*

<i>Meredith Bridge, N. H., Ladies, by Rev. J. K. Young, a box,</i>	48 00
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Receipts of the Western Agency at Geneva, N. Y., from Dec. 16, 1851, to Feb. 10, 1852. Rev. JOHN A. MURRAY, Secretary.

<i>Albion, Ladies' H. M. S., by Mrs. Royce, Treas., \$25; others, \$58 48, in full to const. Rev. A. L. Brooks and Mrs. Sarah T. Brooks, Life Members,</i>	83 48
<i>Andover, by Rev. Charles Kenmore,</i>	11 50
<i>Auburn, Second Presb. Ch., by S. W. Arnold,</i>	35 75
<i>Barre Center, Rev. Bela Fancher, \$10; others, \$18 83; S. Hatch, for H. M., \$0 50; Mrs. Sarepta Foster, for H. M., \$0 50,</i>	29 83
<i>Brookport, Mrs. Lydia Gifford, \$10; others, \$50,</i>	60 00
<i>Burdette, bal.,</i>	11 03
<i>Burns, by Rev. S. A. Rawson,</i>	25 00
<i>Candor, by Rev. Mr. Benedict,</i>	15 00
<i>Centerville and Eagle, by Rev. L. B. Waldo,</i>	30 00
<i>Clarkson, in part,</i>	12 35
<i>Clyde, by Rev. Mr. Ward,</i>	23 00
<i>East Palmyra, by Rev. Mr. Platt,</i>	21 00
<i>East Vienna, by Rev. Silas Hawley,</i>	40 00
<i>Eden, family mission box, by John Peck,</i>	5 00
<i>Gaines, by Rev. D. F. Judson,</i>	4 75
<i>Gates, Presb. Ch., by Wm. Ailing,</i>	18 00
<i>Geneva, A. W. Langdon, in full to const. Mrs. A. W. Langdon a L. M., \$10; Rev. J. R. Boyd, in part to const. Mrs. Boyd a L. M., \$10; Ladies' H. M. S., Mrs. D. L. Lum, Treas., to sustain a missionary at the West, and to const. Mrs. R. H. Lawrence, Mrs. Graves, and Mrs. Ellen Hall, Life Members, \$90; others, \$23 18,</i>	133 18
<i>Genoa, King's Ferry, by Rev. N. D. Graves,</i>	51 00
<i>Second Presb. Ch., by Rev. M. Thatcher,</i>	25 00
<i>Gowanda, by Rev. L. S. Morgan,</i>	12 50
<i>Hammondsport, Coll., and Ladies' H. M. S., by L. D. Hastings,</i>	30 43
<i>Howard, by Rev. L. Rose,</i>	9 00
<i>Huron, by Rev. R. Dunning,</i>	7 00
<i>Ithaca, Presb. Ch., Mon. Con. Coll., by Joseph Esty,</i>	30 16
<i>Jefferson, by Rev. Mr. Shearer,</i>	25 00
<i>Junius, by Rev. Mr. Jones,</i>	16 00
<i>Livonia, by Rev. R. G. Riley,</i>	11 00
<i>Lyons, John Gilbert, \$10; bal. of coll. by Mr. Hawley, \$20,</i>	30 00
<i>Marion, a friend, \$2; by Rev. Royal Mann, \$13,</i>	15 00
<i>Mead's Creek, a friend, in full to const. John Bell, of Monterey, a L. M., by Rev. Mr. Abbey,</i>	25 00
<i>Medina, Mrs. Nancy J. L. Bayne, a L. M., \$30; Coll., in part, \$17 97,</i>	47 97
<i>Millville, Cong. Ch., by Rev. D. J. B. Koyt,</i>	5 00
<i>Naples, by Rev. F. S. Gaylor,</i>	25 00
<i>Newark Valley, in part of legacy of Mrs. Sarah Taylor, in part to const. Arthur B. Slosson a L. M., by Rev. Marcus Ford,</i>	20 00
<i>North Evans, 2d Cong. Ch., by Rev. G. S. Northrop,</i>	5 25
<i>Ogden, Ladies' H. M. S., Mrs. C. Chapin, \$8 50; Mr. and Mrs. Voorhees, \$4,</i>	12 50
<i>Ovid, Newton Johnson, by Arad Joy,</i>	10 00
<i>Penn Yan, Presb. Ch.,</i>	34 50
<i>Cong. Ch., C. C. Sheppard, in full to make Henry Bradley Sheppard a L. M., \$15; others, \$11,</i>	26 00
<i>Prattsburgh, Mrs. Hays, \$15; Mrs. Pratt, \$10; James H. Downs, \$10; others, \$21 93,</i>	56 93

Red Creek, by Rev. Mr. Kittridge,	25 00
Richford, by Rev. Jeremiah Woodruff,	25 00
Rochester, First Presb. Ch., George Gould, a L. M., in full,	27 00
Washington St. Ch., O. Hastings, \$12;	
Ladies' Benevo. Soc., \$27 50,	39 50
Rushville, by Rev. Mr. Gelston,	11 80
Waterloo, by Rev. Mr. Gridley,	3 00
Wolcott, by Rev. Mr. Wright,	16 50
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	\$1,236 91

*Receipts of the New Hampshire Missionary Society,
from Sept. 25, 1851, to Feb. 25, 1852. REV. BEN-
JAMIN P. STONE, Secretary.*

Acworth, Cong. Ch. and Soc., \$38; La- dies' Assoc., \$14,	52 00
Andover, Rev. N. Howard,	2 00
Andover, Mass., Miss Harriet Tolman,	7 00
Barrington, Cong. Ch. and Soc.,	11 00
Bedford, Presb. Ch. and Soc.,	3 50
Bradford, A. B. Emerson,	83
Concord, South Cong. Ch. and Soc., \$24;	
Nathan Stickney, \$10,	34 00
Concord, West, Cong. Ch. and Soc., \$9 16;	
Rev. A. P. Tenny, \$5; Mrs. Sarah Knowlton, \$8,	22 16
Durham, Cong. Ch. and Soc.,	36 43
Enfield, a friend,	50
Epping,	17 50
Franklin, \$11 52; in part of legacy of Abigail Sanborn, \$50 27,	61 79
Great Falls, Cong. Ch. and Soc.,	32 75
Hamstead, Cong. Ch. and Soc.,	14 00
Hanover, Dartmouth College Cong. Ch. and Soc.,	17 19
Haverhill, Cong. Ch. and Soc.,	45 23
Hebron, a friend,	1 00
Henniker, Cong. Ch. and Soc.,	25 50
Hill, Cong. Ch. and Soc.,	3 71
Hollis, Cong. Ch. and Soc., \$62 05; legacy of Mrs. Elizabeth R. Jewell, \$600,	662 05
Langdon, Cong. Ch. and Soc.,	5 00
Lebanon, Center Cong. Ch. and Soc.,	15 36
Litchfield, Presb. Ch. and Soc.,	15 00
Londonderry, Presb. Ch. and Soc.,	20 00
Lyme, Cong. Ch. and Soc.,	60 00
Manchester, First Cong. Ch. and Soc.,	34 04
Franklin St. Cong. Ch. and Soc.,	20 00
Mason, Cong. Ch. and Soc.,	16 70
Meriden, Cong. Ch. and Soc.,	54 50
Merrimack, Mrs. R. H. Pratt,	2 00
Mount Vernon, Cong. Ch. and Soc., \$37 52;	
T. Kittridge, \$5; John Bruce, \$10; Deac. J. A. Stennett, \$10,	62 52
Pelham, Rev. E. R. Foster,	3 00
Peterboro, Presb. Ch. and Soc.,	9 68
Pittsfield, Cong. Ch. and Soc., \$32 28; R. L. French, \$5,	37 28
Plymouth, Cong. Ch. and Soc., \$41 50;	
Rev. W. R. Jewell, \$5; Wm. W. Bur- rett, \$5; James McQuesten, \$5,	56 50
Portsmouth, Cong. Ch. and Soc., bal,	3 00
Rindge, legacy of Miss Laura Towne,	5 00
Roxbury, Cong. Ch. and Soc.,	6 25
Salem, Cong. Ch. and Soc.,	4 00
Sanborn Bridge, Cong. Ch. and Soc., \$13;	
Rev. C. Curtice, \$5,	18 00
South New Market, Cong. Ch. and Soc.,	12 00
Sullivan Co., Conference of Churches,	12 00
Temple, Cong. Ch. and Soc.,	20 21
Warner, Deac. F. Eaton,	1 00
Wentworth, Cong. Ch. and Soc.,	5 00
West Boscawen, Cong. Ch. and Soc.,	24 00
West Stewartstown, M. Pickard,	1 00
Wilmot, Cong. Ch. and Soc.,	5 00
Income of permanent fund,	50 00

Cent Societies.

Andover,	1 00
Chester,	25 56
East Concord,	1 50
Gilmanton Iron Works,	13 17
Gileum,	7 28
Great Falls,	50 00
Langdon,	7 00
Lyme,	5 00
Northwood, Aug. 13, 1851,	10 00

South Concord,	28 64
Wilton,	9 00
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	\$1,786 15

*The Massachusetts Home Missionary Society ac-
knowledges the receipt of the following sums in the
month of January, 1852, BENJAMIN PERKINS,
Treasurer.*

Acton, Evan, Cong. Soc.,	23 50
Amherst South Parish, to const. Thomas Reed a L. M.,	30 00
Andover, North, Rev. Mr. Briggs' Soc.,	100 00
Ashby, Cong. Ch. and Soc., to const. Deac. James Barrett a L. M.,	36 00
Attleboro, Miss Mary J. Capron,	1 00
Berkshire and Columbia, H. M. S., L. Church, Treas., of which \$30 is to const. Samuel Gates, of Lee, a L. M.,	200 00
Boston, viz.: A friend to const. Miss W. Atkins a L. M.,	30 00
Central Ch. and Soc., Annual Coll.,	972 33
Park St. Ch. and Soc., do	667 20
Phillips' Ch., Mon. Con. Coll.,	21 00
Braintree, First Ch. and Soc. Mon. Con. Coll.,	50 00
Charlestown, Winthrop Ch. and Soc.,	492 64
Chelsea, Broadway Ch. by A. Ames,	44 61
Dorchester, Second Ch. and Soc., of which \$40 is from Thomas D. Quincy, a L. M.,	174 00
Dracut, First Evan. Cong. Soc.	25 00
East Hampton, Hon. Samuel Williston,	100 00
Essex, South Conference, S. Driver, Treas. Collections at meetings in Beverly, Dan- vers, and Manchester,	73 97
Fairhaven, Cong. Ch.,	78 42
Gloucester, Harbor, to const. Lonson D. Nash a L. M.,	35 05
Hadley, Russell Benev. Soc., to const. Mrs. Samuel Shipman a L. M.,	50 00
Hardwick, legacy of Wm. Mixter, by Jason Mixter, Exr.,	1,000 00
Haverhill and Plaistow, Rev. Mr. Oliphant's Soc.,	31 00
Holmes' Hole, Ladies' Mite Soc.,	15 00
Hopkinton, Rev. Mr. Webster's Soc.,	20 00
Ipswich, Rev. Caleb Kimball,	30 00
Lancaster, Rev. Mr. Packard's Soc.,	29 65
Marblehead, W. M. Briggs, Sab. Sch. Class,	2 00
Marlboro', John Goodale, for his mother, the late Mrs. Betsey Goodale,	16 00
Methuen, Rev. Mr. Phillips's Soc.,	6 13
Milford, Jared Rawson,	1 00
New Bedford, Trin. Sec., to const. Rev. Wheelock Craig, a L. M.,	70 00
Newton, Elliot Soc.,	10 50
First Ch. and Soc., Mon. Con. Coll.,	50 63
Plymouth, Third Cong. Ch. Ladies,	25 00
Rockport, a female friend, by Rev. W. Gale,	125 00
Saxonville, Ladies' Sew. Soc., Elliott Ch.,	28 60
Sherburne, Estate of Miss Lucy Cooledge, to const. Deac. Calvin Cooledge, of Fitz- william, a L. M.,	30 00
Smyrna, Turkey, Miss E. H. Watson,	10 00
South Reading, Cong. Ch. and Soc., a New Year's Offering,	65 46
Stoneham, Cong. Ch. and Soc.,	9 30
Sudbury, Ladies' Miss. Soc., to const. Mrs. Lucy Cutter, Mrs. Abigail Smith, Mrs. Harriet A. Hunt, and Mrs. Alice H. Hunt, Life Members,	135 00
Templeton, David Whitcomb, to const. Miss Abby B. Whitcomb a L. M.,	30 00
Tisbury, a friend,	1 00
Wayland, Mrs. M. T. Bigelow, to const. Mrs. Abby Drury a L. M.,	30 00
Wenham, Cong. Ch. and Soc., \$63 80; La- dies' Read. and Char. Soc., \$11 20; to const. Mrs. Jason Clark and Mrs. Andrew Dodge, L. Ms.,	75 00
Westford, Fem. Char. Soc.,	12 75
Winchester, Cong. Ch. and Soc., to const. Mrs. Harrison Parker a L. M.,	30 00
Woburn, Rev. Mr. Edwards' Soc., \$30 to const. Mrs. N. Georgiana Rice a L. M.,	181 82
A friend, \$5; do. \$3; do. \$6,	14 00

